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THE

GREEK TESTAMENT.

VOL. II.

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

. . . ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

Heb. ii. 3.

THE

GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

110846

BY

HENRY ALFORD, D.D.
DEAN OF CANTERBURY.

IN FOUR VOLUMES.

VOL. II.

CONTAINING

THE ACTS OF THE APOSTLES,
TO THE ROMANS AND CORINTHIANS.

SIXTH EDITION.

RIVINGTONS,
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ADVERTISEMENT

TO THE

SIXTH EDITION.

THE *Fourth Edition of my Second Volume* passed under entire and careful revision as regards, 1. the critical arrangement of the text, and 2. the body of references. Both these labours were carried on under my own superintendence by my Secretaries; the former, including the re-writing of the Digest of various readings, and of that part of the Prolegomena which treats of the Apparatus Criticus, by the Rev. A. W. Grafton, now Vice-Principal of the Theological College at Wells: the latter, by the Rev. R. Hake, Minor Canon of Canterbury.

The alterations in the notes were chiefly those which were rendered necessary by the more complete conformation of the text to the testimony of our most ancient Manuscripts and Versions.

In the Fifth Edition, the Codex Sinaiticus was collated throughout, and in certain doubtful passages of the text its testimony decided the reading.

The references were somewhat modified, principally with a view to render each volume independent in itself, and prevent constant cross reference to the others.

In this Sixth Edition, the Codex Porphyrianus (P) has been

collated (from Tischendorf's Edition) for the Acts of the Apostles: and its readings, and those of the cursive ms. 47 have been inserted (from Tregelles) in the Digest, throughout 1 and 2 Corinthians.

My thanks are due to P. E. Pusey, Esq., for additional notices and corrections of the readings found in Cyril of Alexandria, and in the Syriac Versions.

DEANERY, CANTERBURY,
January 2, 1871.

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PROLEGOMENA.

CHAPTER I.

THE ACTS OF THE APOSTLES.

SECTION I.

ITS AUTHORSHIP.

1. THE Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work, on the acts and words of Jesus, similarly addressed. Compare Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11. For notices respecting him, see Prolegg. to Vol. I. ch. iv. § i.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chapters xxvii. and xxviii. we find our Author (see below, par. 4) accompanying Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book; and if this book, the Gospel.

3. That *no other writer has here assumed the person of the Author of the Gospel*, may be gathered from the diction of this book strongly resembling that of the other. Supposing the student to consult the references in this Edition, he will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about fifty of these occur),—or mostly found in the two.

4. That *no writer other than the Author of the rest of the book* has furnished the parts in which the narrative proceeds in the *first person*, will be plain, if the matter be thus considered. (a) We have evidence, both by his own assertion (Luke i. 3), and from the contents of the Gospel and this book, that Luke was a careful and painstaking writer. Now it would bespeak a degree of carelessness wholly unexampled,—for one who compiled a continuous memoir, to leave its component parts, derived from various sources, in their original fragmentary state,

some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (β) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22) xvi. 10—17; xx. 5—15; xxi. 1—18; xxvii. 1—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either *as* the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we read, 'These having gone forward waited for *us* at Troas:' this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (α), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18: sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians:—and (β) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epistles to the Thessalonians were written:—or to have been with him at Ephesus, ch. xix.,—whence (perhaps) the Epistle to the Galatians was written;—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Epistle to the Romans, and (perhaps) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as will be seen abundantly in the references, terms *peculiar to the writer* occurring in various parts of the book;—favourite terms and phrases occurring in all parts of the book; which could not well have been the case, had he merely incorporated the memoirs of others. For

compendious statements of these, the whole of which have been inserted in my references, I refer the reader to Dr. Davidson's Introd. to the N. T. vol. ii. pp. 4, 5.

8. And again, the notes will be found repeatedly to point out cases where the narrator takes up again (with his characteristic μὲν οὖν or otherwise) the thread of history previously dropped (see e.g., and compare, ch. xi. 16, i. 5 : xi. 19, viii. 1—4 : xxi. 8, vi. 5, viii. 5 ff. : xxii. 20, vii. 58, viii. 1, &c.).

9. Another interesting source of evidence on this head is pointed out by Mr. Smith, in his valuable work on the Voyage and Shipwreck of St. Paul. He has shewn that in the various narratives of sea voyages in this book, and in that of the stilling of the storm in the Gospel, Luke has, with remarkable consistency, shewn himself to be just so much acquainted with the phrases and habits of seamen, as a landsman well habituated to the sea, but himself no seaman, might be expected to be. To specify instances would be beyond my limits, besides that Mr. Smith's very interesting and ingenious argument and illustrations would be spoiled by abridgment. I can only refer my reader to his work[1].

10. To the same class belong the intimations, slight indeed but interesting, discoverable here and in the Gospel in the descriptions of diseases, that the author was one well acquainted with them and with the technical language of the medical profession. Of this kind are συνεχομένη πυρετῷ μεγάλῳ, Luke iv. 38 ; πυρετοῖς κ. δυσεντερίῳ συνεχόμενον, Acts xxviii. 8 : see also Luke viii. 43, 44,—Acts iii. 7, xii. 23, xiii. 11, and compare Col. iv. 14.

11. It will be necessary to mention the various hypotheses which have substituted some other narrator for Luke in the parts of the Acts where the first person is used, or have merged his personality in that of some other companion of Paul : and, irrespective of the above arguments, to deal with them on their own merits. (α) Bleek and De Wette hold TIMOTHEUS, *and not Luke, to have been the companion of Paul and the narrator in the first person,—and Luke to have inserted those portions from a journal kept by Timotheus, and without alteration.* But this is not consistent with ch. xx. 4, 5 : where, when the companions of Paul have been named, and Timotheus among them, it is said οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι : the escape from this objection attempted by making οὗτοι refer to Tychicus and Trophimus only, being on all ordinary rules of construction, inadmissible. This reason is, to my mind, sufficient : those who wish to see others brought out, and the supports of the hypothesis (which are entirely negative and inferential)

[1] A second edition of Mr. Smith's book appeared in 1856, enlarged with much interesting detail. See the excursus below "On the city of Lasæa."

invalidated, may consult Dr. Davidson's Introduction to the N. T., vol. ii. pp. 9 ff.

(β) SILAS *was the narrator in the first person, and indeed the author of the latter part of the book, beginning with ch.* xv. 13 (30 ?), *in the form of personal memoirs, which then were worked up.* This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv. 22 (included by the hypothesis in *his own work*) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to leave the *first person* standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind ?

(γ) More ingenious, and admitting of more plausible defence, is the hypothesis, which *identifies Luke himself with Silas.* The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the N. T. in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history, to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are *Silvanus* (or Silas), and *Mark* (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. No where in the first part of the book does he use the first person: and no where, although the testimony has plainly come in many parts from autoptic authority, does the narrator himself appear as the eye-witness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history[2].

[2] I do not notice in the text the untenableness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, *before* the commencement of his own connexion with Paul: i. e. before the gospel had ever been preached to many of those addressed by Peter, which it *had already been*,—see 1 Pet. i. 12, 25, and remark the aorists in both places. This extraordinary hypothesis is not necessary to his theory of the identity of Luke and Silas: indeed that theory is better without it, as then the

(2) "Luke and Silvanus (Silas) are no where mentioned *together*. Luke is never mentioned in the Acts: Silas is never coupled with Luke in the addresses or salutations of the Epistles. And the two names, Silvanus from *silva*, and Lucanus from *lucus*, are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any prima facie weight, it would be against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as Σαῦλος ὁ καὶ Παῦλος, should take no notice at all of the fact hereafter likely to occasion so much confusion, —that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas,—is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth: this occurring in a part of the history when (I am speaking according to the ordinary and prima facie inference, from the disuse of the first person since xvi. 17) the author was *absent* from Paul. Now let us turn to Col. iv. 14, Philem. 24[3]. These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history *was with Paul*. Accordingly I find *Lucas* mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former. It may be said that Paul called the same person Lucas whom he had previously called Silvanus: and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon: and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then '*we*,' from ver. 10 to ver. 18, = Silas and Timotheus. In ver. 19, it would be

silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hypothesis it would not be.

[3] I omit at present 2 Tim. iv. 11.

natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might, for the same reason, be continued during the stay at Philippi, i. e. to the end of that chapter. But is it conceivable, that the '*we*' should not be resumed when the journey begins again ch. xvii. 1, —that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus, who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before?

The argument from the similarity of *silva* and *lucus* is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary, and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow-Evangelist, in Philem. 24. Rather would it seem probable, that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colossæ, as it lay far out of his route, but he *may*, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him ὁ *ἰατρὸς* ὁ *ἀγαπητός*. This designation might recall to their minds the relation in which Luke had stood to Paul when in their country; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became Paul's companion on account of the weak state of his health. Further to establish this is impossible: but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled[4].

[4] He may have been put in charge with the church at Philippi, but the conjecture is not very probable.

13. If we seek for any trace of *previous* connexion between Luke and Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21, 22 we read, that Paul, after the stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia) confirming the souls of the disciples, exhorting them to remain in the faith, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τ. βασιλείαν τοῦ θεοῦ. This ἡμᾶς may be, as commonly understood, spoken by the writer as a Christian, and *of all* Christians: but it *may also be indicative of the writer's presence*[5]: and I cannot help connecting it with the tradition that Luke was a native of *Antioch*[6]: though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul's speech is fully reported: the account of its effect vv. 44—49 given with much earnestness of feeling:—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was *left behind at Antioch*. Whether *this* may have been the place of *Luke's own conversion, we know not; but a peculiar interest evidently* hangs about *this* preaching at Antioch in the mind of the narrator, be he who he may: and Mark had departed, who might have supplied the *Cyprian* events (see ver. 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case. Not only the epithet ἀγαπητός, Col. iv. 14, but the fact, that very late in the life of the Apostle (see Prolegg. to the Pastoral Epistles, § ii.) when "all in Asia were *turned away from him*" (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

[5] The idea that ἡμᾶς can by any possibility be applied to the *writer* has been controverted by Prof. Lightfoot in the Journal of Classical and Sacred Philology for March, 1856, p. 95. But see note in loc.

[6] That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

SECTION II.

ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as ch. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the constant companion. From *him* therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony *has* furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—*When* is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its *publication* took place at the end of the two years mentioned in ch. xxviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a *regular journal* was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that *at this time* the purpose of writing a δεύτερος λόγος was ripened in his mind. But *how long* had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Prolegg. to Luke, § iv. 2, 3) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a διήγησις of his own travels in company with that Apostle, to serve as a record of *his* acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in those parts of the narrative

which occurred during his absence from Paul,—by the oral dictation of the Apostle.

4. Let us now suppose Paul already in custody at Cæsarea. The narrative has been brought down to that time. The circumstances of his apprehension,—his defence before the Jews,—their conspiracy,—his rescue from them and transmission to Felix,—all this has been duly and minutely recorded,—even the letter of Claudius Lysias having been obtained, probably by acquaintance with some one about Felix. An intention similar to that announced in παρηκολουθηκότι πᾶσιν ἀκριβῶς (Luke i. 3) is here evidently shewn.

5. But now Providence interposes, and lays aside the great Apostle for two years. During all this time Luke appears to have been not far from his neighbourhood, watching the turn of events, ready to accompany him to Rome, according to the divine announcement of ch. xxiii. 11. But "they also serve, who only stand and wait." What so natural, as that he should avail himself of this important interval to obtain, from Cæsarea and Jerusalem, and perhaps from other parts of Palestine, information by which he might complete his hitherto fragmentary notices? That accurate following up of every thing, or rather tracing down of every thing from its source,—what time so appropriate for it as this, when among the brethren in Judæa he might find many eye-witnesses and ministers of the word, and might avail himself of the διηγήσεις which of all places would be most likely to abound there where the events themselves had happened? During this interval therefore I suppose Luke to have been employed in collecting materials, *perhaps* for his Gospel, but certainly for the first part of the Acts.

6. His main source of information would be the church at Jerusalem. There, from James, or from some apostolic men who had been on the spot from the first, he would learn the second and fuller account of the Ascension,—the weighty events of the day of Pentecost, the following acts and discourses. In the fulness of the outpouring of the Holy Ghost on the apostles and elders at this time, which raised them above ordinary men in power of spirit and utterance, it would be merely an inference from analogy, that their remembrance of the words uttered at remarkable crises of the apostolic history should be something surpassing mere human recollection: that these hallowed words of the Spirit's own prompting should have abode with the church for its comfort and instruction, and finally have been committed to writing for all subsequent ages.

7. But if analogy would *a priori* suggest this, the phænomena of our history confirm it. The references (which have been on that account a singularly interesting labour) will shew to the attentive student in those speeches, quite enough peculiarities to identify them as the sentiments and diction of the great Apostle of the circumcision, while at the same

time there is enough of Luke's own style and expression to shew that the whole material has been carefully worked over and *græcized* by his hand.

8. It has been much disputed whether Luke *used written documents* in constructing this part of the Acts [7]. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, ch. ii. would in all probability be such a memoir. The *letters*, ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style (see reff.): more or less, the other speeches of Peter, containing many striking points of similarity to (*both*) his Epistles,—see reff. At the same time, from the similarity of ending of the earlier sections (compare ch. ii. 46, 47; iv. 32 ff.; v. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noticed above (e. g. σταθέντα ch. xi. 13, and see Dr. Davidson p. 30 for a list, which I have incorporated in the reff.), the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance,—so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks and the answer made to her, are all given,—has apparently been the result of diligent inquiry on the spot, from the parties concerned. We can hardly resist the inference that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Prolegg. to 1 Pet. § ii. 6, 7.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Cæsarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8): a most important authority for the contents of ch. vi. and viii. [8], if not also for some events previous to ch. vi. There

[7] See the question discussed by Dr. Davidson, pp. 21 ff.

[8] De Wette (Exeget. Handb. Apostg. p. 6) objects that Philip could hardly have imparted ch. viii. 39 in its present form. At first sight, it seems so: but the next verse εὐηγγελίζετο τὰς πόλεις πάσας, κ.τ.λ. can on the other hand hardly have been imparted by any *but* Philip: and this leads us to think whether subsequent enquiry

too, we may well believe, still dwelt, if not Cornelius himself[9], yet some of the συνεληλυθότες πολλοί of ch. x. 27,—the persons perhaps who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proœm of the Gentile Gospel.

11. Connected with the Cæsarean part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted, ad loc. ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had *spent a week at Tyre*, ch. xxi. 4—7, —and Paul, who *had friends at Sidon*, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(α) The *apology of Stephen*, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen's martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(β) The *narrative of the conversion of Saul* in ch. ix. can hardly fail

respecting the eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular, ἐπορεύετο γὰρ τ. ὁδὸν αὐτοῦ χαίρων, over and above what he could know at the time.

[9] It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependent kingdom: but the garrisons do not appear to have been changed in such cases.

to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former part of the book presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative[1].

14. I proceed now to an enquiry promised in par. 1 of this section: *How far we have indications of the lacunæ in the author's personal testimony in the latter part having been filled in by that of Paul.*

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was *left alone*. Do we discover in the narrative or speech the traces of *an unusual hand*, and if so, *whose is it?* That *some unusual hand* has been here employed, is evident: for in the six verses 16—21 inclusive, we have no fewer than nine expressions foreign to Luke's style[2], or no where else occurring: and in the speech itself, no fewer than nineteen[3]. Now of these twenty-eight expressions, five are either peculiar to, or employed principally by Paul[4]; besides that we find the phrase τὸ πνεῦμα αὐτοῦ, so frequently (see reff.) used by him of his own spirit or feelings. That the ἅπαξ λεγόμενα in the speech exceed in number the expressions indicative of his style, may fairly be accounted for by the peculiar nature of the occasion on which he spoke. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so[5].

15. It may be instructive to carry on the examination of this part of

[1] See ch. i. 15, 23: the connexion by καί ch. ii. 1—4: ἀπὸ προσώπου τ. συνεδρ., v. 41: ἠκούσθη ὁ λόγος εἰς τὰ ὦτα τ. ἐκκλησίας, xi. 22: παῖς θεοῦ (of Christ), ch. iii. 13, 26; iv. 27, 30; (of David) iv. 25: διὰ στόματος Δαυεὶδ or τῶν προφ., i. 16,—iii. 18, 21,—iv. 25:—οἱ υἱοὶ Ἰσρ., v. 21:—ἡ γερουσία, ib., &c.

[2] ἐκδεχομένου, παρωξύνετο, κατείδωλον, παρατυγχάνοντας, σπερμολόγος, ξένων (bis), καταγγελεύς, ξενίζοντα, ηὐκαίρουν.

[3] δεισιδαιμονεστέρους, ἀναθεωρῶν, σεβάσματα, βωμόν, ἐπεγέγραπτο, (ἀγνώστῳ,) εὐσεβεῖτε, ἀνθρωπίνων, (θεραπεύεται,) προσδεόμενος, δροθεσίας, κατοικίας, (ζητεῖν,) χαράγματι, (τέχνης,) ἐνθυμήσεως, τὸ θεῖον, ὑπεριδών, ἔστησεν.

[4] ἐκδέχομαι, παροξύνω, εὐκαιρέω, σέβασμα, ἀνθρώπινος.—καταγγέλλω, ὁρίζω, εἷς ἕκαστος with gen. partitive, are peculiar to Luke and Paul: ἀγνοέω is a favourite word in the Epistles of Paul.

[5] We have the characteristic διελέγετο, ἐπιλαμβάνομαι, εἰς τὰς ἀκοάς (Luke vii. 1), σταθείς, διερχόμενος, καθότι.

the history somewhat further. At ch. xviii. 5, Silas and Timotheus joined Paul at Corinth. One at least of these, Timotheus, was afterwards for a considerable time in the company of Luke in the journey from Philippi to Jerusalem. But on his arrival at Corinth, no alteration in the style of the narrative is perceptible. It still remains the mixed diction of Paul and Luke: the ἅπ. λεγγ. are fewer, while we have some remarkable traces of Paul's hand[6]. Again, in vv. 24—28 of the same chapter, we have a description of what took place with regard to Apollos at Ephesus, when Paul himself was absent. This portion it would be natural to suppose might have been furnished by Apollos himself, were it not for the laudatory description of ver. 24. If not by Apollos, then by Aquila and Priscilla to Paul on his return to Ephesus. And so it seems to have been. The general form is Luke's: the peculiarities are mostly Paul's[7].

16. The examination of these sections may serve to shew that the great Apostle appears to have borne a principal part in informing Luke with regard to such parts of his history: the traces of this his share in the work being visible by the occurrence of words and phrases peculiar to *him* in the midst of the ordinary narrative from Luke's own pen. These he preserved, casting the *merely narrative* matter into the form in which he usually wrote.

17. It yet remains, before terminating this section, to say something of the *speeches* reported in the latter part of the Acts. Are they *Paul's own words*, or has Luke in this case also gone over the matter, and left the impression of his style on it?

These speeches are, (α) the discourse to the Ephesian elders in ch. xx. 18—35,—(β) the apology before the Jews, ch. xxii. 1—21,—(γ) the apology before Felix, ch. xxiv. 10—21,—(δ) the apology before Agrippa and Festus, ch. xxvi. 1—29.

(α) The *discourse to the Ephesian elders* is a rich storehouse of phrases and sentiments peculiar to Paul. These are so numerous, and so remarkable, that nothing short of a complete study of the passage, with the references, will put the reader in full possession of them. Very faint traces are found of the hand of Luke[8]. Of those mentioned in

[6] συνείχετο, ver. 5,—καθαρὸς ἐγώ, 6,—παρὰ τὸν νόμον, 13,—ἀδίκημα, 14 (see ch. xxiv. 20), ῥᾳδιούργημα, ib. (see ch. xiii. 10), ἠνεσχόμην ὑμῶν, ib., λόγου, 15,—&c.

[7] κατηχημένος, ἀκριβῶς ἤρξατο παῤῥησιάζεσθαι, ἐξέθεντο, διελθεῖν, ἀποδέξασθαι, παραγενόμενος, εὐτόνως διακατηλέγχετο (an ἅπ. λ., but in Luke's manner of using long compounds), belong to Luke's style: ζέων τῷ πνεύματι, δημοσίᾳ (ch. xvi. 37; xx. 20 only), to that of Paul.

[8] Among these may perhaps be counted the opening words ὑμεῖς ἐπίστασθε (compare ch. x. 28, 37)—ἐπέβην εἰς τ. Ἀσ. (ch. xxi. 4),—διῆλθον (ver. 25);—προσέχετε ἑαυτοῖς (ver. 28),—ἀναστήσονται (ver. 30),—ὑπέδειξα (ver. 35). But most of these are such that we can only say Paul *has not* used the expressions, or not in the same sense: that he *would not* have done so, if occasion had offered, we cannot affirm.

the note, scarcely any are decisive, whereas hardly a line of the whole is without unmistakable evidences that we have here the words of Paul. In the Prolegomena to the Pastoral Epistles, I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle [9].

(β) The *apology before the Jews* (ch. xxii. 1—21) was *spoken in Hebrew* (Syro-Chaldaic). *Another* interesting question is therefore here involved, *Did Luke understand Hebrew?* The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given *his own version* of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress. Now we *do find*, (1) that the speech is *full of Hebraisms:* (2) that while it contains several expressions occurring *no where but in the writings of Luke* [1], *not one* is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that *Luke himself has rendered this speech, from having heard it delivered;*—and consequently, that he *was acquainted with Hebrew.*

(γ) The short *apology before Felix* (ch. xxiv. 10—21) contains some traces of Paul's manner [2], but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the reff. Its very compendious character makes it probable that it may have been drawn up by Luke from Paul's *own report of the substance of what he said.*

(δ) The important *apology before Agrippa and Festus* (ch. xxvi. 1—29) is full of Paul's peculiar expressions [3]. It was spoken in Greek, and

[9] See Vol. III. Prolegg. ch. vii. 1, 33 note.

[1] *σύνειμι, εὐλαβής, αὐτῇ τῇ ὥρᾳ, ἔκστασις,* are peculiar to Luke: *ἐπιστάς* is a favourite word with him: and very many other expressions, as may be seen by reff., are in the common manner of his writings.

[2] *ἀπρόσκοπος,—συνείδησις,—δι' ἐτῶν,*—and perhaps *ἀδίκημα.*

[3] *ἥγημαι* (in this sense never used by Luke, but by Paul 11 times), *ὄντα σε* (acc. pendens, see reff.),—*διό,—μακροθύμως* (only used here, but the cognate words are very favourite ones with Paul),—*προγινώσκοντες,—θρησκεία,—ἐπ' ἐλπίδι κ.τ.λ.,—νύκτα κ. ἡμέραν* (see reff.),—*καταντῆσαι* (see reff.),—*κρίνεται παρ' ὑμῖν,—ἔδοξα,—ἐναντία* (compare ch. xxviii. 17),—*ἁγίων* (in Acts, only ch. ix. 13, *of Paul,*—and in the section ch. ix. 32—43, but in the Epistles passim),—*τιμωρῶν,—τὰς ἔξω πόλεις,—ὑπὲρ τ. λαμπ.,*—

taken down very nearly as spoken. Some phrases however occur in it which seem to belong to Luke[4]; just enough to shew the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated: (1) *That in all cases the diction of the speeches was more or less modified by Luke's hand.* (2) *That they are not in any case* (as some have supposed) *composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written.* (3) *That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery:*—where Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T. vol. ii.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The *Gospel* of Luke commences with a preface, in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of *τὰ πεπληροφορημένα ἐν ἡμῖν πράγματα*,—and asserts his purpose in writing it to be, *ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν*. Now there can be little question that both these descriptions apply to the Acts also. The book is introduced without preface, as a *second part* following on the former treatise: a *δεύτερος λόγος* to the Gospel.

2. I have stated with regard to the *Gospel*, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to some one person of rank or influence, and describing it as written for him. The same applies also to the Acts: and the class of readers for

κλῆρον ἐν τοῖς ἡγιασμένοις,—*μετανοεῖν* (absol.),—*ἐκτός*,—*πρῶτος ἐξ ἀναστ.*,—*σωφροσύνη*,—*ἐν ὀλίγῳ*,—*ὁποῖος*,—*παρεκτός*.

[4] *ἐν φυλακαῖς κατέκλεισα*,—*ἐξουσίαν λαβών*,—*ἀναιρουμένων* (never used by Paul),—*περιλάμψαν*,—*καταπεσόντων*,—*συλλαβόμενοι*,—*διαχειρίσασθαι*,—*ἀποφθέγγομαι*.

whom Luke wrote is the same as before ; viz. *Christians, whether Jews or Gentiles.*

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, *The fulfilment of the promise of the Father by the descent of the Holy Spirit: the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the church was to be built, the holder of the keys of the Kingdom, becomes the great Actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office,—and by him, in the Lord's own time, is accomplished. But none of the existing Twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a *set design of a comparison between the two great Apostles*, or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstances before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul ;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history began. In that interval, Peter was the chief actor: Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day [5].

[5] Schneckenburger, who (as well as Griesbach and Baur) holds the theory against which this paragraph is directed, is obliged to suppose that Stephen was *purposely* introduced to be exhibited as the prototype and forerunner of Paul. That Stephen *was so*, in some

5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends *are* answered by the book in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer:—e. g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles:—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God's purpose was to gather a people out of the Gentiles to His name: so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that *to narrate it* was the object of the work.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no cause for departing from the opinion already expressed in the Prolegomena to Luke's Gospel (Vol. I., Prol., § iv. 1) that the Acts was *completed and published at the expiration of the two years described in the last verse of chap.* xxviii. No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the *death* of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this.* But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem.* Hence, as the Acts is the *sequel to the Gospel*, much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and

sense, is true enough; but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded: and so we find them.

see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer (Edn. 1), who saw in ch. viii. 26 (αὕτη ἐστὶν ἔρημος) a *terminus a quo*, and in the omission of all mention of the destruction of Jerusalem, a *terminus ad quem*, for the publication of the history; which he was therefore inclined to place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of ch. viii. 26 cannot be fairly thus taken: see note there, in which I have endeavoured to give the true meaning of ἔρημος as applying to ὁδός and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter terminus, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also (Edn. 1, Einl. p. 7) endeavoured to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer laboured to make it do so) account for the narration of what *did* take place in Rome,—especially for the last verse of the book. It is fair to state that in subsequent editions Meyer has abandoned this view for that impugned at the beginning of par. 2.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? Rome *had not been specified* in that command: and *he who now preached at Rome was not formally addressed in those words.* Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed *the actual Apostles to whom they were spoken*, many of whom we have reason to believe much more literally preached ἕως ἐσχάτου τῆς γῆς, than St. Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more futile is the view that it was broken off because the

promise of ch. xxiii. 11 was now fulfilled (*οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι*). For on this view, the *being brought before Cæsar* ought to have been *expressly narrated:* another promise having been given to Paul, ch. xxvii. 24, *μὴ φοβοῦ, Παῦλε, Καίσαρι σε δεῖ παραστῆναι.* Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that *had he been able* to chronicle the fulfilment of this promise, he *would have done so*, seeing that the apology before Cæsar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa, had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'in pejus mutari:' none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such *a priori* considerations would weigh little *against* presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the *title* of the book, we may observe, that it appears to represent the estimate, not of one culling these out of more copious materials, but of an age when these were *all* the Acts of the Apostles *extant:* and probably therefore proceeded not from the author, but from the transcribers.

SECTION V.

GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius (H. E. iii. 25), recounting the ὁμολογούμεναι θεῖαι γραφαί, says, τακτέον ἐν πρώτοις τὴν ἁγίαν τῶν εὐαγγελίων τετρακτὺν οἷς ἕπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή. And in iii. 11,—Λουκᾶς τὸ μὲν γένος ὢν τῶν ἀπ' Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἰατρός, τὰ πλεῖστα συγγεγονὼς τῷ Παύλῳ, καὶ τοῖς λοίποις δὲ οὐ περιέργως τῶν ἀποστόλων ὡμιληκώς, ἧς ἀπὸ τούτων προσεκτήσατο ψυχῶν θεραπευτικῆς ἐν δυσὶν ἡμῖν ὑποδείγματα θεοπνεύστοις καταλέλοιπε βιβλίοις· τῷ τε εὐαγγελίῳ . . . . καὶ ταῖς τῶν ἀποστόλων πράξεσιν, ἃς οὐκέτι δι' ἀκοῆς, ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξατο. And many earlier fathers, either by citation or by allusion, have sufficiently shewn that the book was esteemed by them part of the canon of Scripture.

(α) Papias (see Euseb. H. E. iii. 39) does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, vol. i. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it (μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν. Smyrn. § 3, p. 709. Compare Acts x. 41): so also Polycarp (ὃν ἤγειρεν ὁ θεός, λύσας τὰς ὠδῖνας τοῦ ᾅδου. Phil. § 1, p. 1005. Compare Acts ii. 24).

(β) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. H. E. v. 2. Speaking of the martyrs, they say, ὑπὲρ τῶν τὰ δεινὰ διατιθέντων ηὔχοντο, καθάπερ Στέφανος ὁ τέλειος μάρτυς· κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην.

(γ) Irenæus frequently and expressly quotes this book: and in book iii. ch. 14, p. 201 f., he gives a summary of the latter part of the Acts, attributing it to Luke as its writer.

(δ) Clement of Alexandria quotes it often, and as the work of Luke: e. g. καθὸ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τὸν Παῦλον λέγοντα· Ἄνδρες Ἀθηναῖοι, κ.τ.λ. (see Acts xvii. 22, 23) Strom. v. 12 [83], p. 696 P.

(ε) Tertullian often quotes it expressly: e. g. 'Adeo postea in Actis apostolorum invenimus, quoniam qui Joannis baptismum habebant, non accepissent Spiritum Sanctum, quem ne auditu quidem noverant' (compare Acts xix. 1—3), De baptismo, c. 10, vol. i. p. 1211. And again: 'cum in eodem commentario Lucæ, et tertia hora orationis demonstretur, sub qua Spiritu Sancto initiati pro ebriis habebantur, et sexta, qua Petrus ascendit in superiora,' &c. De jejuniis, c. 10, vol. ii. p. 966.

2. (α) The Marcionites (cent. iii.) and the Manichæans (cent. iv.) rejected the Acts as contradicting some of their notions. "Cur Acta respuatis jam apparet, ut deum scilicet non alium prædicantia quam creatorem, nec Christum alterius quam creatoris, quando nec promissio Spiritus sancti aliunde probetur exhibita, quam de instrumento Actorum." Tertull. adv. Marcion. lib. v. § 2, vol. ii. p. 472. And of the Manichæans, Augustine says, "Manichæi canonicum librum cujus titulus est Actus Apostolorum repudiant. Timent enim evidentissimam veritatem, ubi apparet, Sanctum Spiritum missum qui est a Domino Jesu Christo evangelica virtute præditus." Epist. ccxxxvii. 2, vol. ii. p. 1035.

(β) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phænomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in D and E of the leading MSS., and their cognates in the mss. and versions, is varied by many interpolations of considerable length. It may suffice to point out a few of these, referring the student to the various readings to examine them in detail:

chap. x. 25; xi. 2, 17, 25, 26, 28; xii. 10; xiv. 2, 7, 18, 19; xv. 2, 12, 20; xvi. 10, 30, 35, 39, 40; xvii. 15; xviii. 4, 27; xix. 1; xx. 3; xxiii. 24; xxiv. 24; xxv. 24; xxvii. 1; xxviii. 31.

Of these, some are remarkable as bearing considerable appearance of genuineness, e. g. those in ch. xii. 10, xvi. 10: some are unmeaning and absurd, as those in ch. xiv. 19, xvi. 39. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors: and he has published an edition on this principle.

4. The great abundance of various readings in the Acts, and the extent of space consequently devoted to them, will be observed by every reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of

decorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult.

SECTION VI.

CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here (1) to point out to the reader those recent works where he will find the whole matter thoroughly discussed, and the results of older inquiries stated and criticized: and (2) to furnish a table arranged according to years, in which the contemporary sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

(α) The treatise of Anger, de temporum in Actis Apostolorum ratione, Lips. 1833, was by far the best complete discussion of the chronology which had appeared up to that time: and the student who masters this not very voluminous work, will be in entire possession of the state of the inquiry when it was published.

(β) But the ground has since been again gone over, and Anger's results somewhat shaken, by Wieseler, Chronologie des apostolischen Zeitalters, Göttingen, 1848, which is now the best and most important work on the subject. I have been led in several places to differ from Wieseler, but I do not on that account underrate the value of his researches. His work, as well as that of Anger, should be in the hands of every student who wishes to master the chronology of the apostolic period.

(γ) A work often referred to in these Prolegomena, Dr. Davidson's Introduction to the New Testament, will be found by the English reader to contain a very useful résumé of the views and arguments of other writers as well as his own conclusions; and is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that *the chronology of the Acts takes us only to the end of the second year of St. Paul's* [first] *imprisonment at Rome.* With the important and difficult question respecting a *second* imprisonment, *we are here in no way concerned.* It will come before us for full discussion in the Prolegomena to the Pastoral Epistles, Vol. III. (§ ii. 17 ff.)

A.D. YEARS, ETC. U.C.	HIGH PRIESTS.	GOVERNORS OF JUDÆA, ETC.	EVENTS RELATED IN THE ACTS.
(TIBERIUS) [sole] Emperor from Aug. 19, A.D. 14. 30..... 783 TO 36..... 789	CAIAPHAS, appointed by Valerius Gratus procurator of Judæa, A.D. 25 (Jos. Antt. xviii. 2. 2)	PONTIUS PILATUS, from A.D. 26, or early in 27 (Jos. Antt. xviii. 4. 2: see below, A.D. 36). (*Vitellius*, Prefect of Syria, A.D. 34.) Pilate is sent to Rome (to answer for his conduct) by Vitellius, late in 36: for (Antt. xviii. 4. 2) Tiberius died before his arrival there.	THE ASCENSION (May 18, Wieseler). PENTECOST (May 27), **Effusion of the Holy Spirit.** A.D. 30—37, the events related Acts ii. 42—vi. 8. Prosperous progress of the faith in Jerusalem.
37..... 790 (CALIGULA Emperor from March 16 [Tacit. Ann. vi. 50].)	displaced by Vitellius at the Passover. JONATHAN, son of Ananus (Antt. xviii. 4. 3) ..... displaced by Vitellius at Pentecost (Antt. xviii. 5. 3). THEOPHILUS, son of Ananus (Antt. ib.)	*Marcellus*, appointed by Vitellius ἐπιμελητὴς of Judæa (Antt. ib.). MARYLLUS sent by Caligula to Judæa as Hipparch (Antt. xviii. 6. 10). (*Herod Agrippa* I. appointed by Caligula, a few days after his accession, king of the tetrarchy of Philip, i. e. Batanæa, Trachonitis, and Auranitis [Antt. xviii. 6. 10].) (His brother Herod made king of Chalcis.)	**Martyrdom of Stephen** (vii. 59).—Dispersion of the disciples (viii. 4).—Philip, and afterwards Peter and John, at Samaria (viii. 5—25).—Philip converts the Æthiopian eunuch, and preaches from Azotus to Cæsarea (viii. 26, 40).—**Conversion of Saul** (late in the year) (ix. 1—19).
38..... 791 TO 40..... 793		(On Aretas being in possession of Damascus, see note, Acts ix. 24, 25.) (*P. Petronius Turpilianus*, Prefect of Syria, A.D. 39.) (Agrippa returns from Rome to his new kingdom, in the 2nd year of Caligula [Antt. xviii. 6. 11].) (Antipas goes to Rome to solicit the title of king, but is banished to Lyons, and his tetrarchy given to Agrippa [Antt. xviii. 7. 2] A.D. 39-40. See Antt. xix. 8. 2.)	Peace of the Churches (ix. 31).—Circuit of Peter (ix. 32—43).—He preaches to Cornelius and his Gentile friends at Cæsarea (x. 1—48).—Gives an account of the same to the Church at Jerusalem (xi. 1—18).—After spending three years in Arabia and Damascus (Gal. i. 15—18), SAUL goes up to Jerusalem (**First visit**) and meets Peter (ix. 26—29. Gal. i. 18): remains fifteen days, then being in danger of his life is sent by the brethren to Tarsus.
41..... 794 (CLAUDIUS Emperor from Jan. 24 [Suet. Calig. 58].) TO 43..... 796	removed by Agrippa (Antt xix. 6. 2). SIMON son of Boëthus, surnamed Canthëras: removed by Agrippa in the same year, A.D. 42. MATTHIAS son of Annas..... removed by Agrippa in 43. ELIONÆUS son of Canthëras...	(AGRIPPA appointed by Claudius king over the whole dominions of Herod the Great his grandfather [Antt. xix. 5. 1].) HEROD AGRIPPA, King of Judæa: comes to his kingdom in 42, in the 2nd consulship of Claudius (Antt. xix. 5. 3,—6. 1). (*Vibius Marsus*, Prefect of Syria, A.D. 42.)	Meantime the Gospel had been preached to Gentiles at Antioch (xi. 19, 20). Barnabas is sent thither by the Church at Jerusalem, rejoices at what had taken place, and fetches Saul from Tarsus. They remain a year at Antioch (xi. 26).—The disciples are first called Christians (ib.).—Agabus prophesies a famine (xi. 28): supplies sent to the brethren in Judæa by the hands of Barnabas and Saul (**Second visit**) (xi. 30),—perhaps after Herod's death.

A.D. YEARS, ETC. U.C.	HIGH PRIESTS.	GOVERNORS OF JUDÆA, ETC.	EVENTS RELATED IN THE ACTS.
44..... 797		(Death of Herod Agrippa [Antt. xix. 8. 2].) CUSPIUS FADUS, Procurator of Judæa, the younger Agrippa being retained at Rome (Antt. xix. 11. 2). (*C. Cassius Longinus*, Prefect of Syria, Antt. xx. 1. 1.)	Martyrdom of James the brother of John (or perhaps late in the preceding year) (xii. 2).—Imprisonment (at the Passover) and miraculous escape of Peter (xii. 3—17). DEATH OF HEROD AGRIPPA, very soon after, at Cæsarea (xii. 23).
45..... 798	removed by Herod King of Chalcis (Antt. xx. 1. 3). JOSEPH son of Cami, ib.	(Herod king of Chalcis obtains from Claudius the power of appointing the High Priests and the custody of the temple and the sacred treasure [Antt. xx. 1. 3].)	
46..... 799	removed by Herod King of Chalcis, prob. in 47 (Antt. xx. 5. 2).	TIBERIUS ALEXANDER, Procurator of Judæa (Antt. xx. 5. 2). The great famine is raging in Judæa (ibid.).	**First missionary journey** of Barnabas and Saul (henceforward PAUL) (xiii. 1—xiv. 28), to Cyprus and Asia Minor (46 or 47).
47..... 800	ANANIAS son of Nebedæus, ib.	VENTIDIUS CUMANUS, Procurator of Judæa. Antt. xx. 5. 2. (About the same time, "in the eighth year of Claudius" [Antt. ibid.], Herod, king of Chalcis, dies [See also Bell. Jud. ii. 12. 1].)	
48..... 801			This journey hardly occupies more than a year: they consequently return to Antioch in 47 or 48.
49..... 802		(*Agrippa* the younger appointed king of Chalcis [B. J. ii. 12. 1].) (*Titus Ummidius Quadratus*, Prefect of Syria, Antt. xx. 6. 2: B. J. ii. 12. 5.)	After their return they remain a long time at Antioch with the disciples (xiv. 28).
50..... 803	sent to Rome in 52 by Quadratus, in consequence of a dispute with the Samaritans,—together with Cumanus the Procurator (Antt. xx. 6. 2): but appears not to have lost his office (see note, Acts xxiii. 2).	(Cumanus deposed at Rome, see preceding column.)	Dispute respecting the obligation of circumcision, &c. (xv. 1.)—Paul and Barnabas go up to Jerusalem (**Third visit**) on the matter (xv. 2, 3: Gal. ii. 1 ff.: fourteen years inclusive from Paul's conversion).—They return, and *tarry in Antioch*, teaching and preaching (xv. 35). [Interview with Peter at Antioch (Gal. ii. 11 ff.).] Dispute and separation between Paul and Barnabas.—**Second missionary journey** of Paul, accompanied by Silas (xv. 40), and Timotheus (xvi. 3), —perhaps not before the autumn of 51,—through Asia Minor to Macedonia and Greece (xvi. xvii.).—He spends a year and a half (xviii. 11) at Corinth (**First**
TO		FELIX Procurator of Judæa (A.D. 53) (Antt. xx. 7. 1).	
		(Agrippa II. promoted from Chalcis to be king of Batanæa, Trachonitis, Gaulanitis, &c. [B. J. ii. 12. 8].)	
54..... 807			

NERO, Emperor from October 13. (Tac. Ann. xii. 69: Suet. Claud. 45: Dio lx. 34.)			and Second Epistle to the Thessalonians), sets sail for the Pentecost at Jerusalem in the spring of 54, and after it (**Fourth visit**) returns to Antioch (xviii. 22).—In the autumn, apparently, he travels through τὰ ἀνωτερικὰ μέρη to Ephesus. Meantime, Apollos is preaching at Corinth (xix. 1).
55 808		(Nero presents Agrippa II. with parts of Galilee and Perræa [Antt. xx. 8. 4].) (The Egyptian, alluded to Acts xxi. 38, leads a multitude into the wilderness. His followers are routed by Felix, but himself escapes [Antt. xx. 8. 6: B. J. ii. 13. 5].)	Paul at Ephesus till Pentecost, 57 (τριετίαν xx. 31: compare 1 Cor. xvi. 8, 9 and note). Here he writes (Ep. to Galatians? and) the **First Ep. to the Corinthians** not long before his departure (1 Cor. xvi. 8). We must place in this interval an unrecorded journey to Corinth: see below, ch. iii. § 5.
56 809			
57 810			About Pentecost (57), after the tumult of xix. 23—41, he journeys to Macedonia (Acts xx. 1; 2 Cor. ii. 12, 13), where he writes the **Second Ep. to the Corinthians** (2 Cor. ix. 2 al.),—and thence to Greece, where he winters (xx. 2) and writes (from Corinth, Rom. xvi. 1, 23) the **Epistle to the Romans** (in the beginning of 58) (and Ep. to Galatians?).—Soon after, he sets out by land for Jerusalem,—spends Easter at Philippi, whence he sails April 5.—touching at Troas, Miletus, Patara, Tyre, and Ptolemais, to Cæsarea,—arriving at Jerusalem (**Fifth visit**) a few days before Pentecost (xx. 1—xxi. 16. Cf. xx. 16). He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrim, rescued by the tribune Lysias from the plots of the Jews, and sent to Cæsarea to Felix, where he is accused by Ananias and the Sanhedrim, and kept in prison by Felix (xxi. 27—xxiii. 35).
58 811			
59 812	ISHMAEL son of Phabi appointed H. P. by Agrippa II. (Antt. xx. 8. 8)	About the middle of 60 Felix is superseded by PORCIUS FESTUS (xxiv. 27. Antt. xx. 8. 9).	Paul in prison at Cæsarea. Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem, he appeals to Cæsar (xxv. 1—12),—is heard before Agrippa and Festus (xxv. 13—xxvi. 32), and sent off by sea to Rome late in the autumn.—Is shipwrecked at Malta, where he winters (xxvii. 1—xxviii. 11).
60 813	having gone to Rome to petition against Agrippa is displaced by him (in 61), and JOSEPH CABI appointed (Antt. xx. 8. 11)		
61 814	displaced by Agr. (61 or 62), and ANANUS appointed (Antt. xx. 9. 1)	Death of Festus, prob. in summer 62. On the news arriving at Rome, ALBINUS is sent as his successor (Antt. xx. 9. 1).	Paul arrives in Rome (in February): and being kept in *custodia militaris*, dwells and preaches two years in his own hired house (xxviii. 11—31). At the end of this time probably the publication of the Acts takes place, and all beyond is tradition or conjecture. During the two years (probably) he writes the Epp. to the **Ephesians, Colossians,** and **Philemon**: and perhaps that to the **Philippians** (but qu.?).
62 815			
63 816	displaced in three months by Agr. (62), and JESUS son of Damnæus appointed (Antt. ibid.).		

NOTES TO THE CHRONOLOGICAL TABLE.

I. *On the identity of the Journey to Jerusalem related in Acts* xv., *with that referred to Gal.* ii. 1 ff.

FIVE visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (*α*) one *distinct from all these*, or (*β*) *identical with one or other of them*.

(*α*) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shewn to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth (see below, chap. iii. § v.), to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other. The maintainers of it are Beza, Paley (hesitatingly; Hor. Paul., p. 71, Birks' edn.), Schrader (der Apostel Paulus, i. 74 ff.), and Tate.

(*β*) The visit in question is identical with one or other of those recorded in the Acts.

1. *It is not* **the first visit.** The identity of the visits of Acts ix. 26—29 and Gal. i. 18 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. *It is not* **the second visit** (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as entrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, *after* **the second visit.**

Also, at the time of **the second visit**, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was *fourteen years* inclusive *before this*, which took place certainly before 46 A.D.; for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A.D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identity with the third visit is discussed below.

4. It is not **the fourth visit.** For in Gal. ii. 1, we read that *Barnabas went up with Paul:* but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. Again, if we assume the identity of the visit in question with *the fourth visit*, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would be scarcely ingenuous, considering the object which he had in Gal. ii.

5. It is not **the fifth visit.** For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. It remains therefore, that it can only, if identical with any of the five, be **the third visit.** Is this probable?

(a) The *dates* agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The *occasions* agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be *twice* done? It is of no import whatever to the matter, that in Acts, the result is

a public decree,—whereas in Gal., no mention of such a decree is made: the *history* relates that which was important for the church,—the *Epistle*, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection, that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but κατ' ἰδίαν τοῖς δοκοῦσιν. This entirely agrees with Acts xv. 12, where Paul and Barnabas related to the *multitude, not the nature of the doctrine which they preached*, but only the patent proofs of its being from God,—ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up κατ' ἀποκάλυψιν,—whereas in Acts xv. 2, the brethren ἔταξαν that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made *to the church*, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a *consequence* of it? Who can say again, whether Paul may not have been *reluctant* to go up, rather willing not to confer with flesh and blood on such a matter, and may have been *commanded by a vision* to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Conybeare, Life and Epistles of Paul, edn. 2, vol. i. p. 546,—"The *Galatian visit* could not have happened *before* the third visit: because, if so, the Apostles at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the εὐαγγέλιον τῆς ἀκροβυστίας: therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, *the Galatian visit* could not have occurred *after* the third visit: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of *the Galatian visit*, they had been working together."

(γ) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Conybeare's Appendix I. at the end of vol. i. of Conybeare and Howson's Life of St. Paul: or to Dr. Davidson's Introd. vol. ii. pp. 112 ff.

II. *On the discrepancy of Tacitus and Josephus regarding Felix.*

Tacitus, Ann. xii. 54, has generally been supposed to be in error in stating that Cumanus and Felix were joint procurators before the condemnation of the former. His account is very circumstantial, but seems to shew an imperfect acquaintance with Jewish matters: whereas it is probable that Josephus was best informed in the affairs of his own country. The discrepancy is a very wide one, and if Tacitus is wrong, he has the whole history of the outbreak in Judæa circumstantially misstated to correspond. See Wieseler, Chron. des Apost. Zeitalters, p. 67, note.

EXCURSUS I.

ON "THE CITY OF LASEA," AND OTHER PARTICULARS MENTIONED IN ACTS xxvii. 7—17.

Since the publication of the second edition of this volume, much light has been thrown on the interesting questions connected with the topography of this passage, by letters

written to Mr. Smith from the Rev. George Brown, who accompanied the yacht St. Ursula, Hugh Tennent, Esq., on a cruise in the Mediterranean, in the winter of 1855—6. I have to thank Mr. Smith for having kindly forwarded to me copies of these letters as they arrived. The substance of them is now printed as an extract from Mr Brown's Journal, in the second edition of Mr. Smith's "Voyage and Shipwreck of St. Paul," Appendix, No. 3. I extract here such portions as regard immediately the geographical points in question, referring my readers to the volume itself for the whole account, which is most graphic and entertaining.

I. "We asked Nicephorus (the old Greek already mentioned) what was the ancient name of Lutro? He replied without hesitation, 'Phœniki,' but that the old city exists no longer. This of course proved at once the correctness of Mr. Smith's conclusion. We were told further that the anchorage is excellent, and that our schooner could enter the harbour without difficulty. We next enquired the ancient name of the island of Gozzo, and he said at once, 'Chlavda,' or 'Chlavdanesa' (χλαύδα, or χλαύδα νῆσος), a reply equally satisfactory. He told us also that there was a tradition in these parts that ἅγιος Παῦλος ἀπόστολος had visited Calolimounias (the fair havens), and had baptized many people there."

II. "Friday, Jan. 18th (Calolimounias).—Nothing now remained to be done but to ascertain the exact position of Lasæa, a city which Luke says is nigh to the Fair Havens. . . . I asked our friend the Guardiano, ποῦ ἐστι Λασέα (Λάσαια)? He said at once, that it was two hours' walk to the eastward, close under Cape Leonda: but that it is now a desert place (τόπω ἐρήμω). Mr. Tennent was eager to examine it: so getting under weigh, we ran along the coast before a S.W. wind. Cape Leonda is called by the Greeks Λέωνα, evidently from its resemblance to a lion couchant, which nobody could fail to observe either from the W. or the E. Its face is to the sea, forming a promontory 340 or 400 feet high. Just after we passed it, Miss Tennent's quick eye discovered two white pillars standing on an eminence near the shore. Down went the helm: and putting the vessel round, we stood in close, wore, and hove to. Mr. H. Tennent and I landed immediately, just inside the cape, to the eastward, and I found the beach lined with masses of masonry. These were formed of small stones, cemented together with mortar so firmly, that even where the sea had undermined them, huge fragments lay on the sand. This sea-wall extended a quarter of a mile along the beach from one rocky face to another, and was evidently intended for the defence of the city. Above we found the ruins of two temples. The steps which led up to the one remain, though in a shattered state: and the two white marble columns noticed by Miss Tennent, belonged to the other. Many shafts, and a few capitals of Grecian pillars, all of marble, lie scattered about, and a gully worn by a torrent lays bare the substructures down to the rock. To the E. a conical rocky hill is girdled by the foundations of a wall: and on a platform between this and the sea, the pillars of another edifice lie level with the ground. Some peasants came down to see us from the hills above, and I asked them the name of the place. They said at once, 'Lasea:' so there could be no doubt. Cape Leonda lies five miles E. of the Fair Havens: but there are no roads whatever in that part of Candia. We took away some specimens of marble, and boarded our vessel: at four P.M., sailed for Alexandria."

III. LUTRO. "The health-officer told me, that though the harbour is open to the E., yet the easterly gales never blow home, being *lifted* by the high land behind, and that even in storms, the sea rolls in gently ('piano piano'). He says *it is the only secure harbour, in all winds, on the south coast of Crete:* and that during the wars between the Venetians and the Turks (the latter took the island in 1688, I think), as many as twenty or twenty-four war-galleys had found shelter in its waters. He further shewed us an inscription on a large slab which he says was found among some ruins on the point, and took us up the hill to see the traces of the site of the ancient Phœniki.

The outline of its ramparts is clearly discernible, and some cisterns hollowed in the rock: but the ploughshare has been driven over its site, and it displays 'the line of confusion and the stones of emptiness.'"

The inscription here alluded to was afterwards made out accurately by Mr. Brown, and is given by Mr. Smith in his Preface. It is interesting and important:

IOVI . SOLI . OPTIMO . MAXIMO .
SERAPIDI . ET . OMNIBVS . DIIS . ET .
IMPERATORI . CAESARI . NERVAE .
TRAJANO . AVG . GERMANICO . DACICO .
EPICTETVS . LIBERTVS . TABVLARIVS .
CVRAM . AGENTE . OPERIS . DIONYSIO .
SOSTRATI . FILIO . ALEXANDRINO . GVBERNATORE .
NAVIS . PARASEMO . ISOPHARIA . CL . THEONIS .

i. e. "Epictetus, the freedman and tabularius, to Jupiter, only O. M., to Serapis and all the gods, and to the Imperator Cæsar Nerva Trajanus Augustus Germanicus Dacicus: the superintendent of the work being Dionysius son of Sostratus of Alexandria, gubernator (*κυβερνήτης*) of the ship whose sign is Isopharia, of the fleet of Theon."

Now as Mr. Smith points out, we have here several points of union with the text of the Acts.

1. It appears that Alexandrian ships did anchor and make long stay, perhaps winter, at Phœnice: otherwise Epictetus, the master of one, could hardly have remained long enough to superintend this votive building, whatever it was.

2. We see the accuracy of the Alexandrian nautical language employed by St. Luke. We have here *κυβερνήτης* (ch. xxvii. 11) as the designation of the master of the ship; and *παρασήμῳ* as indicating the name or sign of it (ch. xxviii. 11).

The *tabularius* was the notary, or agent, of the fleet to which the Isopharia belonged. Mr. Smith quotes an inscription:

CINCIO . L . F . SABINIANO . TABVLARIO . CLASS . RAVENN.

EXCURSUS II.

ON THE READING Ἑλληνιστάς IN ACTS xi. 20.

My attention has been directed to a pamphlet by Dr. Kay, late Principal of Bishop's College, Calcutta, "On the word *Hellenist*, with especial reference to Acts xi. 19 (20)." Dr. Kay defends the received reading Ἑλληνιστάς against the modern critical editors with considerable earnestness: I wish I could say that he had himself shewn the humility and impartial investigation which he demands from them, or abstained from that assumption which substantiates nothing, and that vituperation of his opponents which shakes a reader's confidence in even the best cause. I shall deal here simply with the residuum of critical argument in his work.

1. The MS. evidence in his favour is B (now apparently ascertained) $D^{e}EHL$ p 13, and apparently the great mass of cursives: strong, it must be admitted, but not decisive, with AD^{1} against him, and the testimony of ℵ divided ($ℵ^{1}$ reading Εὐαγγελιστάς, and $ℵ^{3}$, Ἕλληνας).

2. He states that Ἕλληνας is the easier word, and therefore "more likely to have supplanted Ἑλληνιστάς in a few MSS., than this latter to have supplanted it in nearly all." But it is remarkable that he did not notice the bearing on such an assertion of a fact which he himself subsequently alleges: viz. that in ch. vi. 1, "there is *no* MS. variation at all." Does not this circumstance shew, that the alteration here has not been

to Ἕλληνας for the reason he supposes? Does it not further make it probable that Ἑλληνιστάς being unquestioned there,—Ἕλληνας, here so difficult to fit into the narrative, has been changed to that other form, which presented no such difficulty? But of this more below.

3. Dr. Kay has certainly succeeded in neutralizing the testimony of some of the versions, by noticing that the Peschito, Vulgate, and others, read the same word here and in ch. vi. 1. In this respect his pamphlet has done good service, and our future digests should be modified by this fact being stated,—the remaining versions being carefully examined and discriminated.

4. As to the testimony of Fathers, Dr. Kay's argument is one so exceedingly loose and fallacious, that I can only wonder at its having satisfied himself. Chrysostom says ἴσως, διὰ τὸ μὴ εἰδέναι Ἑβραϊστί, Ἕλληνας αὐτοὺς ἐκάλουν. Will it be credited, that Dr. K. here argues thus: "I will venture to say that if you were to strike out the word Ἕλληνας, and put *x* in its stead, simply asking a person to determine from the sentence itself, for which of the two, Ἑλληνιστάς or Ἕλληνας, *x* had been substituted, the answer would be Ἑλληνιστάς." *My* answer would be *the other way*, seeing that the latter word would require no such explanation: but setting this aside, was there ever such a critical principle laid down, or experiment proposed, and that by one who justly censures Doddridge for the very same proposal in our text? "Strike out,"—not a dubious reading, for there is no doubt about Ἕλληνας in the text of Chrysostom's homily, but—"a difficult reading,—put *x* for it, and then say, according to the measure of your own apprehension and private judgment, what the word ought to be!" Truly, we may be thankful that the text of the New Testament has hitherto escaped the application of such a process.

5. In noticing the Editions, Dr. Kay has shewn singular unfairness. He has quoted a rash and foolish sentence from Doddridge, which says that "*common sense* would require us to adopt Ἕλληνας, even if it were not supported by the authority of any MS. at all," —and then charged all the critical Editors with having acted in this spirit, administering to them a severe admonition about 'altering the Scriptures by conjectural criticisms,' from Scott, who however himself believes 'Greeks' to be the right reading. In this, of course, the whole question is begged;—and the very reverse of our practice is charged on us. It is by no conjecture, which source of emendation I altogether repudiate, but owing to conscientious belief that Ἕλληνας is the original Scripture text, that I have edited it; and consequently all Dr. Kay's charges, and admonition, are out of place here.

6. His section 'on the meaning of the term Ἑλληνισταί,' as 'designating those Jews and proselytes who used the LXX version of the Scriptures in their synagogues,' tells us no more than all knew before. But when he proceeds to 'the suitableness of this meaning to the context' in Acts xi. 20, I cannot but think that he has missed the whole point of the narrative; and in treating of the objectors to this view, selecting myself as representing them, he has exhibited, as before, remarkable unfairness, and want of logical apprehension. I might point out both these *seriatim*, as indeed any reader may trace them in his pamphlet: but it may suffice to deal with two or three instances. Against Ἑλληνιστάς, I have argued, that "the Hellenists were long ago a recognized part of the Christian Church:" my inference being, that, were they here referred to, there would be no case justifying the phænomena in the text, viz. a special notice like ἐλάλουν καὶ (καί is inserted by our three most ancient MSS., A, B, and ℵ) πρὸς τοὺς Ἑλληνιστάς, as distinguished from Ἰουδαίους preceding,—a special mission of an apostle, as (for this is also implied in the text, not an hypothesis of mine) on some unusual occurrence. Now observe how this is treated by Dr. Kay:

"If this be an argument, it must mean something of the following kind:

"Some Hellenists had been converted at Jerusalem: *therefore* St. Luke cannot be here narrating a wonderful extension of the Christian church among the Hellenist body at Antioch."

"'Why not?' we ask. 'Because *we* have made up our mind that at this precise period a further *development of the Church's constitution took place.*' It is sufficient to reply: '*that* is a mere *arbitrary assumption*: we are content to say with Newton, Hypotheses non fingo.'" Kay, p. 16.

I may safely appeal to the student of Scripture, whether this be not the very height of unfairness. I have advanced no hypothesis, but have been led into my view simply by the phænomena of the sacred text itself: by that "patient, inductive criticism," which Dr. Kay himself desiderates. His form of stating my argument keeps out of sight the very point on which it really turns. Instead of "*therefore* St. Luke cannot be here describing," he should have written, "but, from the diction and character of this portion of St. Luke's narrative, it is not probable that he is here describing."

7. The only other matter which I feel it necessary to notice is, the way in which he has dealt with what he has pleased to call my 'hypothesis' as to Barnabas being sent "not with the intent to sympathize with the work at Antioch, but to *discourage* it." This last word, italicized by Dr. Kay as being mine, has neither place nor representative in my note, and is a pure misrepresentation. My words are, "probably from what follows, the intention was to *ascertain the fact*, and to *deter* these persons from the *admission of the uncircumcised* into the church; or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one* by birth *with the agents*, and of a *liberal spirit*, shews sufficiently that they wished to deal, not harshly, but gently and cautiously, whatever their reason was." This he designates as "a strange, and not very reverent hypothesis." What Dr. Kay may understand by *reverent*, I am at a loss to imagine. I understand by reverence for Scripture, a patient, and at the same time fearless study of its text, irrespective of previously formed notions, but consistently with its own analogies. Now the analogy here is not with the mission of Peter and John to Samaria, as Dr. Kay represents it, nor was Barnabas sent from the Apostles and elders, as in that case: but our analogous incident is to be found in Gal. ii. 12, where, as here, the Church at Jerusalem sent down messengers to Antioch on an errand of supervision. Had any one ventured to infer the character of *that* mission, and its possible effect even on an Apostle, he would doubtless have incurred even more strongly from Dr. Kay the charge of irreverence. But the sacred record itself has set inference at rest in that instance, and thereby given us an important datum whereby to infer the probable character of another mission from the same Church to the same Church; and our inference is, that the Jerusalem believers, whom we find ever jealous for the Judaic purity of the church, acted on this occasion from that motive. The whole character of that which is related of Barnabas's proceeding at Antioch shews that he was acting, not in pursuance of his mission thither, but in accordance with the feelings of his own heart from seeing the work of God on his arrival.

It were very much to be wished that able men, like Dr. Kay, would study fairness in representing those who differ from them on critical points. The same motives which he assumes exclusively for his own side in this matter, have actuated also those who maintain the other reading. We deprecate as much as he can, 'a bold alteration of texts, and a supercilious disregard of authority:' had he dealt fairly with us, and attributed to us *our own* arguments, and not fictitious ones of his creation, he would have been the first to see this.

It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the Sacred Word itself. For sifting, elucidating, enforcing it, rivalry, if our purpose be simple and our heart single, is the surest pledge of union.

CHAPTER II.

OF THE EPISTLE TO THE ROMANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. THIS Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epistles, nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are :

(α) Irenæus, adv. Hær. iii. 16. 3, p. 205 ; Hoc ipsum interpretatus est Paulus scribens ad Romanos : "Paulus apostolus Jesu Christi, &c." (Rom. i. 1) :—et iterum ad Romanos scribens de Israel dicit, "Quorum patres, et ex quibus Christus, &c." Rom. ix. 5 [1].

(β) Clem. Alex., Pædag. i. 8 [70], p. 140 P. :—ἴδε οὖν, φησὶν ὁ Παῦλος, χρηστότητα κ. ἀποτομίαν θεοῦ· κ.τ.λ. (Rom. xi. 22.) See also ib. 5 [19], p. 109 P. And the same, Strom. iii. 11 [75], p. 544 : ὁμοίως δὲ καὶ ὁ Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπ. γράφει· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, κ.τ.λ. (Rom. vi. 2.) See also ib. [76], p. 545, and al. freq.

(γ) Tertullian, adv. Praxeam, § xiii. vol. ii. p. 170 : Deos omnino nec dicam nec dominos, sed apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius Deum Patrem appellem, et Jesum Christum Dominum nominem (Rom. i. 7). Solum autem Christum potero deum dicere, sicut idem apostolus : ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ævum omne (Rom. ix. 5).

More instances need not be given : the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the INTEGRITY of the present Epistle. The last two chapters have been rejected by some : by others, parts of these chapters. Marcion rejected them, but on doctrinal, not on critical grounds. Heumann imagined ch. xii.—xv. to be a later written Epistle, and ch. xvi. to be a conclusion to ch. xi. Semler views ch. xv. as a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Epistle to those whom they visited on the way,—and ch. xvi., as a register of persons to be saluted, also on the way. Schulz imagines that ch. xvi. was written from Rome to the Ephesians, and Schott fancied it to be fragments

[1] See also the same chapter, § 9, where there are six express citations from the Epistle.

of a smaller Epistle written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks (from whom these particulars are for the most part taken), remain the exclusive property of their originators. He himself recognizes the genuineness of the portion, as also Neander, Credner, De Wette, and Olshausen. The more recent objections of Baur are mentioned and refuted, in part by De Wette, Comm. juxta finem,—Tholuck, Comm. pp. 2, 3,—Olsh. Comm. iii. 34, 35, and fully, by Kling, theol. Stud. u. Krit. 1837, p. 308 ff.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have summarily stated and discussed the evidence, external and internal, in the var. readings and notes in loc.: and a fuller statement may be found in Dr. Davidson's Introd. ii. 188 ff.: Tholuck, Einleitung, pp. 4—6; De Wette in loc.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed *to the saints who were at Rome.* The omission of the words ἐν Ῥώμῃ by some MSS. is to be traced to a desire to *catholicize* the Epistles of Paul; —see Wieseler, Chron. des Apostol. Zeitalters, p. 438.

With regard to *the Church at Rome*, some interesting questions present themselves.

2. BY WHOM WAS IT FOUNDED? Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

(α) *It was certainly not founded by an Apostle.* For in that case, the fact of St. Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

(β) This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that *he* had, proximately, laid the foundation of the Roman church: that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured in the ministry with success, and gathered round them an important Christian community.

Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some χάρισμα (ch. i. 11): he excuses his having written to them τολμηρότερον ἀπὸ μέρους, by the dignity of that office, in which, as a priest, he was to offer the Gentiles, an acceptable and sanctified offering to God.

(γ) The character given in ch. i. 8 of the Roman Christians, that *their faith was spoken of in all the world*, has been taken as pointing to a far earlier origin than the preaching of Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10; and Rom. xvi. 7, where Andronicus and Junias are stated *to have been in Christ before the Apostle*),—such a concession is not necessary to explain Rom. i. 8. Whatever happened *at Rome* is likely to have been very soon announced in the provinces, and to have had *more reporters*, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet, in every considerable city which he had visited for the second time, in Judæa, Asia, Macedonia, and Greece (see Acts xviii. 22, 23; xix. 1; xx. 1, 2), believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

3. The above considerations lead me to the conclusion, that the Roman Church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of these Prolegomena to discuss the question respecting the presence, preaching, and martyrdom of Peter at Rome. That he did not *found* the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists[2]. Nor have we any ground to suppose that he *was at Rome* up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the prolegg. to the Epistles of Peter, it will recur, and require full discussion.

5. That the Roman church was composed of *Jews and Gentiles*, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12,

[2] Tholuck, Einl. § 2, mentions Valesius, Pagi, Baluz, Hug, Klee: and an article in the Tubingen Theological Quarterly for 1824 (written according to Dr. Davidson by Feilmoser) which concludes that though Peter taught and suffered martyrdom in Rome, his stay there could not have much exceeded one year.

Jews are addressed, or implied: in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16,—Gentiles are addressed. In what proportion these elements co-existed, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that *it is addressed to Gentiles*, as the greater and more important part of its readers. Among them would be mostly found the 'strong' of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression τὰ ἔθνη in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense; and in those places it represents the persons to whom the Epistle is mainly addressed. The same may be said of ch. xi. 13, 14, where ὑμεῖς τὰ ἔθνη are evidently the majority of the readers, as contrasted with the τινὲς ἐξ αὐτῶν, the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That the *Jews* were found in great numbers there, is evident.

(α) Josephus, Antt. xvii. 11. 1, mentioning an embassy which came to Rome from Judea under Varus, in the time of Augustus, says, καὶ ἦσαν οἱ μὲν πρέσβεις οἱ ἀποσταλέντες γνώμῃ τοῦ ἔθνους πεντήκοντα, συνίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμης Ἰουδαίων ὑπὲρ ὀκτακισχιλίους.

(β) Philo, leg. ad Caium, § 23, vol. ii. p. 569, in a passage too long for citation, says that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(γ) Dio Cassius xxxvii. 17, καὶ ἔστι καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αὐξηθὲν δὲ ἐπὶ πλεῖστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκνικῆσαι.

(δ) So far relates to Judaism proper: in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, de Civ. Dei vi. 11, vol. vii. p. 192, cites from Seneca, 'in eo libro quem contra superstitiones condidit,'—De illis sane Judæis cum loqueretur, ait:—'Cum interim usque eo sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit: victi victoribus leges dederunt.'

(ε) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, 'repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam' . . . .

(ζ) Juvenal describes the Judaizing Romans at a later period in a strain of bitter satire, Sat. xiv. 96 ff.

(η) On the passages in Sueton. Claud. 25, and Dio Cass. lx. 6, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our

Epistle, and the state of the Christian church at Rome implied some years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcileable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xxviii. 22: ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστόν ἡμῖν ἐστιν ὅτι πανταχοῦ ἀντιλέγεται. Olshausen and Tholuck have been at much pains to give a solution of the difficulty: the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other Commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation: that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note in loc.) no message respecting him from Judæa laying any thing πονηρόν to his charge: and they were anxious to have an account *from himself* of his opinions and their ground: for as for this sect, they were well aware that every where it was a thing ἀντιλεγόμενον: the very word, be it observed, used in ver. 19 [and ch. xiii. 45], respecting the opposition raised by the Jews to Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to Paul, would enter into any particulars respecting the sect,—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened: and it belongs indeed to that

class, the occurrence of which in the sacred text is to be regarded far rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to 'those without,' need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the work of Mr. Shepherd, "The History of the Church of Rome."

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the *occasion of writing* an Epistle is *one thing*, —the *great object* of the Epistle itself, *another*. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them: but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians which Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—13). Hindrances however had occurred: and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God's favour of each of these would, in defect of solid and broad views of the universality of man's guilt and God's grace, furnish a subject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer

that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a deprecation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—13), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We

must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles: ὑμῖν λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω. It had for its end the settlement, on the broad principles of God's truth and love, of the mutual relations, and union in Christ, of God's ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even Holy Scripture itself elsewhere furnishes?

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia (ch. xv. 25 ff.). To make this contribution he had exhorted the Corinthian church, 1 Cor. xvi. 1 ff., and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ib. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff., we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ib. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phœbe, a deaconess of the church at *Kenchrea*, to the kindness and attention of the Roman Christians: such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (ch. xvi. 23) from Gaius, evidently a *resident*, for he is called ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of *the city*. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time resident, so to speak of it. I may add, that after the mention of

Kenchrea, ἡ πόλις can be no other than Corinth: just as, if the Peiræus had been mentioned, ἡ πόλις would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a *possible* corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written *from Corinth*, at the close of the three months' residence there of Acts xx. 3,—the παραχειμασία of 1 Cor. xvi. 6,—when Paul was just about to depart (νυνὶ δὲ πορεύομαι, ch. xv. 25) for Jerusalem on his errand of charity.

4. By consulting the chronological table appended to the Prolegg. to the Acts, it will be seen that I place this visit in the winter of A.D. 57—58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

SECTION V.

LANGUAGE AND STYLE.

1. It might perhaps have been expected; that an Epistle to Romans would have been written in Latin. But Greek had become so far the general language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite at length the passages in the classics (Tacit. de Orator. c. 29: Martial, Epig. xiv. 56: Juvenal, Sat. vi. 184—189) which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, and Irenæus, all of whom wrote to the Roman Christians in Greek. Clement, Bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks: see Juvenal, Sat. iii. 60—80.

2. In speaking of the *style of the Epistle*, the following general remarks on the style of the Apostle Paul, taken from Tholuck's Introduction to his Commentary on the Epistle to the Romans, p. 26 ff., are of considerable interest: "As in general we can best apprehend and estimate the *style* of a writer in connexion with his *character*, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are *Power*, *Fulness*, and *Warmth*. If to these attributes is added *Perspicuity* of unfolding thought, we have all united, which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression: the very wealth of the productive power does not always leave time to

educate (as Hamann expresses it) the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above mentioned, something of this defect is found in the style of the great Apostle of the Gentiles. Something of that which Dionysius of Halicarnassus de Comp. Verb. c. 22 says of 'compositio austera,' is applicable to the Apostle's method of expression. *οὔτε πάρισα βούλεται τὰ κῶλα ἀλλήλοις εἶναι, οὔτε παρόμοια, οὔτε ἀναγκαίᾳ δουλεύοντα ἀκολουθίᾳ, ἀλλ' εὐγενῆ κ. ἁπλᾶ κ. ἐλεύθερα· φύσει τ' ἐοικέναι μᾶλλον αὐτὰ βούλεται, ἢ τέχνῃ, κ. κατὰ πάθος λέγεσθαι μᾶλλον, ἢ κατ' ἦθος. περιόδους δὲ συντιθέναι συναρτιζούσας τὸν νοῦν τὰ πολλὰ μὲν οὔτε βούλεται· εἰ δέ ποτε αὐτομάτως ἐπὶ τοῦτο κατενεχθείη, τὸ ἐνεπιτήδευτον ἐμφαίνειν ἐθέλει καὶ ἀφελές, κ.τ.λ.* The high claims of St. Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate [3]. From Christian antiquity we will adduce the testimony of Jerome, Ep. 48, ad Pammachium, c. 13, vol. i. p. 223 :—'Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua . . . . videntur quidem verba simplicia et quasi innocentis hominis ac rusticani, et qui nec facere nec declinare noverit insidias, sed quocunque respexeris, fulmina sunt. Hæret in causa, capit omne quod tetigerit, tergum vertit, ut superet: fugam simulat, ut occidat.' Add to this the words of Chrysostom de Sacerdotio iv. 7, vol. i. p. 431 : "*ὥσπερ γὰρ τεῖχος ἐξ ἀδάμαντος κατασκευασθέν, οὕτω τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τούτου τειχίζει γράμματα· καὶ καθάπερ τις ἀριστεὺς γενναιότατος ἕστηκε καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ καθαίρων λογισμοὺς καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.*"

3. After having stated, and visited with severe and deserved censure, the disparaging estimate formed by Rückert in his Commentary, and criticized in a friendly spirit the other extreme, taken by Rothe and Glöckler, of regarding all ellipses, anacolutha, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds:

"We have then this question to ask ourselves: *with what ideas as to the ability of the Apostle as a writer ought the believing Christian to*

[3] The genuineness of this fragment has been defended by Hug, Einl. ins N. T. ii. 334 (342 of Wait's transl.), on grounds well worthy of consideration. [The passage runs thus: *κορωνὶς δ' ἔστω λόγου παντὸς καὶ φρονήματος Ἑλληνικοῦ Δημοσθένης, Λυσίας, Αἰσχίνης, Ὑπερίδης, Ἰσαῖος, Δείναρχος (Δημοσθένης ὁ Κρίθινος), Ἰσοκράτης, Ἀντίφων· πρὸς τούτοις Παῦλος ὁ Ταρσεύς, ὄντινα καὶ πρῶτόν φημι προιστάμενον δόγματος ἀναποδείκτου.*]

approach his works? And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the SON OF GOD appeared in His life on earth in a state of humiliation, so also the *word of God.* In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—'Quum autem multoties discriminis mentionem repetat, nulla tamen est repetitio, in qua non sit *ἀναντιπόδοτον*, vel saltem ellipsis aliqua: *Quæ sunt quidem orationis vitia, sed quibus nihil majestati decedit cœlestis sapientiæ, quæ nobis per apostolum traditur.* Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur; ut non humanæ eloquentiæ potentia, sed sola spiritus efficacia niteretur nostra fides.' But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute *informality*, the *subject-matter itself* would be involved in the surrender. If the aim of the apostolic teaching is not to be altogther frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert's of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle's character above pointed out, are we not obliged to confess, that so universal a *reflection*, such a *calculation*, as Rothe's theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a *passive inspiration?* and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself. (This he instances by examining Rothe's account of the defective constructions in Rom. v. 12 f.) * * * * That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in him negligence or inaccuracy of expression, proceeded from conscious

intention of the writer,—can neither be justly assumed a priori, nor convincingly shown a posteriori."

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(α) It is his constant habit to *insulate* the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(β) After thus treating the subject till the main result is gained, he *then* takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many Commentators to suppose *an objector* to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(γ) Perhaps one of the most wonderful phænomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of *sanctification*.

Among the minor characteristics of the Apostle's style, may be enumerated,

(δ) *Frequent and complicated antitheses*, requiring great caution and discrimination in exegesis. For often the different members of the antitheses are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two

antithetical clauses, the subject may be literal and the predicate metaphorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning: whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. To retain such antitheses in a version or exegesis is of course, generally speaking, impossible: the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form: an attempt almost always sure to fail even in the ablest hands.

(ε) *Frequent plays upon words*, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these paronomasiæ; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself; to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(ζ) *Accumulation of prepositions*, often with the same or very slightly different meanings. That this is a characteristic of St. Paul's style there can be no doubt: and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifference.

(η) *The frequency and peculiarity of his parenthetical passages.* The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold: 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption: 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer; and it must be remembered that the instances of anacoluthon and irregular construction are at least as frequent: so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.

The peculiarity of his parentheses consists in this, that owing to the fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epistles have been so disguised, that it is almost impossible for the mere English student intelligently to apprehend them.

(*a*) *The emphatic position of words* is of the highest importance. Pages might be filled with an account of misrenderings of versions and Commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticized in these notes; and will be surprised that so momentous a matter should have been generally overlooked.

(*b*) *The distinction between the aorist and perfect tenses* is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles: and it has been my endeavour in the notes to draw the student's attention to them with a view to their correction.

6. For much interesting matter on this subject the student is referred to Tholuck, Römerbrief, Einleitung; and to Dr. Davidson, Introd. vol. ii. p. 144 ff.

CHAPTER III.

THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined, than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).

2. But external testimonies to the Authorship are by no means wanting.

(α) Clement of Rome, in his Epistle to this very Church of Corinth, says, c. 47, p. 305 f.:—*ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. τί πρῶτον ὑμῖν ἐν ἀρχῇ εὐαγγελίου ἔγραψεν; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν, περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπολλώ, διὰ τὸ καὶ τότε προσκλίσεις ὑμᾶς πεποιῆσθαι*[1].

(β) Polycarp, ad Philippenses, c. 11, p. 1020:—"Qui autem ignorant judicium Domini? An nescimus, quia sancti mundum judicabunt[2]? sicut Paulus docet."

(γ) Irenæus adv. Hær. iv. 27 (45). 3, p. 264:—"Et hoc autem apostolum in epistola quæ est ad Corinthios manifestissime ostendisse, dicentem: Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt[3] &c." And almost in the same words Cyprian, Testim. i. 4, citing the same passage.

(δ) Athenagoras, de resurrect. mort. 18, p. 331:—*ἐνδηλον παντὶ τὸ λειπόμενον, ὅτι δεῖ, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθαρσίαν*[4], *ἵνα κ.τ.λ.*

(ε) Clement of Alexandria cites this epistle very frequently and explicitly: e. g. Pædag. i. 6 (33), p. 117 P.:—*σαφέστατα γοῦν ὁ μακάριος Παῦλος ἀπήλλαξεν ἡμᾶς τῆς ζητήσεως ἐν τῇ προτέρᾳ πρὸς Κορινθίους ὧδέ πως γράφων· Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν κ.τ.λ.*[5]—And he proceeds to quote also 1 Cor. xiii. 11, with *πάλιν ὁ Παῦλος λέγει.*

(ζ) Tertullian de Præscript. adv. Hær. c. 33, vol. ii. p. 46,—"Paulus in prima ad Corinthios notat negatores et dubitatores resurrectionis."

See Lardner: and Davidson's Introd. vol. ii. p. 253 f., where more testimonies are given.

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Epistle to the Romans.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. "CORINTH (formerly Ephyre, Apollod. i. 9,—which afterwards was its poetic name, Ovid, Met. ii. 240. Virg. Georg. ii. 264. Propert. ii. 5. 1 al.) was a renowned, wealthy (Il. β. 570. Hor. ii. 16. Dio Chrysost. xxxvii. p. 464), and beautiful commercial city (Thuc. i. 13. Cic. rep. i. 4), and in the Roman times the capital of Achaia propria (Apul. Met. x. p. 239, Bipont), situated on the isthmus of the Peloponnese between

[1] 1 Cor. i. 10 f. [2] 1 Cor. vi. 2. [3] 1 Cor. x. 1 f.
[4] 1 Cor. xv. 53. [5] 1 Cor. xiv. 20.

the Ionian and Ægean seas (hence *bimaris*, Ovid, Met. v. 407; Hor. Od. i. 7. 2,—ἀμφιθάλασσος, διθάλασσος) and at the foot of a rock which bore the fortress Acrocorinthus (Strabo, viii. 379; Plut. vit. Arat. 16; Liv. xlv. 28),—forty stadia in circumference. It had two ports, of which the western (twelve stadia distant) was called Lechæon (Λέχαιον, Lechæum, Lecheæ, Plin. iv. 5), the eastern (seventy stadia distant) Kenchreæ (Strabo, viii. 380; Paus. ii. 2, 3; Liv. xxxii. 17; al.). The former was for the Italian, the latter for the Oriental commerce: so Strabo, l. c.: Κεγχρεαὶ κώμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἑβδομήκοντα στάδια. τούτῳ μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ. Arts and sciences flourished notably in Corinth (Pindar, Ol. xiii. 21; Herod. ii. 167; Plin. xxxiv. 3. xxxv. 5; Cic. Verr. ii. 19; Suet. Tiber. 34). The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals (Athenæus, vii. 281, xiii. 543; Alciphr. iii. 60; Strabo, viii. 378; Eustath. Iliad β. p. 220). (These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. See testimonials in Wetst.) The city (lumen totius Græciæ, Cic. Manil. 5) was taken, pillaged, and destroyed by L. Mummius (Flor. ii. 16; Liv. Epitome lii.) in A.U.C. 608, 164 B.C. (cf. Plin. xxxiv. 3),—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, A.U.C. 710, B.C. 44,—and soon recovered its former splendour (Aristid. Or. 3, p. 23, ed. Jebb), and was accordingly in St. Paul's time the seat of the Roman proconsul of Achaia (Acts xviii. 18). See, on the whole, Strabo, viii. 378 ff.; Paus. ii. 1 ff." Winer, Realwörterbuch. An interesting description of the present remains of Corinth will be found in Leake's Morea, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in Acts xviii. (1—18). He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (Acts xviii. 8: see too ver. 5, and note); both however, though the Christian body at Corinth was numerous (Acts ib. 4, 8, 10), were principally from the poorer classes (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (Acts xviii. 8; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain (οἰκονόμος) of the city (Rom. xvi. 23), and Gaius, whom the Apostle calls ὁ ξένος μου κ. ὅλης τῆς ἐκκλησίας. And we find traces of a considerable mixture of classes of society in the agapæ (1 Cor. xi. 22).

3. The method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the cross of Christ, without any adventitious helps of rhetoric or

worldly wisdom. The opposition of the Jews had been to him a source of no ordinary anxiety: see the remarkable expression Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given[6] to his work at Corinth, it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two[7] to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by Paul (1 Cor. iii. 10—18; 2 Cor. x. 13—18) a worthless building, on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 5, 13), rejecting the apostleship of Paul (1 Cor. ix. 2; 2 Cor. x. 7, 8), encouraging disobedience to his commands (2 Cor. x. 1, 6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.; v. 11 ff., and notes in both places: for the latter, 2 Cor. xi. 16—xii. 12). It is probable, as De Wette suggests, that these persons were excited to greater rage against Paul, by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is manifest from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law: for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of Paul. But I should rather believe them to have looked on this question as closed,

[6] ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος, ver. 27. See also 1 Cor. iii. 6.

[7] See especially 1 Cor. xvi. 12, and note.

and to have carried on more a negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly constituted Twelve, and of Peter as the Apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history: as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide, except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as *peculiarly belonging to Christ*, is a priori very probable. St. Paul had had no connexion with our Lord while He lived and taught on earth. His Christian life and apostolic calling began at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the ἐγὼ δὲ χριστοῦ of 1 Cor. i. 12, especially if we compare it with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves *the followers of Paul himself*, and set perhaps an undue value on him as God's appointed minister among them, forgetting that all ministers were but God's servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome, written some years after, we find the same contentious spirit blamed (c. 47, p. 308), but it appears that by that time its ground was altogether different: we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party: ecclesiastical insubordination and ambition were then the faults of the Corinthian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the student for a complete account of the principal theories, to Dr. Davidson's Introduction, vol. ii. p. 224 ff., and Conybeare and Howson's Life of St. Paul, vol. i. chap. xiii.:—and for separate expositions, to Neander, Pfl. u. Leit., 4th edn. pp. 375—397: Olshausen, Bibl. Comm. iii. 475 ff.: Schaff, Gesch.

d. christlichen Kirche, § 64: Stanley, Epistle to the Corinthians, Introduction.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Epistle was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their *practice in the relations of life* (ch. vii. 1), and with their liberty of action as regarded *meats offered to idols* (ch. viii.—x.); they had apparently also referred to him the question whether their *women* should be *veiled in the public assemblies* of the church (ch. xi. 3—16): and had laid before him some difficulties respecting the *exercise of spiritual gifts* (ch. xii.—xiv.). He had enjoined them to make a *collection for the poor saints at Jerusalem:* and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their *contentious spirit.* From the same, or from other sources, he had learned the occurrence among them of a *gross case of incest,* in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.). He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were *irregularities* requiring reprehension *in their manner of celebrating the Agapæ,* which indeed they had so abused, that they could now be no longer called the Supper of the Lord. Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the *defence of his own apostolic authority* in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapters iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the 2nd Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see especially ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

SECTION IV.

OF THE NUMBER OF EPISTLES WRITTEN BY PAUL TO THE CORINTHIANS.

1. If we were left to infer a priori, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this, which we call the first. It appears from ch. xvi. 1 that they wanted some directions as to the method of making "*the collection for the saints*." We may ask,—*when enjoined and how?* If by the Apostle in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Apostle himself. In ch. v. 9 he says, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις. In my note on those words, I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, *not to associate with fornicators*, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned [s].

3. The opinions of Commentators on this point have been strangely warped by a notion conceived a priori, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that *very many* have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class, which if we take into account the affectionate disposition of St. Paul, and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intention of giving recommendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that *every writing* of an inspired Apostle *must necessarily have been preserved to us*, is as absurd as

[s] Perhaps the most extraordinary theory ever propounded by one who has evidently spent some pains on his subject, is that of Mr. Paget, in his "Unity and Order of the Epistles of St. Paul," in which, on account of a fancied resemblance of this command to that in Heb. xii. 16 (which if examined proves to be *no* resemblance), he maintains ἡ ἐπιστολή here to be the *Epistle to the Hebrews*, which he imagines to have been a sort of general circular epistle to all the churches, written previously to those addressed to particular congregations. I need hardly remind the student, how entirely all the data of every kind furnished by that Epistle are against such a supposition.

it would be to imagine that all his *sayings* must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed, by the history, between Paul's leaving Corinth Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Apostle's visits to Corinth [9].

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epistles.

He had in it given them a command, *μὴ συναναμίγνυσθαι πόρνοις*, which being taken by them in too strict and literal a sense, and on that account perhaps overlooked, as impossible to be observed, is explained in its true sense by him, 1 Cor. v. 9—12.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16), which he changed in consequence of the news heard from Chloe's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (*ἐλαφρία*, 2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle [1].

SECTION V.

OF THE NUMBER OF VISITS MADE BY PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct:—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid *two visits* to Corinth before the sending of *that*, and consequently of *this* Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that *but one visit* is *recorded*, viz. that in Acts xviii. 1 ff. For both Epistles were written before the second visit in Acts xx. 2, 3. (Compare Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the

[9] See below, § v.

[1] See Rom. xii. 9 ff.; 1 Thess. v. 16 ff.

Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words[2]: some, e. g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be taken as such:—and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18, when his first visit to Corinth ended, and xx. 2, when the second Epistle was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Apostle established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Epistle was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our *terminus a quo* is the settling at Ephesus, Acts xix. 10, and our *terminus ad quem* the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25 we read τρὶς ἐναυάγησα, and this in a description of his *apostolic* labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Cæsarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Seleucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Kenchreæ to Ephesus, xviii. 18, 19. (9) From Ephesus to Cæsarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and, if it is to be counted as a voyage, (2). The two left, of which we

[2] E. g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.

have absolutely *no* account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made ἐν λύπῃ, 2 Cor. ii. 1, where see note: why, we might well suppose, but are not left to conjecture: for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that *if he came again, he would not spare* (the sinners among them); and 2 Cor. xii. 21, there is a hint given that God had, on this occasion, *humbled him among them.* It was a visit unpleasant in the process and in recollection: perhaps very short, and as sad as short: in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and possibly to have received insult from some among them on account of such warnings.

7. If we enquire what *sort* of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, μὴ πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν. It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle: and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of πορνεία is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς, to have been EPHESUS.

A mistaken rendering of the words (ib. ver. 5) Μακεδονίαν γὰρ διέρχομαι, as if they signified 'for I *am passing through* Macedonia,'—led probably to the subscription in the rec. and our English Bibles, ἐγράφη ἀπὸ Φιλίππων. But the idea has never been seriously entertained.

2. The above notice from ch. xvi. 8 also shews, that at the time of writing, the Apostle intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix., xx., it appears (see notes, and chronological table in Prolegg. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that *the Epistle was written in the former part of the year* 57.

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words καθώς ἐστε ἄζυμοι any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that external probability, as well as spiritual analogy, is against the idea that St. Paul would have so expressed himself. But *there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought* there occurring,—especially when we know independently that he was writing during the *former part of the year*.

4. It is almost certain then that the Epistle was written *before Pentecost*, A.D. 57: and probable, that *somewhat about Easter* was the exact time.

5. The Apostle had at this time already sent off Timotheus and Erastus to Macedonia (cf. Acts xix. 22, and 1 Cor. iv. 17), the former (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18); but the language used is ambiguous, and we cannot pronounce positively that Timotheus reached Corinth on this journey. (See below, ch. iv. § 2, 4.)

6. The Epistle is addressed in the name of Sosthenes ὁ ἀδελφός, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17[3]: see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timotheus in 2 Cor.: the Apostle, after mentioning him, immediately proceeds εὐχαριστῶ τῷ θεῷ μου.

7. It is uncertain, who were the *bearers* of the Epistle: but perhaps the common subscription is right in assigning that office to Stephanas, Fortunatus, and Achaicus. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth: and as an injunction is given (ib. 18) that they should be honourably regarded by the Corinthians, it is highly probable that they were intending to return.

[3] Unless indeed, as Mr. Birks supposes, Horæ Apostolicæ, p. 215 f., he was converted subsequently to that occurrence.

SECTION VII.

MATTER AND STYLE.

1. As might have been expected from the occasion of writing, the matter of this epistle is very various. It is admirably characterized by Mr. Conybeare, in Conybeare and Howson's Life and Epistles of St. Paul, vol. ii. p. 28 (2nd edn.):—

"This letter is, in its contents, the most diversified of all St. Paul's Epistles: and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement: yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God: we hear the fervent thanksgiving echoed by the unanimous Amen: we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty: we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain: and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, 'the care of all the churches.'

"But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who 'out of darkness calls up light;' by whose mercy it was provided, that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world;—that their denial of the resurrection should cause those words to be recorded whereon reposes, as upon a rock that cannot be shaken, our sure and certain hope of immortality."

2. In style, this Epistle ranks perhaps the foremost of all as to sublimity, and earnest and impassioned eloquence. Of the former, the

description of the simplicity of the Gospel in ch. ii.,—the concluding apostrophe of ch. iii. (ver. 16—end),—the same in ch. vi. (ver. 9—end),—the reminiscence of the shortness of the time, ch. vii. 29—31,—the whole argument in ch. xv.,—are examples unsurpassed in Scripture itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix.; while the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world. About the whole Epistle there is a character of lofty and sustained solemnity,—an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom He selected for the Apostle of the Gentile world: or shews us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, the physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people: example, from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. Where he strikes, he heals. His large heart holding all, where he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle better perhaps than from any one other,—because this embraces the widest range of topics,—what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men.

CHAPTER IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. THE former of these is undoubted. No Epistle more clearly marks itself out as the work of the Author whose name it bears. It is inseparably connected with the First, following it up, and only differing from it as circumstances since occurring had affected the mind of the

writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(*α*) Irenæus, Hær. iii. 7. 1, p. 182 :

Quod autem dicunt, aperte Paulum in secunda ad Corinthios dixisse : In quibus Deus sæculi hujus excæcavit mentes infidelium.

(*β*) Athenagoras, de resurr. mort. xviii. p. 331 :

ἐὔδηλον παντὶ τὸ λειπόμενον . . . . ἕκαστος κομίσηται δικαίως ἃ διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ εἴτε κακά.

(*γ*) Clement of Alexandria very frequently cites our epistle : e.g., Strom. iii. 14 [94], p. 553, P. :

αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι. λέγειν διὰ τούτων· φοβοῦμαι δὲ μὴ, ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν, κ.τ.λ. (2 Cor. xi. 3.)

And again, Strom. iv. 16 [102], p. 607, P. :

ὁ ἀπόστολος (specified as Παῦλος previously) . . . . εἴρηκεν ἐν τῇ δευτέρᾳ πρὸς τοὺς Κορινθίους· ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.

(*δ*) Tertullian, de Pudicitia, ch. 13 init. vol. ii. p. 1003 :

Novimus plane et hic suspiciones eorum. Revera enim suspicantur apostolum Paulum in secunda ad Corinthios eidem fornicatori veniam dedisse, quem in prima dedendum Satanæ in interitum carnis pronuntiarit, &c. He then cites 2 Cor. ii. 5—11.

See more testimonies in Davidson, vol. ii. p. 279.

3. The *integrity* of this Epistle has not however been unquestioned. Semler (in 1767) imagined it to consist of three separate epistles,—(1) chapters i. to viii. + Rom. xvi. 1 to 20 + ch. xiii. 11 to 13. This he supposes to have been the letter which Titus bore on his second mission to Corinth. (2) On receiving intelligence of the effect produced at Corinth, the Apostle writes a second Epistle in justification of himself, chap. x. 1 to xiii. 10. (3) An Epistle sent to the other churches in Achaia on the subject of the collection for the saints at Jerusalem, ch. ix. To this curious theory a convincing refutation was furnished by Gabler (De capp. ult. ix.—xiii. poster. ep. P. ad Corr. ab eadem haud separandis, Gotting. 1782). Weber again (de numero Epp. P. ad Corr. rectius constituendo, 1798) thought it had been originally *two* Epistles, (1) chapters i. to ix. + xiii. 11 to 13,—(2) ch. x. 1 to xiii. 10. But Meyer (from whom the foregoing particulars are taken) quotes respecting all such fanciful discussions a good remark of Hug (Einl. ii. p. 376), that it would be just as reasonable to suppose the περὶ στεφάνου of Demosthenes to be two orations, because in the former part the orator defends himself calmly and in detail, and in the latter breaks out into fierce and bitter invective. Certainly, on the principle which these critics have adopted, the first Epistle to the Corinthians might be divided into at least eight separate epistles, marked off by the successive changes of subject.

SECTION II.

CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8): in doing so had come by Troas (ii. 12): and thence had sailed to Macedonia (ibid.; cf. Acts xx. 1, 2), where he still was (ch. viii. 1; ix. 2, where notice especially the *present* καυχῶμαι,—ix. 4). In Asia, he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23—41)[1],—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 13), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 13), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs: but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugners of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The *place* of writing is no where clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined[2]. Nay such a supposition is of itself improbable. In ch. viii. 1 Paul announces to the Corinthians the generosity which had been the result of God's grace given ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας. It is hardly likely that he would make such announcement, if he had hitherto been stationary at Philippi, the *first* of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Berœa. We know from 1 Thess. ii. 17, 18, how anxious the Apostle was

[1] I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

[2] The common subscription assigns Philippi: but whether from tradition, or mere hasty inference, is quite uncertain.

again to visit the Thessalonian church: and in the absence of all detail respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The *time* of writing is fixed within very narrow limits. About Pentecost A.D. 57 (see chronological table in Prolegg. to Acts) Paul left Ephesus for Troas: there he stayed some little time: thence went to Macedonia; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and to have made the collection. Here falls in our Epistle: after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months: and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timotheus had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corinthians for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timotheus and speeding his return: "for," adds the Apostle, "I expect him with the brethren." Here, however, some little uncertainty is expressed as to his visiting them, the words being ἐὰν δὲ ἔλθῃ Τιμόθεος. Now at the time of writing this second Epistle, we find Timotheus with Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay there is an apparent presumption that he had not been at Corinth: for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timotheus. Had he been at Corinth, or not?

I believe, in spite of these apparent obstacles to the view, that he *had been* there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And, as Meyer suggests, the relinquishing of the intended journey of Timotheus as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timotheus is not mentioned in this Epistle as having gone to them, is easily accounted for by the circumstance that he is associated with the Apostle in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle; and that

the state of the Apostle's mind described in 2 Cor. ii. 12, vii. 5, is to be traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter: and this is the view of De Wette and others. Bleek however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter, Pfl. u. Leit. p. 437: "Timotheus had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority. (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v. but of some adversary of the Apostle.) On this account Paul sent Titus to Corinth with a letter (now lost), in which he expressed himself very strongly on these circumstances; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so: and after all that has been written on the visits of Timotheus and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

SECTION III.

MATTER AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks: "The excitement and interchange of the affections, and probably also the haste under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult, but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries. Erasmus strikingly says, Paraphr. Dedicat.,—'Suuatur ab eruditissimis viris in explicandis poetarum

ac rhetorum consiliis, at in hoc rhetore longe plus sudoris est, ut deprehendas quid agat, quo tendat, quid vetet: adeo stropharum plenus est undique, absit invidia verbis. Tanta vafrities est, non credas eundem hominem loqui. Nunc ut limpidus quidam fons sensim ebullit, mox torrentis in morem ingenti fragore devolvitur, multa obiter secum rapiens, nunc placide leniterque fluit, nunc late, velut in lacum diffusus, exspatiatur. Rursum alicubi se condit, ac diverso loco subitus emicat, cum visum est, miris mæandris nunc has nunc illas lambit ripas, aliquoties procul digressus; reciprocato flexu in sese redit.' We may also apply to our Epistle the words in which Dionys. Hal., de admiranda vi dicendi in Demosthene, c. 8, designates the style of that orator,—*μεγαλοπρεπῆ, λιτήν· περιττήν, ἀπέριττον· ἐξηλλαγμένην, συνήθη· πανηγυρικήν, ἀληθινήν· αὐστηρήν, ἱλαράν· σύντονον, ἀνειμένην· ἡδεῖαν, πικράν· ἠθικήν, παθητικήν.*"

2. The matter of the Epistle divides itself naturally into three parts:

1. ch. i. to vii. 16. Here he *sets forth to them his apostolic walk and character*, not only with regard to *them*, though he frequently refers to this, but *in general*.

2. viii. 1 to ix. 15. He *reminds them of their duty to complete the collection for the poor saints at Jerusalem*.

3. x. 1 to xiii. 10. *Polemical justification of his apostolic dignity and efficiency* against his disparagers.

CHAPTER V.

APPARATUS CRITICUS.

SECTION I.

1. *Manuscripts written in uncial letters.*

A. The CODEX ALEXANDRINUS, Cent. V. (*See Vol. I.*)

B. The CODEX VATICANUS, Cent. IV. (*See Vol. I.*)

C. The CODEX EPHRÆMI, Cent. V. (*See Vol. I.*)

D. (*Of the Acts.*) The CODEX BEZÆ, Cent. V. or VI. (*See Vol. I.*)

D. (*Of St. Paul's Epistles.*) The CODEX CLAROMONTANUS in the Imperial library at Paris, No. 107: a græco-latin MS., of, as Tischendorf believes, the *sixth century*. It contains all the Epistles of Paul, except Rom. i. 1 *παυλος . . . .* to *αγαπητοις θεου*, ver. 7. Another hand, but an ancient one, has supplied 1 Cor. xiv. 13 *διο ο λαλων . . .* to *σημειον εισιν*, ver. 22. Similarly Rom. i. 27—30. Tischendorf remarks: "It is very difficult to distinguish the correctors who have at different times touched this codex. The second corrector (D^3, about the eighth century), whom I have oftenest cited, found most of

the passages which he touched already corrected: hence D^s denotes generally two persons, of whom the former (D^{sa}) seldom differs from the latter (D^{sb}), so that the difference can be noted. D^2 touched a few places, and correctors subsequent to D^s about as many. Sometimes when it is hard to say which has corrected, I have marked it $D^{corr.}$" This codex was published by Tischendorf in 1852. "It is one of the most valuable MSS. extant: none of the texts published by Tischendorf is so important, with the single exception of the palimpsest Codex Ephræmi."—Tregelles. Horne's Introd. iv. p. 193.

E. (*Of the Acts.*) The CODEX LAUDIANUS (græco-latin: the latin being in the left hand column, the greek in the right hand) in the Bodleian library at Oxford. It is written without accents, in rather clumsy uncial letters, by a Greek scholar, but probably among the Latins. Its place of writing has been imagined to have been Sardinia, from the preamble of an edict, which is written at the end: Φλάνιος Παγκράτιος σὺν θεῷ ἀποεπάρχων δοὺξ Σαρδινίας δῆλα ποιῶ τὰ ὑποτεταγμένα: but this, as Dr. Tregelles remarks, only shews it to have been in that island during the period of the *duces*. Now the Duces of Sardinia were first constituted by Justinian in 534 (Wetst.): and if, as Michaelis infers from the writing (see also Marsh's note), the MS. is more ancient than this Dux Sardiniæ, its date might be at the earliest the end of the fifth or beginning of the sixth century. But Bp. Marsh (note, as above) has shewn by the writing that it is more recent than the Codex Bezæ: which circumstance, if the date now usually assigned to the Codex Bezæ be correct (the middle of the sixth century), would bring it down about a century later. It was brought to England from Sardinia, became, it is supposed by Wetstein, the property of the Venerable Bede, as it, and no other Greek MS., contains the various readings which he has noted in his commentary in the Acts. It was lost sight of for a long time, till Abp. Laud became its possessor, and gave it to the Bodleian library. Michaelis characterizes it as a MS. of the utmost importance, and ascribes to it the merit of having decided him against the notion that the græco-latin MSS. have been corrupted from the latin. See Michaelis, Marsh's ed. vol. ii. pt. i. pp. 269—274; Horne's Introd. vol. iv. pp. 187—189, where there is a facsimile of the greek and latin of this MS. It was published by Hearne in 1715, but the edn. is very scarce, only 120 copies having been printed. Tischendorf has re-examined the MS. and is going to republish it.

[E. (*Of St. Paul's Epistles.*) The CODEX SANGERMANENSIS, now Petropolitanus (having been rescued from the fire of the abbey of

St. Germain near Paris and taken to St. Petersburg), appears to be only a copy, and that a faulty one, of D, the Codex Claromontanus, with its occasional corrections. It abounds with mistakes, and has some monstrous readings made up of the various corrections of D: Tischendorf instances δικαιωσινην, Rom. iv. 25; μετα ταυειτα τοις δωεηδεκα, 1 Cor. xv. 5; νιδιζομενο θεατριζομενοι, Heb. x. 38. "Probably not older than the *ninth* or *tenth century*." (Tregelles.) Only quoted in the lacunæ of D.]

F. The CODEX AUGIENSIS, now in the library of Trinity College, Cambridge. It is a græco-latin MS., which formerly belonged to the Monastery of Augia Major in Switzerland, and was probably written in the latter half of the *ninth century* (Tregelles thinks, the *eighth*). Published by Scrivener in 1859.

G. The CODEX BOERNERIANUS, also a græco-latin MS., now in the Royal library at Dresden. This MS., which was also written in the *ninth century*, has a singular affinity with the Codex Augiensis, without being a copy of it. "It may be deemed certain that the Greek of each of these MSS. was a copy (mediate or immediate) of a more ancient codex; from which the copyist of each of these departed at times by mere error. The general description of the Codex Sangallensis (Δ of the Gospels) applies equally to this MS., to which it was once joined: and whatever shews the history of the one will apply equally to that of the other. . . . . This MS. of course is not a distinct authority from F as to the readings of St. Paul's Epistles: *together*, however, they are valuable as a united testimony to the readings of the ancient and valuable codex from which they must have alike sprung." (Tregelles.) In this edition we have only quoted this MS. when it differs from F, or when F is defective.

H. (*Of the Acts.*) "The Codex Mutinensis 196: of the ninth century. It begins ch. v. 28, και βουλεσθαι: is deficient from αι χηραι, ch. ix. 39, to ιδου, ch. x. 19: from ιδια, xiii. 36, to τερατα, xiv. 3. From κακειθεν, xxvii. 4, to the end, is supplied in uncial letters by some hand of about the eleventh century. The other omissions have been supplied by a more recent hand, in the fifteenth or sixteenth century." It was collated by Scholz, and since then more completely by Tischendorf and by Tregelles.

H. (*Of St. Paul's Epistles.*) The CODEX COISLINIANUS No. 202 in the Royal library at Paris, apparently (Tischdf.) of the *sixth century*. It once contained 14 leaves, but, as is noted in the codex itself,—"post incendium librorum impressorum et subitaneam translationem manuscriptorum non inventa sunt nisi xii folia." The two missing leaves are in the Imperial library at St. Petersburg. Edited by Montfaucon and accurately transcribed by Tischendorf.

I. Fragmenta Palimpsesta Tischendorfiana, Cent. V. to VII. (*See Vol. I.*)

K. Codex Mosquensis, Library of the Holy Synod No. xcviii. Cent. IX. (Matthæi's g). Formerly belonged to the monastery of St. Dionysius on Mount Athos. Contains the Catholic Epistles with a catena and the Epistles of Paul with scholia by Damascene. It is on parchment and in folio. Each page is divided into two columns; the text being written in large square uncials; the commentary, in round letters joined to one another. Collated by Matthæi, who gives a facsimile of part of the text in the volume of his Gr. Test. which contains the Cath. Epistles, and describes it in that containing the Ep. to Rom. pp. 265-7. Scholz inserted this MS. by mistake in his list of *Cursives*, as Acts 102, Epp. Paul 117.

L. Codex Angelicus Romanus, a MS. in the Angelican library of Augustinian monks at Rome, formerly the property of Cardinal Passionei. It contains the Acts, beginning viii. 10, μις του θεου,—the Catholic Epistles, and the Epistles of Paul to Heb. xiii. 10. "It cannot have been written," says Tischendorf, "before the middle of the *ninth century*." Formerly called G of the Acts—J of St. Paul's Epistles.

M. The Codex Uffenbachianus, Cent. X. Consists of fragments at Hamburg and in the British Museum. The former contains the beginning and end of the *Epistle to the Hebrews*. Published by Tischendorf in his "Anecdota Sacra et Profana."

P. Codex Porphyrianus, Cent. IX. Published by Tischendorf, who found it in the possession of the Russian Archimandrite Porfiri, Monumenta Sacra inedita, Voll. V. VI. It contains the Acts, Epistles, and Apocalypse. The Acts has been collated for this edition, and the readings in 1 and 2 Cor. taken from Tregelles.

ℵ The CODEX SINAITICUS, Cent. IV. (See Vol. I.)

Frag. Coisl. In the scholia of a MS. of part of the O. T. in the Benedictine library at St. Germain, Wetstein found Acts ix. 24, 25, written by the transcriber of the MS., i. e. in the beginning of the seventh century. To this discovery Tischendorf has added several more passages; ch. iv. 33, 34: x. 13, 15: xxii. 22, and some from the Gospels. The MS. itself is called the Codex Coislinianus 1, from Coislin, Bp. of Metz, its earliest known possessor. See Wetstein, Michaelis, and Tischendorf.

Frag. Tischdf. (*See* "I." *above.*)

2. *Manuscripts written in cursive letters.*

NOTE.—It is intended to include in this Table mention of those MSS. only which contain, and of those particulars which concern, the portion of the N. T. comprehended in this Volume. The missing numbers will be found in the Prolegomena to Vol. IV., pt. ii.; those in the Acts column being designated Cath., and those in the Paul column Heb.

a. Lambeth No. 1182. "Dates from the *twelfth century* at the earliest [d]."

b. Lambeth No. 1183. Written A.D. 1358.

c. A manuscript once in the possession of Professor Carlyle; returned to the Patriarch of Jerusalem in 1817. It was numbered 1184 in the Lambeth Catalogue. Mr. Scrivener gives its readings from "a scholarlike and seemingly accurate collation of it with the Greek text of Mill, made by the Rev. W. Sanderson of Morpeth, in or about the year 1804." Ascribed to the *fifteenth century*.

d. Lambeth No. 1185. "Might also be considered a series of fragments in several different hands [d]." Assigned to the *fifteenth century* or somewhat earlier.

e. in Acts, Lambeth 1255. Contains Acts and Past. Epp.—in Paul, (a. = of the Apocalypse,) Lambeth No. 1186. Contains the Pauline Epistles and the Apocalypse. *Eleventh century.*

f. Codex Theodori. Bears date A.D. 1295.

g. Codex Wordsworthianus. *Thirteenth century.*

h. (= b. of the Apocalypse.) Codex Butler 2. British Museum, Additional MS. No. 11837. It bears date A.D. 1157 [e].

k. Trin. Coll. Cantab. B. x. 16. Written A.D. 1316.

l. (Scholz's Act. 24, Paul. 29.) Chr. Coll. Cantab. F. i. 13. Written about the end of the *twelfth century.*

m. (Scholz's Act. 31, Paul. 37.) CODEX LEICESTRENSIS. Cited as "69" in the Gospels, and as "f" in the Apocalypse. (*See Vol. I.*)

n. (Scholz's Act. 53, Paul. 30.) Emm. Coll. Cantab. i. 4. 35. Of about the *twelfth century.*

o. (Scholz's Act. 61 and 111, Paul. 61 and 221.) University Library, Cambridge, Mm. 6. 9. Of the *twelfth* or *thirteenth century.*

p. (Tischendorf's "lo^{tt}.") CODEX LONDINENSIS TISCHENDORFIANUS. British Museum, Additional MS. 20,003. "Unquestionably the most valuable cursive MS. of the Acts yet known." (Scriv.) "Can hardly be estimated too highly." (Treg.) "Haud dubie antiquissimi codicis uncialis, qui ipse periit, exemplum est." (Tischdf.)

[d] Scrivener. The readings of mss. "a" to "o" are cited from the Appendix to Mr. Scrivener's edn. of the "Codex Augiensis." It has not been thought worth while to encumber the page with every various reading found in these manuscripts; but whenever any variation of the uncials is mentioned, the testimony of these accurately collated documents is added.

[e] Formerly Cod. Prædicatorum S. Marci 701.

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
1	1	Reuchlini. Basle K. iii. 3 (late B. vi. 27).	X.	Wetstein "bis atque accurate."	1	—
2	2	Basle (late B. ix. ult.)	XV.	Mill (*B.* 2).	—	—
3	3	Corsendoncensis. Vienna, Theol. 5. (Kol.)	XII.	Walker and Alter.	3	—
4	4	Basle (late B. x. 20).	XV.	Mill (*B.* 3). Wetstein throughout Epp.	—	—
5	5	Paris 106 (formerly 2871).	XII.	Stephens (δ′) Wetst. Scholz.	5	—
6	6	Paris 112 (formerly 3425).	XIII.	Steph. (ε′) Wetst.	6	—
..	7	Basle (late B. vi. 17).	X?	Readings given in Wetstein. Text surrounded by various Scholia from Gennad., Œc., Sevrn., &c. On parchment.	—	—
..	[8]	. . . . .	—	Steph. (ζ′)=Acts 50. *Identified by some with* 132 (Paul) *below.*	—	—
7	9	Paris 102 (formerly 2870).	X.	Steph. (ι′) Wetst.	—	—
[8]	[10]	*Not identified.*	—	Stephens (ια′).	—	—
9	11	Cambridge Univ. Lib. MS. Kk. 6. 4 (also numbered Acts 112, Paul 225).	XI.	Steph. (ιγ′) Wetst. [Def. Acts iii. 6—17.]	—	—
10	12	Paris 237 (formerly 2869).	X.	Steph. (ιε′) Wetst. "de integro."	—	2
11	..	Paris 103 (formerly 2872).	X.	Wetstein (Acts). Reiche (Paul). [Def. Acts ii. 20—31; 1 Cor. xii. 17—xiii. 2.]=Paul 140.	—	—
—	[13]	*See Vol. III.*	—			
..	[14]	*See Vol. III.* (= Acts 47.)	XVI.		90	—
—	[15]	*See Vol. III.*	—			
12	16	Paris 219 (formerly 1886).	XI.	Wetstein.	—	4
13	17	Paris 14 (Colbertinus 2844).	XI.	Tregelles.	33	—
14	18	Paris, Coislinianus 199.	XI.	Wetstein.	35	17
15	—	Paris, Coislinianus 25.	XI.	Wetstein.		
16	19	Paris, Coislinianus 26.	XI.	Wetstein.		
—	20	Paris, Coisl. 27 (formerly 247).	X.	Wetstein: [mutilated.]		
17	21	Paris, Coislinianus 205.	XI.	Wetstein. [1 Cor. xvi. 17—2 Cor. i. 7, &c., supplied in a later hand.]	—	19
18	22	Paris, Coislinianus 202 A.	XIII.	Wetstein.	—	18
19	23	Paris, Coislinianus 200.	XIII.	Steph. (θ′) Wetst.	38	—
..	24	Bodleian, Misc. 136. Ebnerianus.	XII.	Described by Schœnleben, occasionally quoted by Wetstein. =Acts 48.	105	—
20	25	Westmonasteriensis (935). British Museum. King's Library i. B. 1.	XIV.	Wetstein.		
21	26	Cambridge Univ. Lib. MS. Dd. 11. 90.	XIII.	[Def. Acts i.—xii. 1; xiv. 23—xv. 10; Rom. xv. 14—16, 24—26; xvi. 4—20; 1 Cor. i. 15—iii. 12, &c.]	—	—
22	..	British Museum Additional MSS. 5115–7.	1326?	(Epp., Cent. xii., Scrivener) "Obiter inspectus a Wetstenio. Lectiones cap. xx. Act. mecum communicavit Rev. Paulus." (Griesbach.)=Paul 75.	109	—
23	28	Bodleian, Baroccianus 3.	XIII.	Mill (*Baroc.*). [Def. up to Acts xi. 13.] 1 Cor. xv. collated by Griesb.	—	6
24	29	*See above,* "l."				
..	30	*See above,* "n."				
25	31	Brit. Mus. Harleian 5537.	1087	Mill. (*Cov.* 2.) Acts xiv.—xviii. Rom. i.—iv. collated by Griesb.	—	7

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
26	32	Brit. Mus. Harl. 5557.	XII.	Mill. (*Cov.* 3.) Readings of Acts i.—iii. in Griesb. [Def. Acts i. 1—11. 1 Cor. xi. 7—xv. 56.]	—	—
27	33	Brit. Mus. Harl. 5620.	XV.	Mill. (*Cov.* 4.) Perhaps a copy of 29.		
28	34	Brit. Mus. Harl. 5778.	XII.	Mill. (*Sin.*) [Def. Acts i. 1—20.]	—	d
29	35	Geneva 20.	XII.	Mill. (*Genev.*)		
30	36	Bodleian, Misc. 74.	XIII.	Mill. (*Hunt.* 1.) Begins Acts xv. 19. "Perlegi Rom. v., viii.; 1 Cor. xv. . . ." (Griesbach).	—	9
31	37	*See above*, "m."				
32	38	Bodleian, Laud. 31.	XIII.	Mill. (*Laud.* 2.) Rom. i.—v. re-examined by Griesb.	51	—
33	39	Lincoln Coll. Oxford, 82.	XI.	Mill. (*Lin.* 2.) Acts collated by Dobbin. [Def. Rom. i. 1—20.]	—	—
34	40	Trin.Coll.Dublin. Montfortianus.	XVI.	Barrett and Dobbin.	61	92
35	41	Magdalen Coll. Oxford, 9.	XI.	Mill. (*Magd.* 1.)	57	—
36	—	New Coll. Oxford, 58.	XIII.	Mill. (*N.* 1.) Apparently the MS. from which Cramer's Catena is printed.		
—	[42]	Magdalen Coll. Oxford. *Has been ascertained to be part of the same MS. as* Paul 27. *See Vol. III.*	XI.	Mill. (*Magd.* 2.) Contains only Rom. Corr.		
37	43	New Coll. Oxford, 59.	XIII.	Mill. (*N.* 2.)	—	—
38	44	Leyden 77, Voss.	XIII.	Sarrau. Mill's *Pet.* 1. Wetstein.		
[39]	[45]	*Situation unknown.*	—	Sarrau. Mill's *Pet.* 2. Belonged (with *Pet.* 1 and 3) to Paul Petavius. [Def. Acts i. 1—xviii. 22; 1 Cor. iii. 16—x. 13.]	—	11
40	46	Vatican Alex. 179.	XI.	Zacagni and Birch. Mill's *Pet.* 3.	—	12
41	..	Vatican 2080.	XII.	Inspected by Birch and Scholz. = Paul 194.	175	20
—	47	Bodleian, Roe. 2.	XII.	Mill. Rom. and 1 Cor. xiv., collated by Griesbach. Readings in 1 and 2 Cor. taken from Treg.		
42	48	Frankfort on the Oder. Seidelianus.	XI.	Middeldorpf, in Rosenmüller's Comm. Theol. [Def. Acts ii. 3—34.]	—	13
43	49	Vienna. Theol. 300 (Nessel.).	XII.	Mill (*Vien.*) and Alter.	76	—
..	[50]	*See Vol. III.*				
[44]	[51]	*See Vol. III.*				
45	52	Hamburg. Uffenbachianus.	XV.	Wetstein and Bengel.	—	16
(46)	..	Munich 375 (= Paul 55).	XI.	Bengel (Aug. 6). Œc.'s comm. [Does not contain the Acts.]	—	—
—	53	*See above*, "M."				
—	54	Munich 412 (formerly Augsburg 5).	XII.	Bengel. [Contains only Rom. vii. 7—xvi. 24.]		
[47]	..	*The same MS. as* Paul 14 *above.*				
48	..	*The same MS. as* Paul 24 *above.*				
..	55	*The same MS. as* Acts 46 *above.*				
—	[56]	*See Vol. III.*				
..	57	Vienna. Theol. 23 (Nessel.).	XIII.	Edited by Alter. = Acts 65.	218	33
[50]	..	*The same MS. as* Paul 8 *above.*				
—	58	Vatican 165.	XII.	Edited by Zacagni. Called Cryptoferratensis.	—	—
—	59	Paris Coisl. 204.	XI.	Inspected. Catena.	—	—
—	[60]	*See Vol. III.*				
..	61	*See above*, "o."		Mill's *Hal.*		

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Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
51	..	Paris 56.	XII.	Inspected by Scholz. =Paul 133.	—	52
[52]	..	*The same MS. as* Paul 50 *above.*				
53	..	*See above,* "n."				
54	..	Paris, Arsenal 4.	XI.	Inspected by Simon and Scholz. =Paul 130.	43	—
56	..	Bodleian, Clark 4.	XII.	Inspected by Scholz. =Paul 227.		
57	..	Copenhagen 1.	1278	Hensler in Birch. =Paul 72.	234	—
58	..	Bodleian, Clark 9.	XIII.	Inspected by Scholz. =Paul 224.	—	—
59	62	Brit. Mus. Harl. 5588.	XIII.	Acts xi. xii. xiii., Rom. and 1 Cor. i.—vii., collated by Griesbach.		
60	63	Brit. Mus. Harl. 5613.	1407	Acts i.—viii., Rom., 1 Cor., 2 Cor. iii.,—collated by Griesbach.	—	e
61	..	*See above,* "o."				
..	[64]	*See above,* "M."				
62	65	Paris 60.	XIV.	Inspected by Griesbach and Scholz.		
—	[66]	*See Vol. III.*				
..	67	Vienna. Theol. 302 (Nessel.).	XII.	Alter and Birch. =Acts 66.	—	34
63	68	Vienna. Theol. 313 (Nessel.).	XIII.	Alter and Birch.		
64	69	Vienna. Theol. 303 (Nessel.).	XIII.	Alter and Birch.		
65	..	*The same MS. as* Paul 57 *above.*				
66	..	*The same MS. as* Paul 67 *above.*				
67	70	Vienna. Theol. 221 (Nessel.).	1331	Alter and Birch.		
—	71	Vienna. Theol. 10 (Kollar).	XII.	Alter and Birch. [Def. Rom. i. 1—9, &c.]		
..	72	*The same MS. as* Acts 57 *above.*				
68	73	Upsala, Sparwenfeld 42.	XII.	(2 Cor. XIth cent.) Aurivillius. [Def. up to Acts viii. 14. 1 Cor. xiii. 6—xv. 38 twice over.]	—	—
69	74	Wolfenbüttel xvi. 7.	XII.	Knittel. in Matthæi.	—	30
..	75	*The same MS. as* Acts 22 *above.*				
—	76	Leipsic.	XIII.	Matthæi. Contains Rom., 1 Cor. up to v. 3, . . with Thl.'s comm.		
70	77	Vatican 360.	XI.	"Rom., 1 Cor. i.—iv. accurate examinavi; reliqua cursim modo perlustravi." Birch.	131	66
71	78	Vatican 363.	XI.	Birch (cursorily inspected).	133	—
72	79	Vatican 366.	XIII.	Birch (cursorily inspected).	—	37
73	80	Vatican 367.	XI.	Birch ("Per omnia contuli")	—	—
74	—	Vatican 760.	XII.	A MS. of the Acts inspected by Birch and Scholz. Catena.	—	—
—	81	Vatican 761.	XII.	Inspected by Birch. Œc.'s comm.	—	—
—	82	Vatican 762.	XII.	Inspected by Birch. Contains Rom., Corr., with Catena.	—	—
—	83	Vatican 765.	XI.	Inspected by Birch. Comm. on marg.	—	—
—	84	Vatican 766.	XII.	Inspected by Birch. Comm. on marg.	—	—
—	85	Vatican 1136.	XIII.	Epp. inspected by Birch.	—	39
75	86	Vatican 1160.	XIII.	Inspected by Birch and Scholz.	141	40
76	87	Vatican 1210.	XI.	Birch (Acts, Rom., al., "exacte").	142	—
77	88	Vatican, Palat. 171.	XIV.	Examined in select places by Birch. Zacagni.	149	25
78	89	Vatican, Alex. 29.	XII.	Birch ("Per omnia accurate examinavi"). [Def. 2 Cor. xi. 15—xii. 1.]		
79	90	Vatican, Urb. 3.	XI.	Inspected by Birch.	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc
80	91	Vatican, Pio 50.	XII.	Birch (' Per omnia diligenter bis collatus ").	—	42
81	—	Barberinus 377.	XI.	Inspected by Birch.	—	—
82	92	Rome, Propaganda 250.	1274	Zoega in Birch.	180	44
83	93	Naples 1. B. 12. (*See below* Acts 173, Paul 211.)	XI.	Inspected by Birch.		
84	94	Florence, Laur. Lib. iv. 1.	X.	Inspected by Birch.	—	—
85	95	Florence, Laur. Lib. iv. 5.	XIII.	Inspected by Birch.	—	—
86	96	Florence, Laur. Lib. iv. 20.	XI.	Inspected by Birch.	—	75
87	97	Florence, Laur. Lib. iv. 29.	X.	Inspected by Birch.	—	—
88	98	Florence, Laur. Lib. iv. 31.	XI.	Inspected by Birch.	—	—
89	99	Florence, Laur. Lib. iv. 32.	1093	Inspected by Birch.	—	45
—	100	Florence, Laur. Lib. x. 4.	XII.	Inspected by Birch. Comm.	—	—
—	101	Florence, Laur. Lib. x. 6.	XI.	Inspected by Birch. Comm.	—	—
—	102	Florence, Laur. Lib. x. 7.	XI.	Inspected by Birch. Var. comm.	—	—
—	103	Florence, Laur. Lib. x. 19.	XII.	Inspected by Birch. Catena.	—	—
91	104	*See above*, "h."				
92	105	Bologna, Can. Reg. 640.	XI.	Inspected by Scholz.	204	—
93	106	Venice 5.	XV.	Rinck.	205	88
94	107	Venice 6.	XV.	Rinck.	206	omd.
95	108	Venice 10.	XV.	Rinck.	209	46
96	109	Venice 11.	XI.	Rinck. [Def. Acts i. 1—12; xxv. 21—xxvi. 18.]		
97	—	Wolfenbüttel. Gud. Gr. 104 A.	XII.	(Scholz ?) [Def. Acts xvi. 39—xviii. 18.] = Paul 241.		
98	113	(Moscow ?) (Cod. Stauronicet.)	XI.	Matthæi (a).		
99	114	Moscow 5.	1445	Matthæi (c).		
100	115	Moscow 334.	XI.	Matthæi (d).		
101	116	Moscow 333.	XIII.	Matthæi (f).		
102	117	*The MS. called* "K" *above.*				
103	118	Moscow 193.	XII.	Matthæi (h). Scholia, but Acts i. 1—ix. 12 given continuously.		
—	119	Moscow 292.	XI.	Matthæi (i). Contains 1 and 2 Cor., with Thl.'s comm.	—	—
104	120	Dresden. (Cod. Matth.)	XI.	Matthæi (k).	241	47
105	121	Moscow 380.	XII.	Matthæi (l).	242	48
106	122	Moscow 328.	XI.	Matthæi (m).		
—	123	Moscow 99.	XI.	Matthæi (n). Scholia.	—	—
—	124	Moscow 250.	XIV.	Matthæi (q). Contains Rom. i.—xiii. with Thl.'s comm.		
(108)	..	Escurial χ. iv. 17.	XI.	Moldenhauer. See Birch, Gospels. = Paul 228.	226	—
(109)	..	Escurial χ. iv. 12.	XIV.	Moldenhauer. See Birch, Gospels. = Paul 229.	228	—
[110]	..	Camb. Univ. Lib. MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed "Basileæ per Joan. Hervagium 1545." A few notes are written on the margin. = Paul 222.	441	—
[111]	..	*The same MS. as* "o" *and* 61 *above.*				
[112]	..	*The MS. numbered* Acts 9 *above.*				
—	125	Munich 504.	1387	Inspected by Scholz.	—	—
—	126	Munich 455.	XIV.	Inspected by Scholz. Prob. copied from the same MS. as preceding.	—	—
—	[127]	Munich 110.	XVI.	A transcript of Rom. vii. 7—ix. 1, as written in MS. Paul 54.	—	—
..	128	Munich 211.	XI.	Inspected by Scholz. = Acts 179.	—	82
—	129	Munich 35.	XVI.	Inspected by Scholz. Thl.'s comm. (So Hardt.)	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
..	130	*The same MS. as* Acts 54 *above.*				
..	131	Paris, Coisl. 196.	XI.	Inspected by Scholz.=Acts 132.	330	—
113	132	Paris 47.	1364	Reiche.	18	51
..	133	*The same MS. as* Acts 51 *above.*				
114	134	Paris 57.	XIII.	Reiche.		
115	135	Paris 58.	XIII.	Inspected by Scholz. [Def. Acts i. 1—xiv. 27.]	—	53
116	136	Paris 59.	XVI.	Inspected by Scholz.	263	—
117	137	Paris 61.	XIII.	Reiche.		
118	138	Paris 101.	XIII.	Parts collated by Scholz. [Def. Acts xix. 8—xxii. 17.]	—	55
119	139	Paris 102 A.	X.	Inspected by Scholz. [Def. 2 Cor. i. 8—ii. 4.]	—	56
..	140	*The same MS. as* Acts 11 *above.*				
120	141	Paris 103 A.	XI.	Scholz. [Def. Acts xxviii. 23—Rom. ii. 26.]	—	—
121	142	Paris 104.	XIII.	Inspected by Scholz.	—	—
122	143	Paris 105.	XI.	Scholz. Contains only (in this vol.) Acts xiii. 48—xv. 22; xv. 29—xvi. 36; xvii. 4—xviii. 26; xx. 16—xxviii. 17; Rom. i. 1—iv. 16.	—	—
123	144	Paris 106 A.	XIV.	Inspected by Scholz.	—	—
—	146	Paris 109.	XVI.	Inspected by Scholz. Contains Rom., 1 Cor.	—	—
—	147	Paris 110.	1511	Inspected by Scholz. Contains 1 and 2 Cor.	—	—
124	149	Paris 124.	XVI.	Inspected by Scholz.	—	57
125	150	Paris 125.	XIV.	Inspected by Scholz.		
—	151	Paris 126.	XVI.	Inspected by Scholz.	—	—
126	153	Paris 216.	X.	Inspected by Scholz.		
127	154	Paris 217.	XI.	Inspected by Scholz. Reiche. Thdrt.'s comm. on Epp. Paul.		
128	155	Paris 218.	XI.	Inspected by Scholz. Catena.	—	—
129	156	Paris 220.	XIII.	Inspected by Scholz. Comm., txt often omitted.	—	—
130	—	Paris 221.	XII.	Inspected by Scholz. [Def. Acts xx. 38—xxii. 3.]	—	—
—	157	Paris 222.	XI.	"Coll. magna codicis pars," Scholz. [Def. Rom. i. 1—11, 21—29, iii. 26—iv. 8, ix. 11—22; 1 Cor. xv. 22—43.]	—	—
131	158	Paris 223.	XII.	Inspected by Scholz. [Epistles A.D. 1045.]	—	—
—	159	Paris 224.	XI.	Inspected by Scholz. Catena.	—	64
—	160	Paris 225.	XVI.	Inspected by Scholz. Fragments with Thl.'s comm.	—	—
—	161	Paris 226.	XVI.	Inspected by Scholz. Contains Rom., with comm.	—	—
—	162	Paris 227.	XVI.	Inspected by Scholz. Contains 1 Cor. xvi., with Cat.	—	—
—	164	Paris 849.	XVI.	Inspected by Scholz. Thdrt.'s comm., with text on marg.		
132	..	*The same MS. as* Paul 131 *above.*				
133	166	Turin C. i. 40 (285).	XIII.	Scholz, "accurate coll."	—	—
134	167	Turin C. ii. 17 (19).	XI.	Colld. Acts iii.—viii.; Rom. x., seq., by Scholz. [Def. Acts i., ii.]	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	168	Turin C. ii. 38 (325).	XII.	Inspected by Scholz. Comm. [Def. Rom. i. 1—iii. 19.]	—	—
135	..	Turin C. ii. 5 (302).	XII.	Inspected by Scholz.=Paul 170.	339	83
136	169	Turin C. ii. 31 (1).	XII.	Inspected by Scholz.	—	—
..	170	*The same MS. as* Acts 135 *above.*				
—	171	Ambros. Lib. Milan 6.	XIII.	Inspected by Scholz. Rom., 1 Cor., 2 Cor. i. 1—v. 19, written by a later hand.	—	—
—	172	Milan 15.	XII.	Inspected by Scholz. Comm. after Chr.	—	—
137	..	Milan 97.	XI.	Inspected by Scholz.=Paul 176.		
138	173	Milan 102.	XIV.	Inspected by Scholz.	—	—
139	174	Milan 104.	1434	Inspected by Scholz.	—	—
—	175	Milan 125.	XV.	Inspected by Scholz. Continuous comm.	—	—
..	176	*The same MS. as* Acts 137 *above.*				
140	..	Venice 546.	XI.	(Part Cent. xiii.) Inspected by Scholz. Catena.=Paul 215.	—	74
141	..	Florence, Laur. Lib. vi. 27.	XII.	Inspected by Scholz. = Paul 239.	189	—
	177	Modena 14. (MS. II. A. 14.)	XV.	Inspected by Scholz.		
142	178	Modena 243. (MS. III. B. 17.)	XII.	Inspected by Scholz.		
	179	Part (written in cursive letters) of the MS. called "H of the Acts."				
144	180	Florence, Laur. Lib. vi. 13.	XIII.	Inspected by Scholz.	363	—
145	181	Florence, Laur. Lib. vi. 36.	XIII.	Inspected by Scholz.	365	—
146	182	Florence, Laur. Lib. 2708 (?).	1332	Inspected by Scholz.	367	—
147	183	Florence, Laur. Lib. iv. 30.	XII.	Inspected by Scholz.	—	76
148	184	Florence, Laur. Lib. 2574 (?).	984	Inspected by Scholz.	—	—
150	..	Florence, Riccardi Lib. 84.	XV.	Inspected by Scholz.=Paul 230 = lect. 37.	368	84
151	..	Vatican, Ottob. 66.	XV.	Inspected by Scholz.=Paul 199.	386	70
[152]	..	Camb. Univ. Lib. MS. Nn. 3. 20, 21.		A copy of the printed Greek Test. 8vo. London, 1728, interleaved and bound up in two volumes; contains MS. notes by John Taylor.=Paul 223.	442	—
153	..	Brit. Mus. Harl. 5796.	XV.	Inspected by Scholz.=Paul 240.	444	—
..	185	Rome, Vallicella Lib. E. 22.	XVI.	Inspected by Scholz.=Acts 167.	393	—
..	186	Rome, Vallicella Lib. F. 17.	1330	Inspected by Scholz.=Acts 170.	394	—
154	187	Vatican 1270.	XV.	Inspected by Scholz. Comm. contains (of St. Paul) only Rom., 1 Cor.	—	—
155	188	Vatican 1430.	XII.	Inspected by Scholz.	—	—
—	189	Vatican 1649.	XIII.	Inspected by Scholz. Thdrt.'s comm.	—	—
156	190	Vatican 1650.	1073	Inspected by Scholz. [Def. Acts i. 1—v. 4. Comm. on Epp. Paul.]		
157	191	Vatican 1714.	XII.	Inspected by Scholz. Contains fragments of Acts, Rom., and 1 Cor.	—	—
158	192	Vatican 1761.	XI.	Inspected by Scholz.	—	—
159	—	Vatican 1968.	XI.	"Cursim coll. Cod. integer," Scholz. [Def. Acts i. 1—v. 28, vi. 14—vii. 11.]	—	—
160	193	Vatican 2062.	XI.	Inspected by Scholz. Scholia. Begins Acts xxviii. 19.	—	—
..	194	*The same MS. as* Acts 41 *above.*				

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Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	195	Vatican, Ottob. 31.	X.	Inspected by Scholz. Comm. [Def. Rom. and greater part of 1 Cor.]	—	—
—	196	Vatican, Ottob. 61.	XV.	Inspected by Scholz.	—	—
—	197	Vatican, Ottob. 176.	XV.	Inspected by Scholz.	—	78
161	198	Vatican, Ottob. 258.	XIII.	Inspected by Scholz. Latin Version. Begins Acts ii. 27.	—	69
..	199	*The same MS. as* Acts 151 *above.*				
162	200	Vatican, Ottob. 298.	XV.	Inspected by Scholz. Latin Version.	—	—
163	201	Vatican, Ottob. 325.	XIV.	Inspected by Scholz. [Def. Acts iv. 19—v. 1.]		
—	202	Vatican, Ottob. 356.	XV.	Inspected by Scholz. Contains Rom. with Catena.	—	—
164	203	Vatican, Ottob. 381.	1252	Inspected by Scholz.	390	71
166	204	Rome, Vallicella Lib. B. 86.	XIII.	Inspected by Scholz.	—	22
167	..	*The same MS. as* Paul 185 *above.*				
168	205	Rome, Vallicella Lib. F. 13.	XIV.	Inspected by Scholz.	—	—
169	206	Rome, Ghigi Lib. R. v. 29.	1394	Inspected by Scholz.	—	—
—	207	Rome, Ghigi Lib. R. v. 32.	XV.	Inspected by Scholz. Comm.	—	—
—	208	Rome, Ghigi Lib. R. viii. 55.	XI.	Inspected by Scholz. Thdrt.'s comm.	—	—
170	..	*The same MS. as* Paul 186 *above.*				
171	209	Two MSS. in the Library of the Collegio Romano.	XVI.	Inspected by Scholz.	—	—
172	210		XVI.	Inspected by Scholz.	—	—
[173]	[211]	Naples (no number). *Apparently the same MS. as* Acts 83, Paul 93 *above.*	—	Inspected by Scholz.	—	—
174	212	Naples 1, C. 26.	XV.	Inspected by Scholz.	—	—
—	213	Rome, Barberini Lib. 29.	1338	Inspected by Scholz. Scholia.	—	—
—	214	Vienna 167 (Lambec 46).	XV.	Inspected by Scholz. Contains Rom., 1 Cor., with comm.	—	—
..	215	*The same MS. as* Acts 140 *above.*				
175	216	Mon. of S. Bas. Messana, 2.	XII.	Inspected by Munter.	—	—
—	217	Palermo.	XII.	Inspected by Scholz. Begins 2 Cor. v. 1.	—	—
176	218	Syracuse.	XII.	Inspected by Munter.	421	—
177	219	Leyden. Meermann 116.	XII.	Dermout. [Def. Acts i. 1—14, xxi. 14—xxii. 28; Rom. i. 1—vii. 13.]	122	—
178	..	Middlehill, Worcestershire 1461. *See* "Apoc. m," *Vol. IV.*	XI.	(Inspected by Scholz?) Once Meermann 118. = Paul 242.	—	87
179	..	*The same MS. as* Paul 128 *above.*				
180	..	Strasburg. Molsheimensis.	XII.	Readings of Acts and Epp. communicated to Scholz. = Paul 238.	431	—
181	220	Berlin, Diez. 10.	XV.	[Def. Acts i. 11—ii. 11; Rom. i. 1—27; 1 Cor. xiv. 12—xv. 46; 2 Cor. i. 1—viii. 5.]	400	—
..	[221]	*The same MS. as* "o" *and* 61 *above.*				
..	[222]	*See* Acts [110] *above.*				
..	[223]	*See* Acts [152] *above.*				
..	224	*The same MS. as* Acts 58 *above.*				
..	[225]	*The same MS. as* Acts 9, Paul 11 *above.*				
..	227	*The same MS. as* Acts 56 *above.*				
..	228	*The same MS. as* Acts 108 *above.*				
..	229	*The same MS. as* Acts 109 *above.*				
..	230	*The same MS. as* Acts 150 *above.*				
182	..	Two MSS. in a Monastery on the Island of Patmos.	XII. XIII.	Inspected by Scholz. = Paul 243.	—	—
182A	..					

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Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
183	231	Gr. Mon. Jerusalem 8.	XIV.	Inspected by Scholz.	—	—
184	232	Gr. Mon. Jerusalem 9.	XIII.	Inspected by Scholz. Comm.	—	85
185	233	Mon. S. Saba, nr. Jerusalem 1.	XI.	Inspected by Scholz.	—	—
186	234	Mon. S. Saba, nr. Jerusalem 2.	XIII.	Inspected by Scholz.	457	—
187	235	Mon. S. Saba, nr. Jerusalem 10.	XIII.	Inspected by Scholz.	462	86
188	236	Mon. S. Saba, nr. Jerusalem 15.	XII.	Inspected by Scholz.	—	—
189	237	Mon. S. Saba, nr. Jerusalem 20.	XIII.	Inspected by Scholz.	466	89
..	238	*The same MS. as* Acts 180 *above.*				
..	239	*The same MS. as* Acts 141 *above.*				
..	240	*The same MS. as* Acts 153 *above.*				
..	241	*The same MS. as* Acts 97 *above.*				
..	242	*The same MS. as* Acts 178 *above.*				
..	243	*The same MSS. as* Acts 182 *above.*				
..	243A					
190	244	Christ Church, Oxford, Wake 34 (2 Scholz).	XI.	Acts xviii.—xx. collated by Scholz.	—	27
191	245	Christ Church, Oxford, Wake 38 (3 Scholz).	XI.	Def. Acts i. 1—11.		
192	246	Christ Church, Oxford, Wake 37 (4 Scholz).	XI.	Def. Acts xii. 4—xxiii. 32.		
8-pe	8-pe	St. Petersburg xi. 1. 2. 230.	XII.	Muralt.	8-pe	

The following is a List of Lectionaries.

	Designation.	Date.	Name of Collator, and other information.
lect-1	Leyden 243. Scaligeri.	XI.	Wetstein and Dermout. Contains (of this Vol.) Acts i. 15—26; ii. 22—47; iii. 12, 13, 18; iv. 1—21; id. 23—31; x. 34—43; xiii. 34—42; xxviii. 11—31; Rom. v. 6—19; 1 Cor. xi. 25—32; xv. [= ev-6]
lect-2	Brit. Mus., Cotton Vesp. B. 18.	XI.	"Contains the portions of Acts and Epp. appointed to be read throughout the whole year. Casley collated it in 1735, and Wetstein inserted his extracts." (Michaelis.) Mutilated at beg. and end.
lect-3	Bodleian, Baroc. 202?	995	
lect-4	Brit. Mus., Harl. 5731.	XIV.	Griesbach. Contains the following fragments:—Acts vi. 8—vii. 5; vii. 47—60; 1 Cor. i. 18—24; iv. 9—16; xii. 27—xiii. 8. [= Gosp. 117]
lect-5	Bodleian, Cromwell. 11. [Olim 296.] A liturgy book, containing 5thly (pp. 149—290), εὐαγγελοαποστόλων τῶν μεγάλων ἑωρτῶν.	1225	Griesbach, who says "Variantes lectiones collegi e Rom. vi. 3—11; xiii. 11—xiv. 4; xiv. 19—23; xvi. 25—27; 1 Cor. i. 18—24; ix. 19—x. 4; xi. 23—32, &c."
lect-6	Göttingen (C. de Missy).	XV.	Matthæi (v). See his appendix to Thess. Contains a large number of the usual lections.
lect-7	Copenhagen 3.	XV.	Hensler in Birch. [= ev-44]
lect-9	Paris 32.	XII.	Inspected by Scholz. [= ev-84]
lect-10	Paris 33.	XII.	Inspected by Scholz. [= ev-85]

	Designation.	Date.	Name of Collator, and other information.
lect-11	Paris 34.	XII.	Inspected by Scholz.
lect-12	Paris 375.	1022	Scholz. An important MS. [= ev-60]
lect-13	Moscow Synod, 4.	X.	Matthæi (b).
lect-14	Moscow Synod, 291.	XII.	Matthæi (e).
lect-16	Moscow Synod, 266.	XV.	Matthæi (ξ). Contains Acts xiii. 25—32; xix. 1—8; Rom. v. 6—9; vi. 18—23; 1 Cor. iv. 9—16; x. 1—4; xii. 27—xiii. 7. [= ev-52]
lect-17	Moscow Synod, 267.	XV.	Matthæi (χ) Contain several lections in Acts, and some in [= ev-53]
lect-18	Moscow Synod, 268.	1470	Matthæi (ψ) Rom.; 1 Cor.; in 2 Cor. only xi. 21—xii. 9. [= ev-54]
lect-19	Moscow, Typogr. 47.	1602	Matthæi (ω). Contains Acts xii. 1—11; xiii. 25—32; xxvi. 1—20; Rom. xiii. 11—xiv. 4; xv. 1—7; 1 Cor. i. 18—ii. 1; iv. 9—16; ix. 2—12; x. 1—4; xii. 27—xiii. 7; xv. 1—11; 2 Cor. i. 8—11; xi. 21—xii. 9. [= ev-55]
lect-20	Moscow, Typogr. 9.	XVI.	Matthæi (16). Contains Acts ii. 1—11. [= ev-56]
lect-21	Paris 294.	XI.	Inspected by Scholz. [= ev-83]
lect-22	Paris 304.	XIII.	Inspected by Scholz.
lect-23	Paris 306.	XII.	Inspected by Scholz.
lect-24	Paris 308.	XIII.	Mostly O. T. lections; only a few from N. T.
lect-25	Paris 319.	XI.	Inspected by Scholz.
lect-26	Paris 320.	XII.	Inspected by Scholz. Mutilated.
lect-27	Paris 321.	XIII.	Inspected by Scholz. Defective.
lect-28	Bodleian, Selden 2.	XV.	Griesbach. [= ev-26]
lect-29	Paris 370.	XII.	Some lections from Gospp. and Epp. [= ev-94]
lect-30	Paris 373.	XIII.	
lect-31	Paris 276.	XV.	Inspected by Scholz. [= ev-82]
lect-32	Paris 376.	XIII.	Entered in list of MSS. of Gospels as 324.
lect-33	Paris 382.	XIII.	"Cursim coll. magna codicis pars." Scholz.
lect-34	Paris 383.	XV.	Inspected by Scholz.
lect-35	Paris 324.	XIII.	Inspected by Scholz. [= ev-92]
lect-36	Paris 326.	XIV.	Inspected by Scholz. [= ev-93]
lect-37	Riccardi Lib. Florence 84.	XV.	*See* Acts 150, Paul 230 *above*.
lect-38	Vatican 1528.	XV.	
lect-39	Vatican, Ottob. 416.	XIV.	[= ev-133]
lect-40	Barberini Lib. Rome 18.	XIV.	Some parts of Cent. X.
lect-41	Barberini Lib. Rome (no number).	XI.	The first 114 leaves are lost.
lect-42	Vallicella Lib. Rome, C. 46.	XVI.	
lect-43	Riccardi Lib. Florence 2742.	?	(Inspected by Scholz?)
lect-44	Glasgow (Missy BB).	?	Manuscript collations by Missy were once in Michaelis' possession.
lect-45	Glasgow (Missy CC).	1199	
lect-46	Ambros. Lib. Milan 63.	XIV.	Inspected by Scholz.
lect-47	Ambros. Lib. Milan 72.	XII.	Inspected by Scholz. [= ev-104]
lect-48	Laur. Lib. Florence 2742(?).	XIII.	Inspected by Scholz. [= ev-112]
lect-49	Mon. St. Saba, nr. Jerus., 16.	XIV.	(Inspected by Scholz?)

	Designation.	Date.	Name of Collator, and other information.
lect-50	St. Saba 18.	XV.	Inspected by Scholz.
lect-51	St. Saba 26.	XIV.	Inspected by Scholz.
lect-52	St. Saba (no number).	1059	Inspected by Scholz.
lect-53	St. Saba (no number).	XIV.	Inspected by Scholz. [= ev-160]
lect-54	St. Saba (no number).	XIII.	
lect-56	Frankfort on Oder, Seideli.		A leaf of a lectionary bound up with ms. Acts 42, Paul 48. Contains 1 Cor. ix. 2—12.
lect-57	Ch. Ch. Oxf., Wake 12 (1 Scholz).	XI.	(= ms. 26 Apoc.)
lect-58	Ch. Ch. Oxf., Wake 33 (5 Scholz).	1172	

SECTION II.

ANCIENT VERSIONS REFERRED TO IN THIS VOLUME. (VSS.)

The LATIN Versions (latt).

vulg. The vulgate, usually quoted from the Clementine edition (vulg-ed.). The Sixtine edition (vulg-sixt.) is occasionally cited when it differs from the others; as also are the following mss.:—

am. amiatinus, written about A.D. 541. Tischendorf has edited it, and considers it the oldest and most valuable extant.

demid. demidovianus. Published by Matthæi. Written in the XIIth century.

fuld. fuldensis. Readings given in Lachmann's N. T. Written in the VIth century.

flor. floriacensis.

harl. harleianus, No. 1772. Collation given by Griesbach Symb. Crit.

lux. luxoviensis. A lectionary cited by Mabillon and Sabatier.

tol. toletanus. A collation was published by Blanchini in his "Vindiciæ Can. Script."

F-lat. The Latin column of the Codex Augiensis. Cent. IX.

old-lat. The Old Latin Version in use before Jerome's revision is cited from the following manuscripts:—

D-lat. (*Acts.*) The Latin of the Codex Bezæ. Cent. VI.

D-lat. (*Paul.*) The Latin of the Codex Claromontanus. Cent. VI.

E-lat. (*Acts.*) The Latin of the Codex Laudianus. Cent. VI.

G-lat. The Latin written word by word over the corresponding Greek words in the Codex Boernerianus.

fri. Fragments of St. Paul's Epistles in the covers of certain Codices Frisingenses at Munich. Written Cent. V. or VI. Deciphered by Tischendorf.

guelph. Fragmenta guelpherbytana. Fragments of the Ep. to Rom. in Knittel's Wolfenbüttel Gothic palimpsests. Edited by Tischdf. in his "Anecdota sacra."

spec. Mai's Speculum.

The Syriac Versions (syrr).

Syr. The Peschito. Supposed to have been made as early as the second century.

syr. The later or Philoxenian. Cent. V. Revised by Thomas of Harkel, A.D. 616, who probably introduced the asterisks and obeli[1], and the notes in the margin.

The Egyptian or COPTIC Versions (coptt).

copt. The Coptic or Memphitic.

copt-dz. Codex Diez. Written about the tenth century.

copt-schw. Schwartze's edition.

copt-wilk. Wilkins' edition.

sah. The Thebaic or Sahidic.

sah-ming. Mingarel's edition.

sah-mnt. Munter's edition.

sah-woide. Woide's MS. Published in the Appendix to Cod. Alex.

basm. The Bashmuric so closely follows sah as to be of no critical value except where sah is deficient.

The GOTHIC version (goth): made from the Greek by Uphilas about the middle of the *fourth century*.

The ÆTHIOPIC version (æth): assigned to the *fourth century*.

æth-rom. The edition given in the Roman polyglott.

æth-pl. Pell Platt's edition.

The ARMENIAN version (arm): made in the *fifth century*.

arm-usc. Uscan's edition.

arm-zoh. Zohrab's edition.

[1] It is Mr. Pusey's impression that many of the readings thus marked correspond to the words in Italic characters in our English version, indicating a necessity of the idiom. The same remark applies to certain of the readings of the Syriac versions which we have enclosed in brackets.

SECTION III.

FATHERS AND ANCIENT WRITERS CITED IN THE DIGEST OF THIS VOLUME [2].

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in italics.)

Acacius, Cent^{y}. IV. or V. (from Catenæ.)
Acta Concilii **Chalcedonensis**, A.D. 451
Alcim*us Ecdicius Avitus.* (See **Avit.**)
Ambr*ose, Bp. of Milan*, A.D. 374—397
Ambr*osiaster*, i. e. *Hilary the Deacon*, fl. 384
Ammonius of Alexandria, 220
Amphilochius, Bp. of Iconium, 374
Anastasius Sinaita, Cent^{y}. VI.
Andreas of Crete, 635
Antiochus of Ptolemais, 614
Antonius Monachus, b. 251, d. 356
Apollinarius, Bp. of Laodicea, 362
Archelaus of Mesopotamia, 278
Arnob*ius of Africa*, 306
Athanasius, Bp. of Alexandria, 326—373
Athenagoras of Athens, 177
Aug*ustine, Bp. of Hippo*, 395—430
Avit*us, Bp. of Vienne*, 490—523
Barnabas, Cent^{y}. I. or II.
Basil, Bp. of Cæsarea, 370—379
Basil of Seleucia, fl. 440
Bede, *the Venerable*, 731; **Bede-gr**, a Greek MS. cited by Bede, nearly identical with Cod. "E," mentioned in this edn only when it differs from E.
Cæsarius of Constantinople, 368
Cæs*arius, Episc.* **Arel***atensis*, 502—544
Canons Apostolic, Cent^{y}. III.
Cassiod*orus*, b. 479, d. 575
Chrom*atius, Bp. of Aquileia*, 402
Chronicon Paschale, Cent^{y}. VII.
Chryso*logus, Peter, Bp. of Ravenna*, 433—450
Chrysostom, Bp. of Constantinople, 397—407; **Chr-mss** as cited by Tischdf. from Matthæi; **-montf**, from Montfaucon; **Chr-wlf**, Wolfenbüttel ms. of Chr written in Cent^{y}. VI.
Clement of Alexandria, fl. 194
Clement, Bp. of **Rom**e, 91—101
Cosmas Indicopleustes, 535
Constitutions, Apostolic, Cent^{y}. III.
Cypr*ian, Bp. of Carthage*, 248—258
Cyril, Bp. of Alexandria, 412—444. **Cyr-p** denotes readings supplied by Mr. Pusey
Cyril, Bp. of **Jer**usalem, 348—386
Damascenus, Johannes, 730
Dialogue against the Marcionites printed amongst the works of Origen
"**Dialogi** de **Trin**itate," variously ascribed to Ath Thdrt Max
Didymus of Alexandria, 370
Diodorus, Bp. of Tarsus, 378—394

Orig-c or Chr-cat means Orig or Chr as given in Cramer's Catena. Orig-schol, scholium ascribed to Origen. Chr$_{h\,l}$, Chr *hoc loco*. Hippolytus is cited sometimes as Hip, sometimes as Hippol; Gregory of Nyssa, as Nys, Nyss, and Nyssen: in all cases the abbreviation marked in the above list is the shortest used in this volume.

Dionysius, Bp. of Alexandria, 247—265
Dionysius Areopagita, Cent^{y}. V.
Ennod*ius*, *Bp. of Pavia*, d. 521
Ephrem Syrus, b. 299, d. 378
Epiphanius, Bp. of Salamis in Cyprus, 368—403
Euther*ius*, *Bp. of Lyons*, 434—454
Eulogius, Bp. of Alexandria, 581—608
Eusebius, Bp. of Cæsarea, 315—320
Eustathius, Bp. of Antioch, 323
Euthalius, Bp. of Sulci, 458
Eutherius, Bp. of Tyana, 431
Euthymius Zigabenus, 1116
Faustin*us*, 383
Fulg*entius*, *Bp. of Africa*, 508—533
Gaud*entius*, *Bp. of Brescia*, 387
Gennadius, Bp. of Constantinople, 458—471
Gild*as*, fl. 581
Helvid*ius* (cited by Jer.), 383
Hesychius of Jerusalem, Cent^{y}. IV. or VI.
Hil*ary*, *Bp. of Poictiers*, 354—368
Hippolytus, disciple of Irenæus, 220
Homilies ascribed to Clement, Cent^{y}. III.
Idac*ius*, *the name under which Vig. published his work* "de Trinitate"
Ignatius, Bp. of Antioch, d. 107
Irenæus, Bp. of Lyons, 178
Isidore of Pelusium, 412
Jacobus, Bp. of Nisibis, cir. 320—340
Jer*ome*, fl. 378—420
Julian, Emperor, 331—363
Julian (*cited by Aug.*), *Pelagian Bp. in Italy*, 416
Justin Martyr, fl. 140—164
Leo, *Bp. of Rome*, 440—461.
Leontius Scholasticus, 580
Lucif*er*, *Bp. of Cagliari*, 354—367

Macarius of Egypt, 301—391
Manes, cited by Epiphanius
Marcellus, cited by Eus.
Marcion, 130; fragments in Epiph. (Mcion-e) and Tert. (Mcion-t)
Marcosii, cited by Iren.
Marcus Monachus, 390
Marius Mercator, 418
Martyrium Clementis
Max*imus* Taur*inensis*, 430—466
Maximus Confessor, fl. 630—662.
Maximin, *the Arian, cited by Aug.*
Meletius, Bp. of Antioch, 381
Methodius, fl. 290—312
Michael Psellus of Constantinople, d. 1078.
Nazianzum, Gregory, Bp. of, fl. 370—389
Nestorius, Bp. of Constantinople, 428—431
Nonnus of Panopolis, Cent^{y}. V.
Novat*ian*, 251
Nyssa, Gregory, Bp. of, 371
Œcumenius of Tricca in Thrace, Cent^{y}. XI.?
Origen, b. 185, d. 254
"Quæstiones et Responsiones ad Orthodoxos" ascribed to Justin M.
Oros*ius*, 416
Orsiesius the Egyptian, 345
Pac*ianus*, *Bp. of Barcelona*, 370
Palladius, Bp. of Hellenopolis, 368—401
Pamphilus of Palestine, fl. 294
Paulin*us*, *Bp. of Aquileia*, 776—804
Pel*agii Ep. ad Demetr.* 417?
Peter, Bp. of Alexandria, 300—311
Philastr*ius*, *Bp. of Brescia*, fl. 380
Philo Carpasius, 400
Photius, Bp. of Constantinople, 858—891
Photinus, Bp. of Sirmium (cited by Epiphanius), d. 379
Polycarp, Bp. of Smyrna, d. 169

Porphyry, d. 304
"Prædest*inatus.*" *A work ascribed to Vincent of Lerins* (434)
Primas*ius*, Cent^{y}. VI.
Proclus, Bp. of Constantinople, 434
Procopius of Gaza, 520
"*De* Promiss*ionibus dimid. temp.*"
"Quæst*iones ex vet. et nov. Testt.*" *Printed among the works of Aug.*
"*De* Rebap*tismate.*" *Among Cypr's works*
Ruf*inus of Aquileia*, 397
Salv*ianus*, 440
Sedul*ius*, 430
Seniores, quoted by Iren., Cent^{y}. I. or II.
Serapion of Egypt, 345
Severus of Antioch, Cent^{y}. VI.
Severianus, Bp. in Syria, 400
"*De* Sing*ularitate* Cler*icorum.*" *Among Cypr's works*
Smyrnæorum Epistola de Martyrio Polycarpi, 167
Synopsis ascribed to Athanasius.
Tarasius, Bp. of Constantinople, 786
Tatian of Syria, 172
Tert*ullian*, 200
Thaumaturgus, Gregory, Bp. of Neocæsarea, 243
Theodore, Bp. of Heraclea, 394
Theodore, Bp. of Mopsuestia, 399—428
Theodore of the Studium, 795—826
Theodoret, Bp. of Cyrus, 420—458
Theodotus the Gnostic. Extracts made by Clement of Alexandria
Theodotus of Ancyra, 433
Pseudo Theodulus, Cent^{y}. XII.
Theophylact, Abp. of Bulgaria, 1071; Thl-sif, as edited by Sifanius; Thl-fin, by Finettius, from a Vatican MS.
Tich*onius*, 390
Timothy, Bp. of Alexandria, 380
Titus, Bp. of Bostra, cir. 360—377
Victor Vit*ensis*, *an African Bp., Cent^{y}. V.*
Victor of Antioch, 401
Victorin*us*, 380
Vict*or*, *Episc.* Tun*unensis*, 565
Vig*ilius of Thapsus*, 484
Zeno, *Bp. of Verona*, 362—380
Zonaras of Constantinople, 1118

To this list may be added the following ABBREVIATIONS USED IN THE DIGEST:—

aft, after.
al, alii.
appy, apparently.
bef, before.
beg, beginning.
comm, commentary—when appended to the name of a Father, denotes that the reading referred to is found in the body of his commentary, and not in the text (txt) printed at the head of the commentary. This last is often very much tampered with.
corr, corrector. corrd, corrected.
ctra, contra.
def, defective.
ed or edn, edition.
elsw, elsewhere.

elz, elzevir edition of the Greek Test.
e sil, e silentio collatorum.
exc, except.
expr, expressly.
follg or filg, the following words.
gr, Greek. gr-lat-ff, Greek and Latin Fathers.
ins, insert—"ins καὶ AB" means that the MSS. A and B insert καὶ.
int, interpreter or interpretation—appended to the name of a Father means that the citation is made from a translation, not from the original.
marg, margin.
om, omit—"om καὶ AB" means that the MSS. A and B omit the καὶ given in the text or inserted by other MSS.
Ps, Pseudo—used in citing the spurious works ascribed to Ath. and other Fathers.
pref, prefix.
rec, the *textus receptus*, or received text of the Greek Testament. This is used when Steph and elz agree.
rel, reliqui—means that all the other manuscripts named on the margin have the reading to which it is appended.
simly, similarly.
Steph, Stephens' Greek Testament.
transp, transpose.
txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c. (See also under comm above.)
ver, verse.
vss, versions.
vv, verses.

The figures 2, 3, &c., inserted *above* the line to the right hand, imply a second, third, &c., hand in a MS. Thus B^1 means the original scribe of B; C^2, the first corrector of C; C^3, the second; D^r, a recent scribe in D, by whom corrections were made or parts not originally in the MS. supplied.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug_1, $Orig_5$, Bas_3: similarly are used the words sæpe, aliq, or alic (aliquoties or alicubi), ubique[2].

Words printed in the digest in the larger type used for the text itself are to be taken as of equal authority with the reading printed in the text: the place in the text where such readings occur being indicated by an asterisk.

[2] -2-mss appended to the name of a Father means that the reading cited is contained in two mss. of that Father.

Chr-5-mss_3 means that in 5 mss. of Chrysostom the reading cited occurs 3 times.

Notice referred to on pp. 15, *&c.*

απας would seem to be the true reading in 56 passages of the N. T., in only 14 however of these is it found without any variation in the uncial MSS. In the 42 remaining cases some one or more uncials have substituted πας. On the other hand πας occurs upwards of 1100 times, and in no more than 4, or at the most 10 cases have uncial mss. put απας in its stead—so that the tendency of the transcribers has clearly been to alter απας into πας; on examination it also appears that this tendency has been alike yielded to by the scribes of the recent and of the ancient MSS. In cases, therefore, where the rarer word is supported by *any* trustworthy MSS., however few in number and however great the array in favour of πας, απας has been accepted as the true reading.

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS VOLUME.

N.B. Works mentioned in the list given in the Prolegg. to Vol. I. are not here again noticed.

A. V. R. The Authorized Version revised by five Clergymen. Rom., 1 and 2 Cor. London 1858-60.

BISCOE, History of the Acts of the Holy Apostles confirmed &c., Oxf. 1840.

BISPING, Erklärung des Briefes an die Römer, Münster 1854. Rom. Catholic.

BÖRNEMANN, Acta Apostolorum ad fidem codicis Cantabrigiensis &c., Grossenhain et Lond. 1848.

CATENA in Acta Apostolorum, ed. Cramer, Oxf. 1838.

CHRYSOSTOM, Opera, cited by Benedictine pages in Migne's Patrologia Græca, voll. xlvii.—lxiv. The homilies on the Acts and Rom. are in vol. ix. (lx.), those on 1 and 2 Cor. in vol. x. (lxi.).

CONYBEARE AND HOWSON, Life and Epistles of St. Paul, with maps, plates, coins, &c., 2 voll. 4to. London 1850-52: 2nd edn., 2 voll. 8vo., Lond. 1856.

DAVIDSON, DR. S., Introduction to the New Testament, vol. ii., Acts—2 Thess.; Lond. 1849.

DE WETTE, Exegetisches Handbuch u.s.w.—Apostelgeschichte, 2nd edn., Leipzig 1841: Römer, 4th edn., Leipzig 1847: Corinther, 2nd edn., Leipzig 1845.

ESTIUS, Comment. in omnes Pauli Epistolas, 2 voll. folio, Douay 1614.

EWBANK, W. W., Commentary on the Ep. to the Romans, Lond. 1850.
FRITZSCHE, Pauli ad Romanos Epistola, 3 voll., Hal. Sax. 1836.
HACKETT, PROF., Commentary on the Acts, Boston, U.S. 1852.
HEMSEN, Der Apostel Paulus u.s.w., Göttingen 1850.
HODGE, PROF. C., Commentary on the Epistle to the Romans, 3rd edn., London: The Religious Tract Society.
HUMPHRY, W. G., Commentary on the Acts, Lond. 1847.
JOWETT, PROF., The Epistles of St. Paul to the Thessalonians, Galatians, Romans: with critical Notes and Illustrations: Lond. 1856. (See Vol. III. Prolegg. ch. v. § i. par. 1, note.)
LACHMANN AND BUTTMANN, Novum Testamentum græce et latine &c., vol. ii., Berlin 1850.
LEWIN, T., Life and Epistles of St. Paul, 2 vols., London 1851.
MEYER, H. A. W., Kritisch-exegetischer Commentar über das Neue Testament:—Apostg., Göttingen 1835: 1 Corinth., 2nd edn., do. 1849: 2 Cor., 2nd edn., do. 1850.
NEANDER, AUG., Geschichte der Pflanzung u. Leitung der christlichen Kirche durch die Apostel, 4th edn., Hamburg 1847.
ŒCUMENIUS, Commentaria, &c., in Migne's Patrologia Græca, voll. cxviii. cxix.
PALEY, Horæ Paulinæ: ed. Birks, Lond. 1850.
PEILE, DR., Annotations on the Apostolic Epistles, vol. i. Rom.—Corr. Lond. 1848.
PHILIPPI, DR. F. A., Commentar über den Brief Pauli an die Römer, vol. i., Frankf. 1855.
SCHRADER, Der Apostel Paulus, u.s.w., 5 voll. Leipzig 1829-36.
SMITH, JAMES, ESQ., On the Voyage and Shipwreck of St. Paul, Lond. 1848: 2nd edn., Lond. 1856.
STANLEY, DEAN, The Epistles of St. Paul to the Corinthians: with *Critical Notes and Illustrations*[3].
STIER, DR. RUDOLF, Die Reden der Apostel, Leipzig 1829.—Andeutungen für gläubiges Schriftverständniss: zweite Sammlung, Leipzig 1828.
STUART, MOSES, Commentary on the Epistle to the Romans, Lond. 1838.
TERTULLIANUS, in Migne's Patrologia Latina, voll. i.—iii.
THEODORET, Opera, in Migne's Patrologia Græca, voll. lxxx.—lxxxiv.
THEOPHYLACT, in Migne's Patrologia Græca, voll. cxxiii.—cxxvi.
THOLUCK, Römerbrief, u.s.w., Halle 1842: 5th edn., 1856.

[3] The reader will observe that I have worked with Dean Stanley's book in preparing this edition, and have often extracted from, and referred to it. It is a valuable contribution to the literature of these important Epistles: not so much in its scholarship, as in the power of illustration, and graphic description of usage and circumstance, which pervade the notes. The second edition is referred to in this present volume.

TREGELLES, DR., An Account of the printed Text of the Greek New Testament, London 1854; Greek Testament, Part iv., Rom.—2 Thess., 1869.

UMBREIT, DR., Der Brief an die Römer auf dem Grunde des Alten Testamentes ausgelegt, Gotha 1856.

WINER, G. B., A Treatise on the Grammar of N. Test. Greek. Translated with additions, &c., by Rev. W. F. Moulton, M.A., Edinburgh.

WORDSWORTH, BISHOP, The Greek Testament, &c. Part ii., Lond. 1857.

Readings of the Codex Vaticanus (B) in the text of this volume, which have been ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861.

Acts i. 11. *ουτος*, not *ουτως* as Bentley.
ii. 7. in *απαντες*, the first *α* is written over the line by 1. m.
34. *ο* bef *κυριος* is added by 1. and 2. m.
38. aft *αμαρτιων* ins *υμων*, not *ημων* as Bch.
iii. 2. the *το* after *εβασταζε* is superadded by 1. m.
21. the *των* before *απ αιωνος* is written in the margin by 2. m.
iv. 4. **ως**, not *ωσει*, as in Mai.
6. **ο αρχιερευς** is the reading of the codex.
14. *τεθαραπ.* and *τεθεραπ.* are *both* from the 1. m.
18. *του* before *ιησου* is added by 1. m. and 2. m.
20. **ειδαμεν**: over the **ει** is written *ο* by 1. m., over the *α* is written *ο* by 2. m. (not both by Tischdf.'s B^3).
v. 2. *συνιδυιης*, but *ε* is written over by 1. m. and 2. m.
21. The codex has **παραγενομενον** *a prima manu*, not *-νοι* as Tischdf.
25. *prima manus* has *εθεσθαι*.
38. *τα* is added by 1. m. and 2. m.
vii. 10. 2. m. has *εξελ.*, not *εξιλ.* as Bentley and Tischdf.
11. *ηυρισκον* is in codex.
17. *ηγγιζεν*, not *-ισεν* as Birch.
22. *λογ. κ. εργ.*, not *εργ. κ. λογ.* as Bentley.

Acts vii. 39. **αλλα**, not *αλλ'* as Mai. This was wrongly extracted from my notes of B in my last edition.
47. *οικοδ. a prima manu.*
51. *καρδιας*, not *-αν* as Bentley.
viii. 25. **ενηγγελιζοντο**, not *ευεγγελη.* as Birch.
28. *τον προφ. ησ.*, not *ησ. τον προφ.* as Birch.
34. *τουτο* is *a prima manu.*
ix. 6. **αλλα**.
13. **σου** is in codex, not omitted, as in Bentley.
25. after *καθηκεν*, **αυτον**, not *-ου* as Bentley.
26. **εις** *ιερουσ.*, not *εν* as Birch.
36. *τις ην μαθ.*, not *τις μαθ.* as Bentley.
x. 45. *πν. του αγ.*, not *πν. αγ.* as Bentley.
xi. 3. *εισηλθεν*, not *-θες* as Bentley.
12. *διακρεινανται*, not *-νοντα* as Bentley.
13. *απηγγ.*, not *ανηγγ.* as Bentley.
18. *αρα και*, not *αρα γε και* as Mai.
24. *τω κυριω* is in margin a 2. m. (sic).
xiii. 1. *συμεων*, not *σιμ.* as Bentley.
11. *επεσεν*, not *επεπεσεν* as Mai.
13. *ανεχθ.* is 1. m., not *αναχθ.* as Mai.
26. **ημιν**, as in Mai ed. 1, not *υμιν*, as in ed. 2.
29. *παντα τα γεγρ.*, not *παντα γεγρ.* as Bentley.

Acts xiii. 39. εν νομω, not τω νομω as Birch.
xiv. 10. the 2nd και is written over by 1. m.
12. μεν βαρν., not βαρν. as Bentley.
xv. 1. περιθμητε is 1. m., but the addition is 1. m. also. (Tischdf. wrongly assigns it to his B³.)
xvi. 12. κακειθεν εις, as in Mai ed. 1, not κ. τε εις, as in ed. 2 [4].
xvii. 7. λεγοντες ειναι, not ειν. λεγ. as Bentley.
20. θελει, not θελοι as Mai ed. 1.
34. αρεοπ. is 1. m., -ωπ. is 2. m.
xix. 2. ουδ', not ουδε as Mai.
13. υμας, not μεν υμας as Bentley.
29. της συγχ., not συγχ. as Bentley.
40. ου ου δυνησ. as Mai ed. 2, not ου δυνησ. as ed. 1.
xx. 4. βεροιαιος, not -ροαι- as Birch.
16. κεκρει 1. m., κεκρικει 2. m.
23. λεγον as Mai ed. 1, not -ων, as ed. 2.
26. διοτι as Mai ed. 2, not δια as ed. 1.
32. την κληρονομιαν, not κληρ. as Muralto.
xxi. 3. αναφαναντες is 2. m. So in my collation: but Tischdf., who has examined this place with care, says that B¹ wrote N$\bar{\text{A}}$; then his B³ wrote $\bar{\epsilon}$ upon the $\bar{\text{A}}$, and afterwards placed an A over the line. So that it would now appear as if B¹ had read -εντες.
4. 1. m. repeats ελεγαν after πνευματος.
5. (6 ed. Verc.) προσευξ., not -ηυξ. as Bentley.
id. αλληλους και, not και as Bentley.
13. ο before παυλος is added by 1. m.
24. ξυρησονται is 1. m. as Rulotta and Vercellone.
xxii. 5. 1. m. has πρεσβυτερειον: 2. m., -ριον.
Acts xxii. 24. ανεταζεσθαι, not -ταξ- as Bentley.
28. 1. m. has πολειτειαν.
xxiii. 7. λαλουντος as Bentley, not -ησαντος as Mai. This was wrongly extracted from my notes of B in my last edition.
18. σοι is written over by 1. m.
28. κατηγαγον το αυτων is in marg. a 1. m.
35. κελευσας, not κελευσας τε as Bentley.
xxv. 25. in αυτου δε του παυλου, παυλου has dots over it a 1. m.
xxvii. 14. 1. m. decidedly wrote ευρακυλων: 2. m. placed υ over the α, and λ between the κ and υ, and altered the Λ to Δ, but in so doing, he has left the right foot of the Λ of 1. m. visible beyond the corner of his own Δ.
28. ευρον οργυιας εικοσι, not ευρον εικοσι as Bentley.
xxviii. 11. αλεξανδρινω has η written over the ι, but *not by* 1. m. as Rulotta, and Mai ed. 1.
16. επετραπη, not -πει as Birch.
Rom. i. 1. $\overline{\chi\nu}$ $\overline{\iota\nu}$, not $\overline{\iota\nu}$ $\overline{\chi\nu}$ as Mai.
12. 2. m. has συμπ., not συνπ.
v. 1. εχωμεν is 1. m.: εχομεν 2. m.
vii. 22. τω νομ., not τι νομ. as misprinted in Mai ed. 2.
viii. 2. τε απο, not απο.
5. τα του πν. as Mai ed. 1, not του πν. as ed. 2.
24. τι is added by 1. m.
ix. (3. συγγενων is in the original text, there has been no erasure: the words αδελφων μου των are in the margin by the 2nd hand)[5].
8. τουτεστιν οτι a 1. m. (οτι over the line).
xiii. 2. ανθεστ., not αθεστ. as misprinted in Mai ed. 2.
11. υμας, not ημας as Bentley.
xiv. 6. και ο εσθ., not ο εσθ. as Bentley.

[4] Tischdf.'s "male M. in utraque ed. repetiit receptam" is altogether wrong. Mai has not printed the rec. in either edn.

[5] Supplied by the Rev. C. Cure.

Rom. xv. 26. ποιησασθε 1. and 2. m.: no correction.
xvi. 7. γεγοναν, not -ασιν as Mai.
1 Cor. i. 2. τη εκκλ., not εκκλ. as Bentley.
11. μοι is 1. m.: μου 2. m., not as Verc.
ii. 13. διδακτοις, not -τω.
iii. 2. δυνασθε, not εδυν.
9. συνεργοι 1. m.
iv. 11. 1. m. γυμνειτ.: 2. m. -νιτ. This was wrongly extracted from my notes of B in my last edition.
15. εγεννησα, not -ενη- as Bentley.
vii. 5. There is no writing in the margin, as asserted by Woide from Mico.
17. μεμερικεν ο κυριος, not ο θεος.
id. ουτως περιπατειτω και, not omitted, as Bentley.
viii. 11. ο αδελφος, not αδελφος as Bentley.
x. 9. απωλλ., not απολλ. as Bentley.
xii. 24. τι περισσοτερον, not περισσοτερον as Bentley.
xiv. 16. ευλογης εν πνευματι, not ευλογης τω πνευματι as Mai.
1 Cor. xiv. 39. μου is not expunged as Mai, but left faint (as 1. m. wrote it) by 2. m., with a dot over each letter.
xv. 19. ηλπικοτες εσμεν μονον, not as Bentley.
2 Cor. i. 4. επι παση τη θλιψει, not επι παση θλιψει as Bentley.
iii. 15. αναγεινωσκηται, not -εται, as Mai.
iv. 6. οτι θεος, not οτι ο θεος as Mai.
v. 15. οτι εις, not οτι ει εις as Mai.
vii. 4. εν τη χαρα, not τη χαρα as Mai.
ix. 2. περυσι, not περισι as Mai. It was stated in my former table that 2. m. had corrected it to περησι. But this was wrongly copied from my MS. notes upon the codex, and refers to the next item.
3. υμων is 1. m. η is written above the line by 2. m.
x. 12. ενκρειναι and συνκρειναι, without any erasures of the ε by 1. m. as stated by Rulotta.
xii. 1. δει ου, with no punctuation as in Mai.

THE ACTS OF THE APOSTLES,

THE EPISTLES TO THE ROMANS AND CORINTHIANS.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. [1] Τὸν [a] μὲν [b] πρῶτον [c] λόγον [d] ἐποιησάμην περὶ πάντων, [a] (μέν solitarium) Rom. vii. 12 reff.
ὦ Θεόφιλε, [e] ὧν [f] ἤρξατο [2] Ἰησοῦς ποιεῖν τε καὶ διδάσκειν [b] of two, Matt. xxi. 28, 31. Heb. viii. 7. ix. 6. x. 9.
[2 g] ἄχρι [g] ἧς [g] ἡμέρας [h] ἐντειλάμενος τοῖς ἀποστόλοις [1] διὰ 2 Kings xviii. 27.
C πνευματος... ABCD En a b c d f g h k m o p 13 πνεύματος ἁγίου, οὓς ἐξελέξατο, [k] ἀνελήμφθη. [3] οἷς καὶ c = here only.

2 Macc. xv. 37. ὁ μὲν πρότ. λόγος ἦν ἡμῖν, ὦ Θεόδοτε, περὶ κ.τ.λ. Philo. Q. om. prob. liber, § 1, vol. ii. p. 444. See 1 Chron. xxix. 29. d = here only. Xen. Cyr. i. 6. 13. ἐποίησε δημόσια γράμματα. Herodian vii. 6. 6. e attr., Matt. xviii. 19. ver. 22. ch. ii. 22. iii. 25. vii. 16. 2 Cor. i. 6. 1 John iii. 24. Gen. ii. 3. Zeph. iii. 11. Winer, § 24. 1. f = Matt. iv. 17. Mark i. 45. Luke xiii. 25. see Gen. ii. 3. g Luke i. 20. xvii. 27. h constr., ch. xiii. 47. John xiv. 31. i fraject., see ch. xix. 4 al. k = vv. 11, 22. Mark xvi. 19. 4 Kings ii. 9. (-λημψις, Luke ix. 51.)

TITLE: rec ins τῶν ἁγιων bef αποστ, with a b d g h k 13 and the subscriptions of A²EGH; των m p Orig Chr Synop: om ℵ B D(-ξις): om αποστολων also ℵ and the margins of B(Tischdf).—pref λουκα ϙ, λουκα ευαγγελιστου b 13. 40, πραξαποστολος συν θω̃ των αγιων αποστολων· λουκα του ευαγγελιστου d, ai g h.—αρχη συν θεω πραξαποστολος f.

CHAP. I. 1. rec ins ὁ bef ιησ. (*the o of ηρξατο was probably mistaken for the article*), with AEN p 13. 36 rel Constt: om BD.

2. ανελημφθη bef εντειλαμενος . . . εξελεξατο D. at end add και εκελευσε κηρυσσειν το ευαγγελιον D syr-mg Aug, simly sah.

On the title, see Prolegomena. 1—3. INTRODUCTION.] **1. τὸν μὲν πρ. λ.**] The latter member of this sentence, *τανῦν δέ*, . . . is wanting (see Winer, § 63, II. 2, e), and the author proceeds at once to his narration, binding this second history to the first by recapitulating and enlarging the account given in the conclusion of the Gospel: **πάντων**] Whatever latitude may be given to this word, it must at all events exclude the notion that Luke had at this time seen the Gospels of Matt. or Mark, in which many things which Jesus did and taught are contained, which he had *not* related in his *πρῶτος λόγος*. On Theophilus, see notes, Luke i. 3. **ὧν ἤρξατο Ἰησ.**] I cannot think *ἤρξατο* here to be merely pleonastic. Its position here shews that it is *emphatic*, and the parallel cases (see reff.) all point to a distinct and appropriate meaning for the word. That meaning here seems to be, that the Gospel contained the *ἀρχάς*, the *outset*, of all the doings and teachings of our Lord, as distinguished from this second treatise, which was to relate their sequel and results. Meyer understands it—*which Jesus first of all men did*, &c. But this introduces a meaning irrelevant to the context, besides *not giving* the emphasis to *ἤρξατο*, but to *Ἰησοῦς*. The position of emphasis given to the verb shews, that the *beginning* of the doing and teaching of Jesus must be contrasted with the *continuance* of the *same*, now about to be related. **2. ἐντειλ. τ. ἁπ.**] See Luke xxiv. 48 ff., and ver. 4 below. **διὰ πν. ἁγ.** may be joined either with *ἐντειλάμενος* (as in vulg copt Chr Thl); or with *ἐξελέξατο* (as in syrr æth Cyr Aug Vig). In the *former* case, our Lord is said to have given His commands to the Apostles **through**, or **in the power of**, the Holy Ghost. Similarly He is said, Heb. ix. 14, **διὰ πνεύματος αἰωνίου ἑαυτὸν προσενέγκαι ἄμωμον τῷ θεῷ**. In the *latter*, He is said to have chosen the Apostles by the power of the Holy Ghost. Similarly, in ch.

1 = ch. ix. 41. Rom. vi. 13, 16, 19. xii. 2. 2 Cor. xi. 2. Gen. xlvii. 2 (Ald.). m abs., Luke xxii. 15. (xxiv. 46.) ch. iii. 18. Heb. ix. 26 al. n = Matt. vi. 7. 1 Cor. iv. 4. o here only †. Wisd. v. 11. xix. 13. 3 Macc. iii. 24. Xen. Mem. i. 1. 2. only. 3 Kings viii. 8. Tobit xii. 19 only. p = Heb. ii. 15. (ch. v. 19. xvi. 9. xvij. 10?) q here cxl. 5 alius in Hexapl.) Herod. i. 62. Xen. Anab. vii. 3. 48. r Luke ix. 11. ch. viii. 12. xix. 8. s here only †. (Ps. viii. 56. ch. iv. 18. v. 28, 40. 1 Kings xxiii. 8. only. Gen. xlix. 18. Wisd. viii. 12 only. t = Luke u = ch. xviii. 1, 2. 1 Chron. xii. 8. v here iv. 1 et passim. Amos ix. 6. w = Luke xxiv. 49. ch. ii. 33. Gal. iii. 14, 22. Eph. iii. 6. Heb. xx. 13. Winer, § 30. 7. x constr., Matt. vii. 24, 26. *τάδε μου ἄκουσον*, Lucian Dial. Deor.

1 *παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ* m *παθεῖν αὐτὸν* n *ἐν* ABCD Eℵabc
πολλοῖς o *τεκμηρίοις* p *δι' ἡμερῶν τεσσεράκοντα* q *ὀπτα-* dfghk
νόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς r *βασιλείας τοῦ* mop13
θεοῦ. 4 *καὶ* s *συναλιζόμενος αὐτοῖς* t *παρήγγειλεν ἀπὸ*
Ἰεροσολύμων μὴ u *χωρίζεσθαι, ἀλλὰ* v *περιμένειν τὴν*
w *ἐπαγγελίαν τοῦ πατρὸς* x *ἣν ἠκούσατέ* x *μου,* 5 *ὅτι Ἰωάν-*

3. *τεσσ.* bef *ημερ.*, omg *δια*, D(*δι* is written over the line by D-corr1). *οπτανο-*
μενοις D1. *ταις* D1.

4. *συναλισκομενος* D1: *συναλισγομενος* D8: *συναυλιζομενος* b2 c d1 e m 361. 40, the Greek fathers are confused between this reading and txt (*see Tischdf*): *convescens* vulg E-lat2 Jer Bede: *convivens* D-lat. aft *συναλ.* ins *μετ αυτων* D. rec *παρηγγ.* bef *αυτοις*, with B D(see above) ℵ rel 36 vulg copt Phot Œc Thl Hil Aug: txt ACE Chr. —*παρηγγελλεν* E-gr b d. *την ηκουσα* (*-σατε* D3) *φησιν δια του στοματος μου* D vulg æth Hil Aug Jer; am D-lat om *φησιν*; and in D-gr *φησιν δια του στοματος* are marked for erasure by a later hand.

xx. 28, Paul tells the Ephesian elders, that the Holy Ghost had made them overseers in the Church of God. The former construction however appears much the best, as expressing not, as might at first seem, a mere common-place, but the propriety of the fact,—that His last commands were given in the power of (see John xx. 22) the Holy Ghost. To take *διὰ πν. ἁγ.* with *ἀνελήμφθη* (see Olsh. i. 629) seems to me inadmissible; as also is Dr. Burton's rendering, "having told His Apostles that His commands would be more fully made known to them by the Holy Ghost."

ἀνελήμφ.] = *ἀνεφέρετο εἰς τὸν οὐρ.*, Luke xxiv. 51. The use of the verb in this abbreviated form, without the *εἰς τ. οὐρ.*, testifies to the familiarity of the apostolic church with the Ascension as a formal and recognized event in our Lord's course. **3. ἐν π. τεκμ.**] See Luke xxiv. 31, 39, 43. The *ἐν* is in its signification of *investiture*, in which it introduces the element or condition in which, and thus the means by which, an agent operates.

ὀπτανόμενος] *οὐ γὰρ ὥσπερ πρὸ τῆς ἀναστάσεως ὡς ἀεὶ μετ' αὐτῶν ἦν, οὕτω καὶ τότε· οὐ γὰρ εἶπε τεσσεράκοντα ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσεράκοντα· ἐφίστατο γὰρ καὶ ἀφίστατο πάλιν*, Chrysostom. This is the only place where the interval between the Resurrection and the Ascension is specified. **τὰ περ. τ. β. τ. θ.**] *τά*, in the widest sense; not *ῥήματα* merely:—the matters. The article has been taken to imply (and so in some of my earlier editions), that during this period they received from our Lord the whole substance of the doctrine of 'the Kingdom of God.' But this remark seems to lose its propriety owing to the *present* participle *λέγων*. Both the participles, *ὀπτανόμενος* and *λέγων*, carry with them a ratiocinative force, in dependence on *τεκμηρίοις*: "proofs, consisting in this, that He" &c. And thus the art. *τά* gives the sentence the meaning, "and inasmuch as the things which he said were those pertaining to the Kingdom of God;" thus serving only to define *λεγόμενα*.

4—14.] THE LAST DISCOURSES AND ASCENSION OF THE LORD. RETURN OF THE APOSTLES TO JERUSALEM; RECAPITULATION OF THEIR NAMES. **4. συναλιζ.**] not middle, '*assembling them*,' as Calv. (*congregans eos*), Grot., Olsh., and others, which is without example; but passive, = *συναλισθείς*, Hesych., as E. V. Chrys., the Vulg., &c., interpret it '*eating and drinking*;' so E. V. marg., Thl., Œc., &c., *κοινωνῶν ἁλῶν*, mistaking the etymology. The conjecture of Hemsterhuis, *συναλιζομένοις* (which however is found in Didymus), is quite unnecessary. **ἀπὸ Ἱερ. μὴ χωρ.**] See Luke xxiv. 49. 'Simul manere jussi sunt, quoniam uno omnes Spiritu donandi erant. Si fuissent dispersi, unitas minus cognita fuisset.' Calvin. **περιμ.**] to await, i. e. wait till the completion of: the *περι* implies this. The ancient idea mentioned by Wordsw. that our Lord commanded the Apostles to remain at Jerusalem for *twelve years* after the Ascension, is sufficiently refuted by His own words here, and by the subsequent history: cf. ch. viij. &c. That, in the main, they confined themselves to circuits in Palestine for some

νης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ [y] ἐν πνεύματι [y] βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς [z] ταύτας ἡμέρας. [6] οἱ μὲν οὖν [a] συνελθόντες [b] ἠρώτων αὐτὸν λέγοντες Κύριε, [c] εἰ ἐν τῷ [d] χρόνῳ τούτῳ [e] ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; [7] εἶπεν δὲ πρὸς αὐτούς Οὐχ [f] ὑμῶν ἐστιν γνῶναι [g] χρόνους ἢ [gh] καιροὺς οὓς ὁ πατὴρ [i] ἔθετο [i] ἐν τῇ

y Matt. iii. 11 ‖ Mk. L. John i. 33.
z constr., here only. see note, and Exod. ii. 23.
a = ch. ii. 6. v. 16. x. 27. xvi. 13. xix. 32. 1 Cor. xi. 17 al. Ezek. xxxiii. 30.
b Matt. xv. 23 al. fr.

c = Matt. xii. 10. ch. vii. 1. xix. 2. xxi. 37 al. 3 Kings i. 27.
d = Matt. ii. 7 al.
e Mark iii. 5 ‖. viii. 25. ix. 12 ‖ Mt. Heb. xiii. 19 only. Lev. xiii. 16. pres., Matt. xi. 3.
f gen., 2 Thess. iii. 2. see Matt. xx. 23.
g 1 Thess. v. 1. Dan. ii. 21.
h = Matt. xvi. 3. 2 Tim. iii. 1. see ch. xiv. 17.
i = ch. v. 4. Hag. ii. 19, see Luke ix. 44. xxi. 14. ch. v. 4. xix. 21.

5. rec βαπτισθ. bef εν πνευμ., with ACE$\aleph^3$ 13. 36 rel Orig Ec Thl Ambr Rebapt Gaud: πν. αγ. βαπτ. D Did Hil Victorin Aug: txt B$\aleph^1$ p.—add και ο μελλετε λαμβανειν D^1(and lat) tol Hil Aug. aft ημερας add εως της πεντηκοστης D^1(and lat) sah Aug.

6. for συνελθ., ελθοντες $\aleph^1$. rec επηρωτων, with C^{3}DE rel 36 Ec, -τουν C, -τον d 13: txt ABC$^1\aleph$ Chr-comm. αποκαταστανεις εις την β. του ισρ. D: om εις D^3(and lat); for του, τω D^8(appy): Aug has sometimes *representaberis? et quando regnum Israel?* sometimes *præsentabis regnum Israel.*

7. ειπεν, omg δε, B^1 Syr sah: ειπεν ουν B-corr: ο δε ειπεν Ç Aug: και ειπεν D, ο δε αποκριθεις ειπ. E æth: txt A$\aleph$ rel vulg syr copt Thl. for πρ. αυτους, αυτοις E vulg coptt.

years, appears to be true; but surely would not be in compliance with such a command.

τ. ἐπαγγ. τ. πατρός] See note on Luke xxiv. 49.

5.] The Lord cites these words from the mouth of John himself, reff. Matt.;—and thus announces to them that, as John's mission was accomplished in baptizing *with water*, so now the great end of His own mission, the *Baptism with the Holy Ghost*, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as *being* the Baptism with the Holy Ghost, because it was a great representation on the whole Church of the subsequent continued work of regeneration on individuals: 'Quasi totius Ecclesiæ communis baptismus.' I may add, also because it was the *beginning* of a new period of spiritual influence, totally unlike any which had preceded. See ch. ii. 17.

ὕδατι and ἐν πν. ἁγ. are slightly distinguished. The insertion of the preposition bef. πν. ἁγ. seems to give a dignity which the mere instrumental dative, ὕδατι, wants.

ταύτας serves to bind on the οὐ πολλ. ἡμ. to the day then current; as we say, 'one of these days.' See Winer, § 23. 5, who instances 'ante *hos* quinque dies' in Lat., and quotes πρὸ πολλῶν τῶνδε ἡμερῶν, from Heliod. ii. 22. 97. 'Numerus dierum non definitus exercebat fidem discipulorum,' Bengel.

6.] This συνελθόντες does not belong to another assembling, different from the former; but takes up again the συναλιζόμενος of ver. 4. Olsh. has mistaken the sense of the μὲν οὖν, which refers, not to another *incident*, but to other actors; *they*, as distinguished from Him who had been speaking. Κύριε, εἰ . . .] The stress of this question is in the words, prefixed for emphasis, ἐν τῷ χρόνῳ τούτῳ. That the Kingdom was, *in some sense*, and *at some time*, to be restored to Israel, was plain; nor does the Lord deny this implication (see on ver. 8). Their fault was, a too curious enquiry on a point reserved among the arcana of God. Lightfoot's idea, that the disciples wondered at the Kingdom being about to be restored to the ungrateful Jews, *at this time*, now that they had crucified Him, &c., would make our Lord's answer irrelevant. See Micah iv. 8, LXX. Meyer would refer ἐν τῷ χρ. τούτ. to the interval designated by οὐ μετὰ πολλ. ταύ. ἡμ., 'during this time.' But this does not seem natural: I should rather understand it, **at this present period,—now.** The pres. ἀποκαθιστάνεις, is that so often used in speaking with reference to matters of prophecy, importing fixed determination: as in ὁ ἐρχόμενος (ref. Mt.) and the like. So that we must not render, "Art thou restoring?" but "*wilt*" or "*dost* thou restore?" As to the word itself, καθιστάνω (= στημι) is to establish or set up, and ἀπό gives the sense of completeness, or the cognate one of entire restitution. See Wordsw.'s note.

7.] This is a *general* reproof and assertion, spoken with reference to *men*, as forbidden to search curiously into a point which Omniscience has reserved—the times and seasons of the future divine dealings. But it is remarkable that not

k = Luke iv. 36. ix. 1 al. Fs. lxvii. 35.
l Luke i. 35. 1 Kings xi. 7.
m = Luke xxiv. 48. ver. 22 and Acts passim. 1 Pet. v. 1. Isa. xliii. 10.
n ch. xiii. 47 only, from Isa. xlix. 6.
o constr., see Heb. i. 2. 1 Pet. i. 20. Jude 18.
p Luke xxiv. 50. John xiii. 18 al. met., 2 Cor. x. 6. Prov. iii. 5.
q = here (ch. ii. 15 reff.) only. Ps. xxix. 1.
r = Luke xxiv. 31.

ἰδίᾳ ἐξουσίᾳ· 8 ἀλλὰ λήμψεσθε [k] δύναμιν [l] ἐπελθόντος τοῦ ABCD
ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου [m] μάρτυρες ἔν Eabc
τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ dfghk
[n] ἕως [no] ἐσχάτου τῆς [no] γῆς. 9 καὶ ταῦτα εἰπὼν βλεπόντων mop13
αὐτῶν [p] ἐπήρθη, καὶ νεφέλη [q] ὑπέλαβεν αὐτὸν [r] ἀπὸ τῶν

8. rec μοι (*corr to the common constr* εσεσθε μοι), with E rel 36 Orig$_1$ Epiph Chr Thl: txt AḆCDℵ Orig$_1$. om εν AC^{1}D a h p 40 coptt Orig$_1$ Hil: ins BC^{3}Eℵ rel 36 vulg syrr Orig$_1$ Sevrn-c Chr Did-int Thl.

9. ειποντων ℵ^1 m. καυτα ειποντος αυτου νεφελη υπεβαλεν αυτον και απηρθη απο (ins των D^2) οφθ. αυτ. D, simly sah Aug$_{aliq}$; *et hæc* D-lat. αυτων bef βλεποντων B.

θεός, but ὁ πατήρ, is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. It may be observed however, that the same assertion *is not made here*: only the times and seasons said to be in the *power* of the Almighty Father, Who ordereth all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. The *Knowledge of the Son* is not here in question, only *that of the disciples*. It is an enquiry intimately connected with the interpretation of the two passages, but one beyond our power to resolve, how far, among the things not yet put under His feet, may be this very thing, the *knowledge of that day and hour*. Bengel attempts to evade the generality of the οὐχ ὑμῶν ἐστιν:—'quæ apostolorum *nondum* erat nosse, per Apocalypsin postea sunt significata.' But signified *to whom?* What individual, or portion of the Church, has ever read plainly these χρόνους ἢ καιρούς in that mysterious book? There is truth in Olsh.'s remark, that the Apostles were to be less prophets of the future, than witnesses of the past; but we must not so limit the ὑμῶν, nor forget that the γνῶναι χρόνους ἢ καιρ. has very seldom been imparted by prophecy, which generally has formed a testimony to this very fact, that God has them in His foreknowledge, and, while He announces the events, conceals for the most part in obscurity the *times*. χρ. ἢ καιρ.] not synonymous; as Meyer observes, καιρός is always a definite limited space of time, and involves the idea of transitoriness. See also Tittmann, N. T. Synonymes, pp. 39—45. ἔθ. ἐν τῇ ἰδ. ἐξ.] Some (De Wette, al.) render 'hath appointed *by* His own power;' I should rather take ἐν ἐξ. as in ch. v. 4, **in His own power**, and understand by ἔθετο **kept**, '(hath) placed,' as E. V. But the aor. sense should be preserved: the period referred to being that of the arrangement of the divine counsels of Redemption.

8.] 'Quod optimum frænandæ curiositati remedium erat, Christus eos revocat tam ad Dei promissionem, quam ad mandatum,' Calvin. ἀλλά, 'antitheton inter id quod discipulorum erat, vel non erat; tum inter id quod illo tempore futurum erat, et inter id quod in ulteriora reservatum erat.' Bengel. δύναμιν, *that* power, *especially*, spoken of ch. iv. 33, connected with their office of witnessing to the resurrection; but also all other spiritual power. See Luke xxiv. 49. μου, not emphatic, as Wordsw. here and often elsewhere: see note on Matt. xvi. 18. The emphasis would be extremely out of place here: it was not their subordination to Him, but their office as witnesses, which was the contrast to their ambitious aspirings. μάρτυρες] This was the peculiar work of the Apostles. See on vv. 21, 22, and Prolegg. Vol. I. ch. i. § 3. 5.

ἔν τε Ἱερ. . . . . .] By the extension of their testimony, from Jerusalem to Samaria, and then indefinitely over the world, He reproves, by implication, their carnal anticipation of the restoration of the Kingdom to *Israel* thus understood. The Kingdom was to be one founded on μαρτυρία, and therefore reigning in the convictions of men's hearts; and not confined to Judæa, but coextensive with the world.

They understood this command only of *Jews* scattered through the world, see ch. xi. 19. De Wette observes, that these words contain *the whole plan of the Acts*: λήμψεσθε δύναμιν κ.τ.λ., ch. ii. 1—end; ἐν Ἱερουσαλήμ, ch. iii. 1—vi. 7; then the martyrdom of Stephen dispersed them *through Judæa*, vi. 8—viii. 3; they preach *in Samaria*, viii. 4—40; and, from that point, the conversion of the Apostle of the *Gentiles*, the vision of Peter, the preaching and journeys of Paul. In their former mission, Matt. x. 5, 6, they had been expressly forbidden from preaching either to Samaritans or Gentiles. **9.**] This ap-

ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς [s] ἀτενίζοντες ἦσαν εἰς τὸν
οὐρανὸν [t] πορευομένου αὐτοῦ, [u] καὶ ἰδοὺ ἄνδρες δύο [v] παρ-
εστήκεισαν αὐτοῖς ἐν [w] ἐσθήσεσιν [x] λευκαῖς, 11 οἳ καὶ εἶπαν
[l] εμβλε- [y] Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε [y] ἐμβλέποντες εἰς τὸν
πουτες ABCD EN a b c d f g h k l m o p 13 οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ [z] ἀναλημφθεὶς ἀφ' ὑμῶν εἰς
τὸν οὐρανὸν οὕτως ἐλεύσεται [a] ὃν τρόπον ἐθεάσασθε
αὐτὸν [b] πορευόμενον εἰς τὸν [b] οὐρανόν. 12 τότε [c] ὑπέστρεψαν

[s] w. εἰς, ch. iii. 4. vi. 15. vii. 55. xi. 6. xiii. 9. 2 Cor. iii. 7, 13. w. dat., ch. iii. 12 reff.
[t] abs., Matt. ii. 9 al. fr. see esp. John xvi. 7.
[u] red., Luke ii. 21. vii. 12 [ch. x. 17].
[v] ver. 3 reff. ch. xxvii. 23.
[w] here (Luke xxiv. 4 rec.) only. 2 Macc. iii. 33 only.
[x] = Matt. xvii. 2 ‖. John xx. 12. Eccl. ix. 8. 2 Macc. xi. 8.
[y] w. εἰς, Matt. vi. 26. Isa. li. 1, 2.
[z] = ver. 2 reff.
[a] Matt. xxiii. 37 ‖. ch. vii. 28. 2 Tim. iii. 8 only. Gen. xxvi. 29. see ch. xv. 11.
[b] 1 Pet. iii. 22.
[c] ch. viii. 25 reff.

10. rec εσθητι λευκη, with C[3]DE rel 36 syr Orig-int Chr Cosm Thl Aug: txt ABCℵ[1] p vulg Syr coptt arm (Eus).

11. [εἰπαν, so ABC[1]Dℵ p.] βλεποντες BEℵ[1] ḋ g k o p 13 Eus Thdrt[1] Thl-sif: Chr-mss vary: txt ACDℵ[3] rel 36(sic) Thdrt[2] Thl-fin, *aspicientes* vulg E-lat Aug[aliq]. om 2nd εις τον ουρ. D 33[1]-4. 105 tol Aug[1] Vig Avit.

pears (see Prolegg. Vol. I. ch. iv. § 4. 2) to be an account of the Ascension given to Luke *subsequently to the publication of his Gospel*, more particular in detail than that found in it. He has not repeated here details found there; see Luke xxiv. 50—52. On the Ascension in general, see note on Luke, l. c. ἐπήρθη] "**was taken up**,—we may understand of the commencing ascent . . . . ὑπέλαβεν by a pregn. constr. involves the idea of *away* as well as *up*, and hence takes after it ἀπό. This verb describes the close of the scene, as far as it was visible to the spectators." Hackett. νεφέλη] There was a manifest propriety in the last withdrawal of the Lord, while ascending, not consisting in a *disappearance* of His Body, as on former occasions since the Resurrection; for thus might His abiding Humanity have been called in question. As it was, He went up, past the visible boundary of Heaven, the cloud,—*in human form*, and so we think of and pray to Him. **10. ἀτενίζ. ἦσαν**] **they were gazing**, *stood gazing*. εἰς τ. οὐρ. belongs to ἀτενίζ., not to πορευομ., see reff. πορευομένου, not πορευθέντος: implying that the cloud remained visible for some time, probably ascending with Him. παρειστήκεισαν, *imperf.* in sense, as the perf. is *present*: **were standing by them.** ἄνδρες] evidently angels. See Luke xxiv. 4; John xx. 12. **11. οἳ καὶ εἶπαν**] **who** (not only appeared but) **also said.** There is a propriety in the address, ἄνδρ. Γαλιλαῖοι. It served to remind them of their origin, their call to be His disciples, and the duty of obedience to Him resting on them in consequence. ὃν τρόπον] **in the same manner as**;—to be taken in all cases literally, not as implying mere certainty: see reff. οὕτως, i. e. ἐν νεφέλῃ, Luke xxi. 27. His corporeal identity is implied in οὗτος ὁ Ἰησοῦς. ἐλεύσεται] 'Non ii, qui ascendentem viderunt, dicuntur venturum *visuri*. Inter ascensionem et inter adventum gloriosum nullus interponitur eventus eorum utrique par: ideo hi duo conjunguntur. Merito igitur Apostoli ante datam Apocalypsin diem Christi ut valde propinquum proposuerunt. Et congruit majestati Christi, ut toto inter ascensionem et inter adventum tempore sine intermissione expectetur.' Bengel.

12.] In so careful a writer (see Luke i. 3) there must be some reason why this minute specification of distance should be here inserted, when no such appears in the Gospel. And I believe this will be found, by combining the hint dropped by Chrysostom,—δοκεῖ δέ μοι καὶ σαββάτῳ γεγονέναι ταῦτα· οὐ γὰρ ἂν οὕτω τὸ διάστημα ἐδήλωσεν . . . . . εἰ μὴ ὡρισμένον τι μῆκος ἐβάδιζον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου,—with the declaration in the Gospel (xxiv. 50) that he led them out *as far as to Bethany*. This latter was (John xi. 18) *fifteen stadia* from Jerusalem, which is more than twice the Sabbath-day's journey (2000 cubits = about six furlongs). Now if the Ascension happened on the Sabbath, it is very possible that offence may have arisen at the statement in the Gospel: and that therefore the Evangelist gives here the more exact notice, that the spot, although forming part of the district of Bethany, was yet on that part of the Mount of Olives which fell within the limits of the Sabbath-day's journey. This of course must be a mere conjecture; but it will not be impugned by the fact of the Ascension being kept by the Church in after ages on a Thursday. This formed no hindrance to

d Luke xix. 29. xxi. 37 only. Jos. Antt. vii. 9. 2. = τὸ ὄρ. τῶν ἐλαιῶν, Luke xix. 37 al.
e see John viii. 57. ix. 21, 23.
f = Luke ii. 44. 3 Kings xix. 4.
g = ch. ix. 6. Matt. viii. 5 al. ellips., here only.
h ch. ix. 37, 39. xx. 8 only. 2 Kings xviii. 33. Ezek. xli. 7.

εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου [d] ἐλαιῶνος, ὅ ABCD
ἐστιν ἐγγὺς Ἱερουσαλήμ, σαββάτου [e] ἔχον [f] ὁδόν. 13 καὶ Ea b c
ὅτε [g] εἰσῆλθον, εἰς τὸ [h] ὑπερῷον ἀνέβησαν οὗ [i] ἦσαν [k] κατα- d f g h k
μένοντες, ὅ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ l m o p
Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθ- 13
θαῖος, Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς, καὶ
Ἰούδας Ἰακώβου. 14 οὗτοι πάντες [i] ἦσαν [l] προσκαρτε-
ροῦντες [m] ὁμοθυμαδὸν τῇ [n] προσευχῇ σὺν γυναιξὶν καὶ
Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.

i constr., ch. ii. 5 reff. k here only. Num. xx. 1 al. l = ch. vi. 4 al[4]. Rom. xii. 12. xiii. 6. Col. iv. 2 (Mark iii. 9) only. Num. xiii. 21 only. Sus. 6 Theod. m ch. ii. 46 al[8]. Rom. xv. 6 only. L. P. Num. xxiv. 24 al. n abs., Matt. xxi. 13 ||, from Isa. lvi. 7. Ps. iv. 2 al.

13. εισηλθεν D-gr. rec ανεβησαν bef εις τ. υπ. (*corrn to avoid the ambiguity of* εισηλθ. εις το υπ.), with DE^{3}ℵ rel 36 tol syrr coptt : om ανεβ. ℵ^{1} : txt ABC$^{1.3}$ p vulg Orig Chr Thl-fin-comm Bede-gr. rec transp ιωαν. and ιακ., with (E) rel 36 syr : txt ABCDℵ p vulg Syr Aug.—κ. ανδρ. bef κ. ιωαν. E Bede-gr : *petr. et joh. et andr. et jac.* Bede-lat. om 3rd και D. ins ο του bef αλφαιου D d. om 7th και D. om ο [bef ζηλωτης] ℵ^{1}.

14. ℵ has ομοθυμαδον both before and after προσκαρτ., ℵ^{3} disapproving the 2nd. rec (aft προσευχη) ins και τη δεησει (*Phil* iv. 6), with C^{3} rel 36 (Orig) ; και δεησει, omg τη, m : om ABC^{1}DEℵ p H^{r} vulg syrr coptt æth arm Chr$_{1}$ Thl-fin-comm Cypr Aug Jer Bede. ins ταις bef γυν. D^{1}. aft γυν. ins και τεκνοις D. μαριαμ BE p 40 sah : txt ACDℵ rel 36. om τη D^{1}(ins D^{2}). om του B. rec ins συν bef τοις αδ. αυτ. (*corrn, to avoid connecting the brethren of our Lord with His mother*), with BC^{3}E rel syrr Chr : om AC^{1}Dℵ vulg coptt æth arm Cypr Aug.

Chrysostom in making the above supposition: although the festival was certainly observed in his time (see Bingham, Orig. Eccl. xx. 6. 5. There is no mention of it in the Fathers of the first three centuries). *Forty days* from the Resurrection is an expression which would suit as well the Saturday of the seventh week as the Thursday.

The distance of the Mount of Olives from Jerusalem is stated by Josephus at five stadia, Antt. xx. 8. 6,—at six stadia, B. J. v. 2. 3 ; different points being taken as the limit. The present church of the Ascension rather exceeds the distance of six stadia from the city. The use of ἐλαιών, -ῶνος, here (and in reff.) by Luke only is remarkable, especially as the whole passage is so much in his own distinctive style as to preclude the idea of his having transferred a written document. ἔχον is not for ἀπέχον, but as in τριάκ. κ. ὀκτ. ἔτη ἔχων, John v. 5, and in reff. ; the space or time mentioned being regarded as an *attribute* of the subject. 13. εἰσῆλθ.] 'into the city;' see reff. τὸ ὑπερῷ.] The idea that this was a chamber in *the Temple* has originated in low literal-harmonistic views, Luke having stated (Luke xxiv. 53) that they were διὰ παντὸς ἐν τῷ ἱερῷ. As if such an expression could be literally understood, or taken to mean more than that they were there at all appointed times (see ch. iii. 1). It is in the highest degree improbable that the disciples would be found *assembled* in *any public* place at this time. The upper chamber was *perhaps* that in which the last Supper had been taken; *probably* that in which they had been since then assembled (John xx. 19, 26), but *certainly* one in a *private house*. Lightf. shews that it was the practice of the Jews to retire into a large chamber under the flat roof for purposes of deliberation or prayer. See Neander, Pfl. u. Leit., p. 13, note. Epiphanius, de ponderibus, c. 14 (vol. iii. p. 170), relates that when Hadrian came to Jerusalem, εὗρε τὴν πόλιν πᾶσαν ἠδαφισμένην καὶ τὸ ἱερὸν τοῦ θεοῦ κατατεπατημένον, παρεκτὸς ὀλίγων οἰκημάτων καὶ τῆς τοῦ θεοῦ ἐκκλησίας μικρᾶς οὔσης, ἔνθα ὑποστρέψαντες οἱ μαθηταί, ὅτε ὁ σωτὴρ ἀνελήφθη ἀπὸ τοῦ Ἐλαιῶνος, ἀνέβησαν εἰς τὸ ὑπερῷον. ἐκεῖ γὰρ ᾠκοδόμητο, τουτέστιν ἐν τῷ μέρει Σιών· ἥτις ἀπὸ τῆς ἐρημώσεως περιελήφθη, ... ἕως χρόνου Μαξίμου τοῦ ἐπισκόπου καὶ Κωνσταντίνου τοῦ βασιλέως, ὡς σκηνὴ ἐν ἀμπελῶνι, κατὰ τὸ γεγραμμένον. And Nicephorus viii. 30 (see Wordsw.) says that the Empress Helena enclosed in her larger church the chamber where took place ἡ τοῦ ἁγίου πνεύματος κάθοδος ἐν τῷ ὑπερῴῳ. οὗ ἦσαν κατ.] not to be taken as in E. V. '*where abode both Peter*,' &c. ; which gives the idea that Peter, &c. were *already in the chamber*, and the rest *joined*

15 Καὶ [o]ἐν ταῖς ἡμέραις ταύταις [p]ἀναστὰς Πέτρος ἐν μέσῳ [q]τῶν [q]ἀδελφῶν εἶπεν (ἦν τε [r]ὄχλος [s]ὀνομάτων [t]ἐπὶ τὸ αὐτὸ *ὡς ἑκατὸν εἴκοσι) 16 [u]Ἄνδρες ἀδελφοί, [v]ἔδει [w]πλη- ρωθῆναι τὴν [x]γραφὴν [ταύτην] ἣν [y]προεῖπεν τὸ [z]πνεῦμα

o ch. vi. 1. Luke i. 39. vi. 12 al.
p = ch. xv. 7 reff.
q = ch. ix. 30 reff.
r ch. vi. 7 reff.
s = Rev. iii. 4. xi. 13. Num. xxvi. 53.
t ch. ii. 1, 44, 47 (iii. 1). iv. 26 (from Ps. ii. 3). 1 Cor. xi. 20. Ps. xxxvi. 39.
u ch. vii. 2 al. fr.
v = ch. iv. 12 reff.
w = ch. iii. 18 reff.
x = Mark xii. 10. Luke iv. 21. John xix. 24. 2 Tim. iii. 16. Rom. ix. 29 al.
y Gal. v. 21. 1 Thess. iv. 6 only+. προείρ.,
z Heb. iii. 7. ix. 8. x. 15. see 2 Pet. i. 21.

15. for και εν, εν δε DE sah syr-mg Aug$_1$. ins o bef πετρ. D. εμμεσω ACE. rec for αδελφων, μαθητων (*corrn, to avoid the triple recurrence of* αδελφ. *in vv.* 14, 15, 16. *Meyer and De W. take* αδ. *to have been a corrn to suit* ανδρ. ἀδελφοι *in ver.* 16, *but the other is much more prob*), with C^{3}DE rel 36 syrr Chr Thl Cypr Aug$_2$: txt ABC^{1}ℵ 13 vulg coptt æth arm Aug. for τε, δε CD^7 vulg D^7-lat E-lat syrr copt Cypr Aug: γαρ *præterea* D^1: om sah æth. ins o bef οχλος D. for ονοματων, ανδρων E: *hominum* vulg(not fuld) Syr æth Aug. *ὡςεὶ ACℵ 40 Thl-fin: ως BDE rel. rec εικοσιν, with rel: txt ABCEℵ f m p 13. 36: ρκ′ D.

16. δει D (txt D-corr^1) vulg Iren-int(principal-mss: given nominatim by Stieren) Aug Vig Gild. (Iren-int has *oportebat* apud Harvey.) om ταυτην ABC^{1}ℵ p H^r vulg

them there:—but, on entering the city, they went up into the upper chamber, where they (usually) sojourned (not '*dwelt*:' they did not all dwell in one house; see John xix. 27, note), namely, Peter, &c. On the catalogue of the Apostles, see Matt. x. 2, note. **14.**] σὺν γυναιξίν has been rendered '*with their wives*,' to which sense Bp. Middleton inclines, justifying it by σὺν γυναιξὶν καὶ τέκνοις, ch. xxi. 5. But the omission of the articles there may be accounted for on the same principle as in Matt. xix. 29, viz. that which Bp. M. calls *enumeration*, ch. vi. § 2. Here I think we must take σὺν γυν. not as meaning '*with women*,' as Hackett, but, the art. not being expressed after the preposition σύν, as = σὺν ταῖς γυν. (see Middl. ch. vi. § 1), and interpret γυν., the women, viz. those spoken of by Luke himself, Luke viii. 2, 3,—where, besides those named, he mentions ἕτεραι πολλαί. Many of these were certainly not wives of the Apostles; and that those women who were 'last at the Cross and earliest at the tomb' should not have been assembled with the company now, is very improbable.

καὶ Μαρίᾳ] The καί gives eminence to *one* among those previously mentioned. So τῶνδε εἵνεκα, καὶ γῆς ἰμέρῳ, Herod. i. 73. See Hartung, Partikellehre, i. 145. This is the last mention of her in the N. T. The traditions, which describe her as (1) dying at the age of fifty-nine, in the fifth year of Claudius (Niceph. H. E. ii. 21), or (2) accompanying John to Ephesus, and being buried there (see Winer, Realwörterb. art. Maria), are untrustworthy. Other accounts, with the authorities, may be seen in Butler's Lives of the Saints, Aug. 15. The fable of the Assumption has *no foundation even in tradition.* τοῖς ἀδελφ. αὐτ.] This clearly shews, as does John vii. 5 compared with vi. 69, 70, that *none of the brethren of our Lord were of the number of the Twelve.* When they were converted, is quite uncertain. See the whole subject discussed in note on Matt. xiii. 55, and in the Prolegomena to the Epistle of James. In both cases of *one* being distinguished from a number, cited here by Wordsw. to shew that James the Less may have been one of these brethren, viz. that of Μαρία, as distinguished among the women here, and that of Joseph, ch. vii. 9, he does not observe that the *general statement precedes* the individual distinction, as indeed it naturally must.

15—26.] ELECTION OF A TWELFTH APOSTLE TO FILL THE ROOM OF JUDAS ISCARIOT. **15.** ἐν τ. ἡμ. τ.] In the days between the Ascension and Pentecost; during which it appears that the number of the assembly had increased, not probably by fresh conversions, but by the gathering round the Apostles of those who had previously been disciples. ἦν τε] The very frequent use of τε is a peculiarity of the Acts, and should have its weight in determining the reading, even where, as here, δέ seems more appropriate. It occurs in the Gospel 5 times: in the Acts, 121. ὀνομάτων] See note on Rev. iii. 4. ἑκατὸν εἴκοσι] De Wette asks, 'where were the 500 brethren of 1 Cor. xv. 6?' We surely may answer, 'not in Jerusalem.' See Neander, Pfl. u. Leit., p. 72, note. **16.**] We may enquire, by what change in mind and power Peter was able, *before the descent of the Spirit*, thus authoritatively to speak of Scripture and the divine purposes? The answer will be found in the peculiar gift of the Spirit to the Apostles, John xx. 21, 23; where see

τὸ [z] ἅγιον διὰ [a] στόματος Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου ABCD Eᵃᵇᶜ
[b] ὁδηγοῦ τοῖς [c] συλλαβοῦσιν Ἰησοῦν, 17 ὅτι [d] κατηριθμη- d f g h k l m o p
μένος [e] ἦν ἐν ἡμῖν καὶ [f] ἔλαχεν τὸν [g] κλῆρον τῆς [h] δια- 13
κονίας ταύτης. 18 οὗτος μὲν οὖν [i] ἐκτήσατο [k] χωρίον [l] ἐκ
[mn] μισθοῦ τῆς [no] ἀδικίας, καὶ [p] πρηνὴς [q] γενόμενος [r] ἐλάκησεν

a = Luke i. 70. ch. iii. 18, 21. iv. 25. xv. 7. 2 Chron. xxxvi. 21, 22.
b Matt. xv. 14. xxiii. 16, 24. Rom. ii. 19 only. Ezra viii. 1 only. 1 Macc. iv. 2 al.
c = Matt. xxvi. 55 ||. ch. xii. 3 al. Judg. vii. 25.
d here only. Gen. l. 3. 2 Chron. xxxi. 19.
e w. perf. part., ch. xxii. 29 reff. viii. 19 only.) 3 Macc. vi. 1.
f = 2 Pet. i. 1 (Luke i. 9. John xix. 24ȷ only. (1 Kings xiv. 47. Wisd. g ch. viii. 21 reff.
h = ch. xx. 14 reff. i ch. xxii. 28 reff.
k = John iv. 5. ch. iv. 34. v. 3, 8. xxviii. 7. 1 Chron. xxvii. 27.
l = Matt. xx. 2. xxvii. 7. m = Rom. iv. 4 reff. n 2 Pet. ii. 13, 15. see 2 Macc. viii. 33.
o = Luke xiii. 27. 1 Kings iii. 13, 14.
p here only †. Wisd. iv. 19 only. q = ch. xvi. 27 al. r here only †.

coptt æth arm Orig$_2$ Eus Ath Did Vig Gild (*omitted by homœotel:* or *erased as unnecessary with ην, and perhaps, as Mey. and De W., because no citation immediately follows*): ins C^{3}DE rel 36 syrr Did Chr Iren-int Aug. rec ins τον bef ιησουν, with C^{3}DE rel 36 Chr Thl: om ABC^{1}ℵ Eus Did.

17. om ην ℵ^1. rec for εν, συν (*corrn to better Greek; see ref* 2 *Chron*), with rel syrr Chr: txt ABCDEℵ p 13 H^r vulg coptt Orig$_2$ Eus Iren-int Aug. for και, ος D^1-gr(txt D^1). ins υπερβα (*but in reference to eccl lection: see Tischdf*) bef τ. διακ. B^r-marg.

18. rec ins του bef μισθ. (*corrn in ignorance of the usage which omits the art aft a preposition; see Middleton, ch.* vi. 1), with o Thl-fin: om ABCDEℵ rel H^r Eus Chr. aft αδικ. ins αυτου D.

note. The pre-eminency of Peter here is the commencement of the fulfilment of Matt. xvi. 18, 19 (see note there).

17.] ὅτι, not '*although*' (Kuinoel), but **because**: it gives the reason of the previous assertion, viz. that Judas held, and had betrayed, that place of high trust of which the prophecy spoke. Thus the ὅτι has reference to the *substance of the prophecy*, already in Peter's mind, and serves to explain ἡ ἔπαυλις αὐτοῦ and ἡ ἐπισκοπὴ αὐτοῦ. ἔλαχεν τὸν κλῆρον] not literally, but inasmuch as the *lot* of every man is regarded as being cast and appointed by God. κλῆρος, first, the *lot* itself; then, *that apportioned by lot*; then, *any species of apportionment*, whether *possession*, or *office*, as here. 18.] This verse *cannot be regarded as inserted by Luke*; for, 1. the place of its insertion would be most unnatural for an historical notice: 2. the μὲν οὖν forbids the supposition: 3. the whole style of the verse is rhetorical, and not narrative, e.g. οὗτος, μισθοῦ τῆς ἀδικίας.

The ἐκτήσατο χωρίον does not appear to agree with the account in Matt. xxvii. 6—8; nor, consistently with common honesty, can they be reconciled, *unless we knew more of the facts than we do*. If we compare the two, that of Matthew is the more particular, and more likely to give rise to this one, *as a general inference from the buying of the field*, than *vice versâ*. Whether Judas, as Bengel supposes, 'initio emtionis facto, occasionem dederat ut Sacerdotes eam consummarent,' we cannot say: such a thing is of course possible. At all events we hence clearly see that *Luke could not have been acquainted with the Gospel of Matthew at this time*, or surely (not, he would have *repeated* St. Matt.'s account, as Wordsw. unfairly represents me to say, but) this apparent discrepancy would not have been found. The various attempts to reconcile the two narratives, which may be seen in most of our English commentaries, are among the saddest examples of the shifts to which otherwise high-minded men are driven by an unworthy system. See as a notable example, Wordsw.'s note, written since the above. I need hardly say to any intelligent and ingenuous reader, that his way of harmonizing,—viz. that as the *Jews* are said to have crucified our Lord when they were only the occasion of his being crucified, so Judas may be said to have bought the field when he only gave occasion to its being bought by the Chief Priests,—is entirely precluded here by the words ἐκ μισθοῦ τῆς ἀδικίας, 'out of the wages of his iniquity,' which plainly bind on the purchase to Judas as his personal act. καὶ πρ. γεν.] The connexion of this with the former clause would seem to point to the death of Judas having taken place *in* the field which he bought. See also ver. 19. πρηνὴς γενόμενος will hardly bear the meaning assigned to it by those who wish to harmonize the two accounts,—viz. that, having hanged himself, he fell by the breaking of the rope. πρηνής· ἐπὶ πρόσωπον πεπτωκώς, Hesych. ὅλον μὲν τὸ σῶμα κεῖσθαι πρηνὲς λέγομεν, ὅταν ἡ μὲν γαστὴρ κάτωθεν, ἄνωθεν δὲ ἡ τὸ νῶτον, Galen, cited by Wetstein. πρηνής, εἰς τοὔμπροσθεν, ἐπὶ στόματος, Etymol. Nor

[s] μέσος καὶ [t] ἐξεχύθη πάντα τὰ [u] σπλάγχνα αὐτοῦ, 19 καὶ [v] γνωστὸν ἐγένετο πᾶσιν τοῖς [w] κατοικοῦσιν Ἰερουσαλήμ, ὥστε κληθῆναι τὸ [x] χωρίον ἐκεῖνο τῇ [y] ἰδίᾳ] [z] διαλέκτῳ [y] αὐτῶν Ἀκελδαμάχ, [a] τουτέστιν [x] χωρίον αἵματος. 20 γέ-

s constr., Luke xxiii. 45. Gen. xv. 10.
t = (χείν, Matt. ix. 17.) 2 Kings xx. 10.
u lit., here only. (2 Cor. vi. 12
reff.) 2 Macc. ix. 5 (6 ?) only.
v = John xviii. 15, 16. ch. ix. 42. xv. 18. xix. 17. Ps. lxxv. 1.
w constr., ch. ii. 9, 14 al9. Matt. xxiii. 21. Luke xiii. 4. Rev. (xii. 12, v. r.) xvii. 2 only. Hos. x. 5. 1 Macc. iii. 34.
x ver. 26.
y so John x. 12. 2 Pet. iii. 16.
z ch. ii. 6, 8 al3. Acts only. Esth. ix. 26.
a ch. xix, 4 reff.

om παντα A Thl-sif Gaud.

19. ins ὁ bef και D-gr ℵ(but erased) 18 Aug: και τουτο sah. om ιδια B[1]Dℵ sah arm Aug: ins AB[2]CE rel. αυτων bef διαλ. E 163 Aug. rec ακελδαμα, with C 13 rel vulg syrr copt Chr: æth-mss are appy divided: txt(-αχ) ABD E(-ακ) ℵ p 40 am demid fuld tol lux sah Eus Aug Bede.—αχελδ. Aℵ p 40, *haceldamach* tol, *acheldamac* am fuld lux Bede, *akyldamach* sah, *-demach* æth-pl.—ακελδαμαχ D.

again is it at all probable that the Apostle would recount what was a *mere accident accompanying his death*, when that death itself was the accursed one of *hanging*. What then are we to decide respecting the two accounts? That there should have been a double account actually current of the death of Judas at this early period is *in the highest degree improbable*, and will only be assumed by those (De Wette, &c.) who take a very low view of the accuracy of the Evangelists. Dismissing then this solution, let us compare the accounts themselves. In this case, *that* in Matt. xxvii. is *general*,—ours *particular*. *That* depends entirely on the exact sense to be assigned to ἀπήγξατο (וַיֶּחְנַק, καὶ ἀπήγξατο, 2 Sam. xvii. 23): whereas *this distinctly assigns the manner* of his death, without stating any cause for the falling on his face. It is obvious that, while the general term used by Matthew points mainly at *self-murder*, the account given here does not preclude the catastrophe related having happened, in some way, as a divine judgment, *during the suicidal attempt*. Further than this, with our present knowledge, we cannot go. *An accurate acquaintance with the actual circumstances* would account for the discrepancy, but *nothing else*. Another kind of death is assigned to Judas by Œcumenius, quoting from Papias: ἱστορεῖ Παπίας ὁ τοῦ Ἰωάννου τοῦ ἀποστ. μαθητὴς λέγων· μέγα τῆς ἀσεβείας ὑπόδειγμα ἐν τούτῳ τῷ κόσμῳ περιεπάτησεν Ἰούδας· πρησθεὶς γὰρ ἐπὶ τὴν σάρκα, ὥστε μὴ δύνασθαι διελθεῖν, ἁμάξης ῥᾳδίως διερχομένης, ὑπὸ τῆς ἁμάξης ἐπιέσθη, ὥστε τὰ ἔγκατα αὐτοῦ ἐκκενωθῆναι. Theophylact quotes the same on Matt. xxvii., but without the last words, ὑπὸ τῆς ἁμ. κ.τ.λ., which De Wette supposes to have been inserted from Œcumenius having misunderstood Papias. If so, the tradition is in accordance with, and has arisen from an exaggerated amplification of, our text. See the whole passage from Theophylact cited, and a discussion whether it is rightly ascribed to Papias, in Routh, Reliquiæ Sacræ, vol. i. p. 9, and notes.

ἐλάκησεν] **cracked asunder**: it implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. So Stier, Reden der Apostel, i. 10. 19.] It is principally from this verse that it has been inferred that the two vv. 18, 19 are *inserted by Luke*. But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter's speech, but freely Græcized by Luke, inserting *into the speech itself* the explanations τῇ [ἰδίᾳ] διαλ. αὐτ., and τουτέστιν χ. αἵμ., as if the speech had been spoken in Greek originally. This is much more natural, than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from that actually used by the speaker. The words and idioms of another tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised. γνωστὸν . . .] See Luke xxiv. 18. ὥστε] in Matt. xxvii. 8, the name 'the field of blood' is referred to the fact of its having been *bought with the price of blood*: here, to the fact of *Judas* having there *met with a signal and bloody death*. On the whole, I believe the result to which I have above inclined will be found the best to suit the phænomena of the two passages,—viz. that, with regard to the *purchase of the field*, the more circumstantial account in Matthew is to be adopted; with regard to the *death of Judas*, the more circumstantial account of Luke. The *clue which joins these has been lost to us*: and in this, only those will find any stumbling-block, whose faith

b Luke xx. 42. c here only. Psa. lxviii. 25. d art., Matt. iv. 3 al. e = 1 Tim. iii. 1 (Luke xix. 44. 1 Pet. ii. 12) only. Psa. cviii. 8. f = ch. ix. 39. x. 23 al. L. (Mark xiv. 53.) g Eurip. Phœn. 534, 5. see ch. ix. 28. Ps. cxx. 8.

γραπται γαρ εν [b] βιβλῳ [b] ψαλμων Γενηθήτω ἡ [c] ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω [d] ὁ κατοικῶν ἐν αὐτῇ. καὶ Τὴν [e] ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος. 21 δεῖ οὖν τῶν [f] συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ [g] εἰσῆλθεν καὶ [g] ἐξῆλθεν [h] ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22 [i] ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας [k] ἧς [l] ἀνελήμφθη [m] ἀφ' ἡμῶν, [n] μάρτυρα τῆς [o] ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἕνα τούτων. 23 καὶ [p] ἔστησαν

ABCD EN a b c d f g h k l m o p 13

Deut. xxxi. 2. iv. 17. Ezek. ix. 6. o = ch. ii. 31. iv. 33. h = Luke ii. 8. xii. 14. Heb. x. 21. k attr., ver. 1 reff. Rom. vi. 5. Phil. iii. 10. 1 Pet. i. 3. iii. 21 ‡. i w. ἀπό, Matt. xx. 8. ch. viii. 35. x. 37. 1 Pet. iv. 17. l = ver. 2 reff. m = ver. 9. p ch. vi. 6. xvii. 31. n ver. 8 reff.

20. for **1st** αυτου, αυτων m[1] o p vulg(not am demid &c) D[1]-lat æth-rom arm. for εστω, η D[1](txt D[3]). rec for λαβετω, λαβοι (*corrn to suit* LXX), with E rel: txt ABCDℵ p Eus Chr.

21. ins τω bef χρονω D. rec ins εν bef ω, with C[3](and appy C[2]) EN[3] rel Chr: om ABC[1]D-corrℵ[1] p vulg Aug.—ως D[1]; *quoniam* D[1]-lat; *cum* copt. at end add χριστος D syr æth Aug.

22. for εως, αχρι Aℵ p. rec γενεσθαι bef συν ημ., with E 13 rel Thl-sif: txt ABCDℵ k m p 40 vulg arm Chr, Aug.

23. aft και ins τουτων λεχθεντων E. εστησεν D[1](and lat: txt D-corr[1]) æth-rom

in the veracity of the Evangelists is very weak indeed. **Ἀκελδαμάχ** חֲקַל דְּמָא. The field originally belonged to a potter, and was probably a piece of land which had been exhausted of its clay fit for his purposes, and so was useless. Jerome relates that it was still shewn on the S. side of Mount Sion (ἐν βορείοις τοῦ Σιὼν ὄρους, but by mistake, Eusebius), in which neighbourhood there is even now a bed of white clay (see Winer, Realw., art. 'Blutacker').

20.] **γάρ**, the connexion being, 'all this happened and became known,' &c., '*in accordance with* the prophecy,' &c. Ps. lxix. is eminently a Messianic psalm,—spoken in the first place of David and his kingdom and its enemies, and so, according to the universal canon of O. T. interpretation, of Him in whom that kingdom found its true fulfilment, and of His enemies. And Judas being the first and most notable of these, the Apostle applies eminently to him the words which in the Psalm are spoken in the plural of all such enemies. The same is true of Ps. cix., and there *one* adversary is even more pointedly marked out. See also Ps. lv. **ἐπισκοπήν** = פְּקֻדָּה, office, or charge. The citations are freely from the LXX.

21.] **οὖν**, since all this has happened to Judas, and since it is the divine will that another should take the charge which was his. **ἐν παντὶ χρόνῳ**] This definition of the necessary qualification of an apostle exactly agrees with our Lord's saying in John xv. 27: καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε. See Prolegg. Vol. I. i. 3. 5. **εἰσῆλθ. κ. ἐξῆλθ. ἐφ' ἡμᾶς**] An abridged construction for εἰσῆλθ. ἐφ' ἡμᾶς κ. ἐξῆλθ. ἀφ' ἡμῶν.

22. βαπτ. Ἰωάν.] Not '*His being baptized by John*' (as Wolf, Kuin., &c.); but **the baptism of John**, as a well-known date, including of course the opening event of our Lord's ministry, *His own* baptism. That John continued to baptize for some time after that, can be no possible objection to the assignment of 'John's baptism' generally, as the date of the commencement of the apostolic testimony (against De Wette). We may notice, that from this point the testimony of the Evangelists themselves in their Gospels properly begins, Matt. iii. 1, Mark i. 1, Luke iii. 1, John i. 6. **μάρτ. τῆς ἀναστ.**] This one event was the passage-point between the Lord's life of humiliation and His life of glory,—the completion of His work below and beginning of His work above. And to 'give witness with power' of the Resurrection (ch. iv. 33), would be to discourse of it *as being all this;* in order to which, the whole ministry of Jesus must be within the cycle of the Apostle's experience. It is remarkable that Peter here lays down *experience of matters of fact*, not eminence in any subjective grace or quality, as the condition of Apostleship. Still, the testimony was not to be *mere* ordinary allegation of matters of fact: any who had seen the Lord since His resurrection were equal to this;—but belonged to *a distinct office* (see John xiv. 26: also ch. v. 31, note), *requiring the especial selection and grace of God.* **23.**] **ἔστησαν**, viz. the *whole*

δύο, Ἰωσὴφ τὸν καλούμενον Βαρσαββᾶν, ὃς [q] ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν. 24 καὶ προσευξάμενοι εἶπαν Σὺ [r] κύριε [t] καρδιογνῶστα πάντων, [s] ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα 25 λαβεῖν τὸν τόπον τῆς [t] διακονίας ταύτης καὶ [u] ἀποστολῆς, ἀφ' ἧς [v] παρέβη Ἰούδας πο-

q = ch. iv. 36. x. 5 al. Dan. x. 1.
r ch. xv. 8 only †. Herm. Past. ii. 4. 3 (see Nov. Test. Sinait., fol. 148*).
s Luke x. 1 only. Hab. iii. 2. = 2 Macc. ix. 23. see Luke i. 80. 2. Gal. ii. 8 only. Deut. xxii. 7. 8. (Sir. xxiii. 18.)
t ver. 17.
u Rom. i. 5. 1 Cor. ix. v = here (Matt. xv. 2, 3. 2 John 9) only. Exod. xxxii.

Aug. for ιωσηφ, ιωσην B(Blc) 5 lect-1 syr sah. rec βαρσαβαν, with C rel vulg Syr (syr) Eus Chr: txt ABEℵ b f g p am fuld coptt Eus-mss.—βαρναβαν D tol æth. (13 def.)

24. om συ D o. rec εκ τ. τ. δυο ενα bef ον εξελ.: txt ABCDEℵ rel syr copt Eus Bas Chr$_2$ Dion-areop Thl Procop: ενα ον εξελ. εκ τ. τ. δ. Syr arm. for ενα, ανα, making αναλαβειν, D^1(txt D^4).

25. τοπον bef τον D. rec (for τοπον) κληρον, with C^{3}Eℵ rel syrr: om æth (την διακονιαν ταυτης τ. αποστ.): txt ABC^{1}D vulg syr-mg coptt Procop Aug. rec (for αφ')

company, to whom the words had been spoken; not the eleven Apostles.

Ἰωσὴφ . . . .] The names Ἰωσήφ and Ἰωσῆς, different forms of the same, are confused in the MSS., both here and in ch. iv. 36. But *Barsabbas* (or Barsabas) and *Barnabas* are not to be confounded: they are different names (Barsabbas = son of Sabba or Saba: on Barnabas, see ch. iv. 36, note); and Barnabas is evidently introduced in iv. 36 as a person who had not been mentioned before. Of Barsabas, nothing further is known. Euseb., iii. 39, states, on the authority of Papias, that he drank a cup of poison without being hurt.

In all probability both the selected persons (see Eus. i. 12) belonged to the number of the Seventy, as it would be natural that the candidates for apostleship should be chosen from among those who had been already distinguished by Christ Himself among the brethren. Justus is a Roman cognomen, assumed according to a custom then prevalent. The name Justus seems to have been common: Schöttgen, Hor. Hebr., on this place, gives two instances of Jews bearing it.

Ματθίαν] Nothing historical is known of him. Traditionally, according to Nicephorus (H. E. ii. 40, Winer), he suffered martyrdom in Æthiopia; according to others, in Colchis (Menolog. Græc. iii. 198, Winer): another account (Perionii Vitæ Apost. p. 178 sqq., Winer) makes him preach in Judæa and be stoned by the Jews. Clem. Alex., Strom. ii. 9, p. 452 P., vii. 13, p. 882 P., mentions the παραδόσεις of Matthias, which perhaps were the same as an apocryphal gospel once current under his name, mentioned by Eus., H. E. iii. 25. See Winer, Realw.

24.] It is a question, *to Whom this prayer was directed.* I think all probability is in favour of the Apostle (for Peter certainly was the spokesman) having addressed *his glorified Lord.* And with this the language of the prayer agrees. No stress can, it is true, be laid on **κύριε**: see ch. iv. 29, where unquestionably *the Father* is addressed: but the **ἐξελέξω**, compared with *οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην*, John vi. 70, seems to me almost decisive. See also ver. 2; Luke vi. 13; John xiii. 18, xv. 16, 19. The instance cited on the other side by Meyer, *ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη κ.τ.λ.*, is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1; Eph. i. 1; 2 Tim. i. 1, where Paul refers his apostleship to *God*, since obviously all such appointment must be referred ultimately to *God*:—but the question for us is,—In these words, *did the disciples pray as they would have prayed before the Ascension*, or *had they Christ in their view?* The expression **καρδιογνῶστα** (used by Peter himself of *God*, ch. xv. 8) forms no objection: see John xxi. 17, also in the mouth of Peter himself. We are sure, from the *προσκυνήσαντες αὐτόν* of Luke xxiv. 52, that even at this time, before the descent of the Spirit, the *highest kind of worship was paid to the ascended Redeemer.* Still, I do not regard it as by any means *certain* that they addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian. **ἀνάδειξ. κ.τ.λ.**] Not, as in E. V., '*shew whether of these two Thou hast chosen*,' but appoint (see reff.) one of these two [him] whom Thou hast chosen. The difference is of some import: they did not pray for a sign merely, to shew whether of the two was chosen, but that the Lord would, by means of their lot, *Himself appoint* the one of His choice. 25.] **τόπον** is from internal

w = Matt. xxvi. 52. Job xviii. 21. Prov. xxvii. 8.
x = here only. see Luke xv. 22. = βαλλ., Matt. xxvii. 35 ‖.
y = Matt. xxvii. 35 ‖ only. Neh. x. 34. see ver. 17.
z Jonah i. 7.
a here only †.
b = Luke ix. 51 (viii. 23) only †. (-ρωσις, 1 Chron. xxxvi. 21.)

ρευθῆναι εἰς τὸν [w]τόπον τὸν ἴδιον. 26 καὶ [x]ἔδωκαν [y]κλή- ABCD Ena bc d f g h k l m o p 13
ρους αὐτοῖς, καὶ [z]ἔπεσεν ὁ [y]κλῆρος [z]ἐπὶ Μαθθίαν, καὶ
[a]συγκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.

II. [1]Καὶ ἐν τῷ [b]συνπληροῦσθαι τὴν ἡμέραν τῆς

ε ξ, with E rel Chr; *de* vulg E-lat: *in quo* sah: txt ABCD ℵ p copt Bas, *a* D-lat Aug. ιδιον τοπ. C: τοπ. τ. δικαιον A.

26. rec^e (for *αυτοις*) *αυτων* (*see note*), with D[1]E rel syr Chr[1] Aug-mss: om Syr Aug-ed: txt ABCD[2]ℵ p 13 vulg coptt æth(appy) Chr[1]. om ὁ D[1](ins D[2]) m. συνψηφ. D[1](but corrd): κατεψ. ℵ[1]. for ενδεκα, *ιβ' xii* D, so also Eus.

CHAP. II. 1. for και εν τω, και εγενετο εν ταις ημεραις εκειναις του D. ταις

evidence, as well as manuscript authority, the preferable reading. It has been altered to κλῆρον to suit ver. 17. **διακονίας**, implying the active duties; **ἀποστολῆς**, the official dignity of the office:—no figure of ἓν διὰ δυοῖν. **τὸν τόπον τὸν ἴδιον**] With the reading τόπον before, I think these words may be interpreted two ways: 1. that Judas *deserted this our τόπος*, our office and ministry, *to go to his own τόπος*, that part which he had chosen for himself, viz. the office and character of a traitor and enemy of God; 2. regarding the former word τόπος as being selected to correspond to the more proper and dreadful use of the word *here*, that Judas *deserted his τόπος*, his appointed place, here among us, that he might go to *his own appointed τόπος elsewhere*, viz. *among the dead in the place of torment*. Of these two interpretations, I very much prefer the second, on all accounts; as being more according to the likely usage of the word, and as more befitting the solemnity of such a prayer. At the same time, no *absolute sentence* is pronounced on the traitor, but that dark surmise expressed by the euphemism τὸν τόπον τ. ἴδ., which none can help feeling with regard to him. To refer the words πορ. εἰς τ. τόπ. τ. ἴδ., to the *successor* of Judas (Knatchbull, Hammond, al.), '*ut occupet locum ipsi a Deo destinatum*,' (1) is contrary to the form of the sentence, which would require καὶ πορευθῆναι; (2) is inconsistent with the words πορ. κ.τ.λ., which are unexampled in this sense; (3) would divest a sentence, evidently solemn and pregnant, of all point and meaning, and reduce it to a mere tautology. It appears to have been very early understood as above; for Clement of Rome says of Peter (1 Cor. v.), οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, an expression evidently borrowed from our text. Lightf., Hor. Hebr. in loc., quotes from the Rabbinical work Baal turim on Num. xxiv. 25,—'Balaam ivit in locum suum, i. e. in Gehennam.'

26. ἔδωκ. κλήρους αὐτοῖς] **They cast lots for them**, αὐτοῖς being a *dativus commodi*. The ordinary reading, whether αὐτῶν is referred to the Apostles or to the candidates, would require τοὺς κλήρους. Αὐτῶν has been an alteration, to avoid the rendering 'they gave lots *to* them.' These lots were probably tablets, with the names of the persons written on them, and shaken in a vessel, or in the lap of a robe (Prov. xvi. 33); he whose lot first leaped out being the person designated. **συγκατ.**] The *lot* being regarded as the divine choice, the suffrages of the assembly were unanimously given (not in *form*, but by cheerful acquiescence) to the candidate thus chosen, and he was 'voted in' among the eleven Apostles, i. e. as a *twelfth*. That Luke does not absolutely *say so*, and never afterwards speaks of the *twelve* Apostles, is surely no safe ground on which to doubt this. Stier seems disposed to question (in his Reden der Apostel, i. 18 ff., which however was a work of his youth) whether this step of electing a twelfth Apostle was altogether suitable to the then waiting position of the Church, and whether Paul was not in reality the twelfth, chosen by the Lord Himself. But I do not see that any of his seven queries touch the matter. We have the precedent, of all others most applicable, of the twelve tribes, to shew that the number, though ever *nominally kept*, was *really exceeded*. And this incident would not occupy a prominent place in a book where Paul himself has so conspicuous a part, unless it were by himself considered as being what it professed to be, the filling up of the vacant Apostleship.

CHAP. II. 1—4.] THE OUTPOURING OF THE HOLY SPIRIT ON THE DISCIPLES.

1. ἐν τῷ συνπληροῦσθαι . . . .] **While the day of P. was being fulfilled**: 'during the progress of that particular day:' this is necessitated by the pres. tense.

[c] πεντηκοστῆς ἦσαν πάντες [d] ὁμοῦ [e] ἐπὶ τὸ αὐτό. 2 καὶ [c] ch. xx. 16. 1 Cor. xvi. 8 only †. Tobit

ii. 1. 2 Macc. xii. 32. iii. 18 Symm. [d] (ch. xx. 18, v. r.) John iv. 36. xx. 4. xxi. 2. Ezra ii. 64. Job [e] ch. i. 15 reff.

ημερας vulg D-lat E-lat Syr æth arm Aug_1 Vig. rec απαντες, with m rel Thl-sif: om $E\aleph^1$ Chr: txt $ABC^1\aleph^3$ c d p.—οντων αυτων παντων D Syr æth.—add οι αποστολοι c d k m H^r Thl-fin. rec (for ομου) ομοθυμαδον, with C^3E rel Chr Thl-sif: om D (syrr ?) copt sah(*inter se* for ομ. ε. το αυ.): txt $ABC^1\aleph$ p Ath, *pariter* vulg, *simul* E-lat.

In *sense*, it amounts to '*when the day of P. was fully come*,' as E. V.: but not in grammar. Professor Hitzig, in a letter to Ideler, "Ostern und Pfingsten, u.s.w.," maintains that the meaning is, '*As the day of P. drew on*,'—'*was approaching its fulfilment*:' but this view is refuted by Neander, "Pflanzung u. Leitung, u.s.w.," p. 10, note. Hitzig supports his view by ver. 5, taking κατοικοῦντες to imply *constant residence*, not merely *sojourning on account of the feast*, which latter he says would have been specified if it were so. Neander replies, 1. that ἐν τ. συντελ. τ. ἡ. τ. π. must necessarily mean that the day itself *had arrived*; compare πλήρωμα τοῦ χρόνου or τῶν καιρῶν, Gal. iv. 4 and Eph. i. 10. In Luke ix. 51, it is not said of *the day*, but of the *days* of His being received up, including the whole period introductory to that event: and, by the very same interpretation, *the day of* P. must in this case *have arrived*, [and was *being accomplished*, i. e. in process of passing.] And again, if only the *approach* of that day were indicated, why should the *day itself* have been mentioned, seeing that it would then be no way concerned in the narrative? On the propriety of the day itself as belonging to the narrative, see below. 2. It is true that in ver. 5, if we had that verse only before us, we should interpret κατοικ. of *dwelling*, permanently (no real difference being traceable between κατοικεῖν with an accus., and κατοικεῖν ἐν); but if we compare it with ver. 9, we shall see, that the *same persons* would thus be κατοικοῦντες in Jerusalem and *several other localities*,—which necessarily restricts the meaning, in ver. 5, to a *temporary sojourn*. And, granting that there may have been some *residents* in Jerusalem among these foreign Jews, the ἐπιδημοῦντες Ῥωμαῖοι certainly point to persons who were for some especial reason at Jerusalem at the time, as also the *proselytes*. And in ver. 14 Peter distinguishes the ἄνδρες Ἰουδαῖοι,—the residents, from οἱ κατοικοῦντες Ἰερουσ. ἅπαντες,—the sojourners. τ. ἡμ. τῆς π.] The *fiftieth day* (inclusive) after the sixteenth of Nisan, the second day of the Passover (Levit. xxiii. 16),—called in Exodus xxiii. 16, '*the feast of harvest*,'—in Deut. xvi. 10, '*the feast of weeks*;'—one of the three great feasts, when all the males were required to appear at Jerusalem, Deut. xvi. 16. No supplying of ἡμέρας, or ἑορτῆς, is required after πεντηκοστῆς: the word had passed into a proper name, see ref. Tobit, where it is in appos. with ἑορτῇ, and ref. 2 Macc. At this time, it was simply regarded as the feast of harvest: among the later Jews, it was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom's reason for the event happening when it did is probably the true one: ἔδει γὰρ ἑορτῆς οὔσης πάλιν ταῦτα γενέσθαι· ἵνα οἱ παρόντες τῷ σταυρῷ τοῦ χριστοῦ, οὗτοι καὶ ταῦτα ἴδωσιν (in Catena). See a number of other reasons given by Wordsw., more suo. The question, *on what day of the week* this day of Pentecost was, is beset with the difficulties attending the question of our Lord's last passover; see notes on Matt. xxvi. 17, and John xviii. 28. It appears probable however that it was on the Sabbath,—i. e. if we reckon from *Saturday, the 16th of Nisan*. Wieseler (Chron. des Apostol. Zeitalters, p. 20) supposes that the Western Church altered the celebration of it to the first day of the week in conformity with her observance of Easter on that day. If we take the second day of the Passover as *Sunday, the 17th of Nisan*, which some have inferred from John xviii. 28, the day of Pentecost will fall on the *first day* of the week. The custom of the Karaites was, to keep Pentecost always *on the first day* of the week, reckoning not from the day after the great Passover-Sabbath, but from that *following the Sabbath* in Passover week—understanding שַׁבָּת in Levit. xxiii. 15 of the *ordinary* Sabbath;—but this cannot be brought to bear on our enquiry, as it probably arose later. πάντες] Not the Apostles only, nor the hundred and twenty mentioned ch. i. 15; but *all the believers in Christ*, then congregated at the time of the feast in Jerusalem. The former is manifest from ver. 14, when Peter and the eleven stand forward and allude to the rest as οὗτοι:

ABCD Ea b c e f g h k l m o p 13

d ch. xvi. 26. xxviii. 6 only. Josh. x. 9.
e = Luke (iv. 37) xxi. 25. Heb. xii. 19 only. Ps. cl. 3.
f = here only. Isa. xxviii. 15, 18.
g = here (ch. xvii. 25) only. Job xxxvii. 10. see Thucyd. iv. 100.
h here only. = Exod. xiv. 21. Isa. lix. 19.
i = John xii. 3. Hag. ii. 8. see Isa. vi. 4.
k = Matt. iv. 16. Luke xxi. 35. Rev. xiv. 6. xvii. 15. Jer. xxxi. (xlviii.) 43.
l Matt. xvii. 3. Luke i. 11. ch. vii. 2, 26 al. Exod. iii. 2, 16.
m = Luke xii. 52 al. Gen. x. 25.
n = Luke xxii. 44. Rev. i. 14.
o constr., Mark xi. 2, 7. Rev. xx. 4. Gen. viii. 3 (4).
p = Luke i. 15. ch. iv. 8, 31. ix. 17. xiii. 9. see Eph. v. 18.

2. aft *και* ins *ειδου* (*i. e. ιδου*) D. for *εκ, απο* E. *βιαι.* bef *πνο.* D 93-5². for *ολον, παντα* D, *omnem* E-lat Vig$_2$: *totam* vulg D-lat: *totum* Cypr. *καθεζομενοι* CD: txt ABEℵ rel Cyr-jer Thdrt$_2$.

3. for *γλωσσαι ωσει, γλωσσει* ℵ¹. for *εκαθ. τε, καὶ εκαθ.* B(Mai Btly Tischdf) ℵ p D-corr(and lat) Ath$_2$ Cyr-jer$_2$ Did$_1$ Chr Cyr: *και εκαθ. τε* D¹: *εκαθ.* (*alone*) B(Bch): *εκαθ. δε* C¹E-lat Did$_1$ Aug: txt AC³D²E rel syrr copt Eus Ath$_1$ Cyr$_1$ Thdrt Thl.—*εκαθισαν* (*corrn to suit γλωσσαι*) D-gr ℵ¹ syrr copt Ath$_1$ Did$_2$ Cyr$_1$.

and the latter follows on the former being granted. Both are confirmed by the universality of the promise cited by Peter, vv. 17 ff. See Chrys. below, on ver. 4.

ὁμοῦ] **together**: the rec. *ὁμοθυμαδόν* implies more, viz. that their *purpose*, as well as their locality, was the same. **ἐπὶ τὸ αὐτό**] *Where?* evidently *not in the temple, or any part of it.* The improbability of such an assemblage, separate and yet so great, in any of the rooms attached to the temple,—the words *ὅλον τὸν οἶκον* in ver. 2 (where see note),—the *συνῆλθεν τὸ πλῆθος*, ver. 6,—the absence of any mention of the temple,—all these are against such a supposition. Obviously no *à priori* consideration such as Olshausen alleges (in loc.), that "thus the solemn inauguration of the Church of Christ becomes more imposing by happening in the holy place of the Old Covenant," can apply to the enquiry. Nor can the statement that they were *διὰ παντὸς ἐν τῷ ἱερῷ*, Luke xxiv. 53, apply here (see above on ch. i. 13); for even if it be assumed that the hour of prayer was come (which it hardly could have been, seeing that some time must have elapsed between the event and Peter's speech), the disciples would not have been assembled separately, but would, as Peter and John, in ch. iii. 1, have gone up, mingled with the people. See more below.

2. **ἦχ. ὥσπ. φερ. πνοῆς βιαίας**] could not be better rendered than in E. V., **a sound as of a rushing mighty wind.** The distinction between *πνοῆς* and *πνεύματος*, on which De Wette insists, can hardly be expressed in our language. It is possible that Luke may have used *πνοῆς* to avoid the concurrence of *πνεύματος βιαίου* and *πνεύματος ἁγίου*. It doubtless has its especial propriety;—it is the *breathing* or *blowing* which we hear: it was the sound as of a violent blowing, borne onward, which accompanied the descent of the Holy Spirit. To treat this as a natural phænomenon,—even supposing that phænomenon *miraculously produced*, as the earthquake at the crucifixion,—is contrary to the text, which does not describe it as *ἦχος φερομένης πν. βι.*, but *ἦχος ὥσπερ φ. πν. βι.* It was the *chosen vehicle* by which the Holy Spirit was *manifested to their sense of hearing, as by the tongues of fire to their sense of seeing.*

'**φέρεσθαι** ad violentum quo venti moventur impetum notandum adhiberi solet. Æl. Hist. An. vii. 24, *ἐπειδὰν τὸ πνεῦμα βίαιον ἐκφέρηται*: Diog. Laërt. x. 25. 104, *διὰ τοῦ πνεύματος πολλοῦ φερομένου.*' Kypke. **οἶκον**] Certainly Luke would not have used this word of a *chamber in the Temple*, or of *the Temple itself*, without further explanation. Our Lord, it is true, calls the Temple *ὁ οἶκος ὑμῶν*, Matt. xxiii. 38,—and Josephus informs us that Solomon's Temple was furnished *τριάκοντα βραχέσιν οἴκοις*, and again *ἐπῳκοδόμηντο δὲ τούτοις ἄνωθεν ἕτεροι οἶκοι*: but to suppose either usage here, seems to me very far-fetched and unnatural. 3. **ὤφθ. αὐτοῖς**]—not, '*there were seen on them*,' as Luther; but as E. V., **there appeared unto them.**

διαμεριζόμεναι] not, '*distributed*,' as *μερισμοῖς* in Heb. ii. 4: from the construction, *διαμ.* must refer to something characteristic, **not** of the *manner of apportionment*, but of the *appearance itself.* **ὡσεὶ πυρός**] see reff. They were *not πυρός*, as not possessing the burning power of fire, but only *ὡσεὶ πυρός, in appearance like that element.* **ἐκάθισεν**] viz. *τὸ φαινόμενον*: not *τὸ πνεῦμα*, nor *ἡ γλῶσσα*, but the *appearance* described in the preceding clause. I understand *ἐκάθ.* as usually interpreted, **lighted on their heads.** This also was no effect of natural cause, either ordinarily or extraordinarily

λαλεῖν [q] ἑτέραις [r] γλώσσαις [s] καθὼς τὸ πνεῦμα [t] ἐδίδου

q = 1 Cor. xiv. 21. Exod. xxx. 9.

r = Matt. xvi. 17. ch. x. 46. xix. 6. 1 Cor. xii. 10, &c. xiv. 2, &c. Gen. x. 5.

s = ch. xi. 29 reff.

t = Matt. xiii. 11. Luke i. 74. John v. 26. ver. 27 and ch. xiii. 35 (from Ps. xv. 10). ch. x. 40. xiv. 3.

4. *παντες* ABDEℵ p: txt (*see prolegomena*, ch. v. § 3, ad fin.) C rel Cosm Thl. *ηρξατο* D[1](txt D-corr[1]). aft *το πν.* ins *το αγιον* E vulg æth.

employed; see on ver. 2. **4.**] On **ἅπαντες**, Chrys. says, *οὐκ ἂν εἶπε πάντες, καὶ ἀποστόλων ὄντων ἐκεῖ, εἰ μὴ καὶ οἱ ἄλλοι μετέσχον.* **ἤρξαντο λαλεῖν ἑτέραις γλώσσαις**] There can be no question in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to *speak in* VARIOUS LANGUAGES, viz. *the languages of the nations below enumerated, and perhaps others.* All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This then being laid down, several important questions arise, and we are surrounded by various difficulties. (1) Was this speaking in various languages a *gift bestowed* on the disciples *for their use afterwards*, or was it a *mere sign*, their utterance being only as they were mouth-pieces of the Holy Spirit? *The latter seems certainly to have been the case.* It appears on our narrative, *καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς*, **as the Spirit gave them utterance.** But, it may be objected, in that case they would not themselves understand what they said. I answer, that we infer *this very fact* from 1 Cor. xiv.; that the speaking with tongues was often found, *where none could interpret what was said.* And besides, it would appear from Peter's speech, that such, or something approaching to it, was the case in this instance. He makes no allusion to the *things said* by those who spoke with tongues; the *hearers alone* speak of their declaring *τὰ μεγαλεῖα τοῦ θεοῦ.* So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples *for their after use in preaching the Gospel*, we are, I think, running counter to the whole course of Scripture and early patristic evidence on the subject. There is *no trace whatever* of such a power being possessed or exercised by the Apostles, or by those who followed them. (Compare ch. xiv. 11, 14; Euseb. iii. 39; Iren. iii. 1, p. 174.) The passage cited triumphantly by Wordsw. from Iren. iii. 17, p. 208, to shew that *Irenæus* understood the gift to be that of permanent preaching in many languages, entirely fails of its point:—"Quem et descendisse Lucas ait post ascensum Domini super discipulos in Pentecoste, habentem potestatem omnium gentium ad introitum vitæ [which Wordsw. renders "in order that all nations might be enabled to enter into life," suitably to his purpose, but not to the original] et ad assertionem novi Testamenti: unde et omnibus linguis conspirantes hymnum dicebant Deo, Spiritu ad unitatem redigente distantes tribus, et primitias omnium gentium offerente Patri." Here it will be observed is not a word about future preaching; but simply this event itself is treated of, as a symbolic one, a first fruit of the future Gentile harvest. The other passage, id. v. 6, p. 299, shews nothing but that the *gift of tongues* was not extinct in Irenæus's time: there is in it not a word of preaching in various languages. I believe, therefore, the event related in our text to have been a *sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them.* (2) How is this ἑτέραις γλώσσαις λαλεῖν related to the γλώσσῃ λαλεῖν afterwards spoken of by St. Paul? I answer, that they are *one and the same thing.* γλώσσῃ λαλ. is to speak in *a* language, as above explained; γλώσσαις (ἑτέραις, or καιναῖς, Mark xvi. 17) λαλ., to speak in *languages*, under the same circumstances. See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xix. 6,—in which last we have the same juxtaposition of γλώσσαις λαλεῖν and προφητεύειν, as afterwards in 1 Cor. xiv. 1—5 ff. (3) *Who were those that partook of this gift?* I answer, the *whole assembly* of believers, from Peter's application of the prophecy, vv. 16 ff. It was precisely the case supposed in 1 Cor. xiv. 23, *ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;* These ἰδιῶται and ἄπιστοι were represented by the ἕτεροι of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with

u ver. 14. ch. xxvi. 25 only. u ἀποφθέγγεσθαι αὐτοῖς. 5 v ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοι- ABCD Eℵabcdfghklmop 13

1 Chron. xxv. 1. Ps. lviii. 7. Ezek. xiii. 9, 19. Mic. v. 12. Zech. x. 2 only. v constr., ch. i. 13, 14. viii. 1, 13. Luke i. 10, 20. Jer. xxxiii. (xxvi.) 20.

rec αυτοις bef αποφθεγγ. (*corrn for the sake of perspicuous order; but these trajections and insertions between a governing and a governed word are characteristic of Luke, and esp in Acts*), with C³E rel syr Cyr-jer: txt ABC¹Dℵ p vulg (sah?) arm Ath Cyr₄ Did Ambr Vig [36 def].

5. for εν, εις Aℵ¹. εν ιερ. bef ησαν, omg δε, D. κατοικ. bef εν ιερ. C Syr

the power of speaking, *ordinarily and consciously*, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore impossible. But there is *no such contradiction*, and to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds *dictated by the Holy Spirit*. And the fact is clearly laid down by Paul, that the gift of *speaking* in tongues, and that of *interpreting*, were *wholly distinct*. So that the above difficulty finds no place here, nor even in the case of a person *both speaking and interpreting*: see 1 Cor. xiv. 13. On the question whether the speaking was necessarily *always* in a foreign tongue, we have no data to guide us: it would seem that it *was*; but the conditions would not *absolutely* exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages *were spoken* on *this* occasion,—and we have no reason to believe that there were two distinct kinds of the gift. (5) It would be quite beyond the limits of a note to give any adequate history of the exegesis of the passage. A very short summary must suffice. (α) The idea of a gift of *speaking in various languages* having been conferred *for the dissemination of the Gospel*, appears not to have originated until the *gift of tongues* itself had some time disappeared from the Church. Chrysostom adopts it, and the great majority of the Fathers and expositors. (β) Gregory Nyss. (see Suicer. Thes., γλῶσσα), Cyprian, and in modern times Erasmus and Schneckenburger, suppose that the miracle consisted in the multitude *hearing in various languages* that which the believers spoke in their native tongue: μίαν μὲν ἐξηχεῖσθαι φωνήν, πολλὰς δὲ ἀκούεσθαι. This view Greg. Naz. mentions, but not as his own, and refutes it (Orat. xli. 15, p. 743), saying, ἐκείνως μὲν γὰρ τῶν ἀκουόντων ἂν εἴη μᾶλλον ἢ τῶν λεγόντων τὸ θαῦμα. This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist: (γ) The course of the *modern German expositors* has been, (1) to *explain the facts related, by some assumption inconsistent with the text*, as e.g. Olshausen, by a magnetic 'rapport' between the speakers and hearers,—whereas the speaking took place *first*, independently of the hearers;—Eichhorn, Wieseler, and others, by supposing γλώσσῃ λαλεῖν to mean speaking *with the tongue only*, i. e. inarticulately in ejaculations of praise, which will not suit γλώσσαις λαλ.;—Bleek, by interpreting γλῶσσα = glossema, and supposing that they spoke in unusual, enthusiastic, or poetical phraseology,—which will not suit γλώσσῃ λαλ.;—Meyer (and De Wette nearly the same), by supposing that they spoke in an entirely new spiritual language (of which the γλῶσσαι were merely the individual varieties), as was the case during the Irvingite delusion in this country,—*contrary to the plain assertion of* vv. 6—8, that *they spoke*, and the *hearers heard*, in the *dialects* or *tongues of the various peoples* specified;—Paulus, Schulthess, Kuinoel, &c. by supposing that the assembly of believers was composed of Jews of various nations, who spoke as moved by the Spirit, but *in their own mother tongues*,—which is clearly inconsistent with ver. 4 and the other passages, ch. x. and xix., and 1 Cor. xiv., above cited:—(2) to take the whole of this narrative in its literal sense, but *cast doubts on its historical accuracy*, and on Luke's proper understanding of what really did take place. This is more or less done by several of the above mentioned, as a means of escape from the inconsistency of their hypotheses with Luke's narrative. But, *to set aside*, argumenti gratiâ, *higher considerations*,—is it at all probable that Luke, who must have *conversed with many eye and ear-witnesses of this day's events*, would have been misinformed about them in so vital a point as the very nature of the gift by which the descent of the Spirit was accompanied? There is every mark, as I hope I have shewn abundantly in the prolegomena, of the Acts having been written in the company and with the co-operation of *St. Paul*: can we suppose that he, who treats so largely of *this very gift* elsewhere,

κοῦντες Ἰουδαῖοι ἄνδρες [w] εὐλαβεῖς [x] ἀπὸ παντὸς ἔθνους
I ii. 6... ABCDE In a b c d f g h k l m o p 13 τῶν [y] ὑπὸ τὸν οὐρανόν. 6 [z] γενομένης δὲ τῆς [z] φωνῆς ταύ-
της [a] συνῆλθεν τὸ [b] πλῆθος καὶ [c] συνεχύθη ὅτι ἤκουον
εἷς [d] ἕκαστος τῇ ἰδίᾳ [e] διαλέκτῳ λαλούντων αὐτῶν. 7 [f] ἐξ-

w Luke ii. 25. ch. viii. 2. xxii. 12 only. Lev. xv. 31. Micah vii. 2 A. only.
x = Luke xxiii. 51. John xi. 1. ch. xvii. 13. xxiii. 34 al.

y ch. iv. 12. Col. i. 23. Deut. xxv. 19.
z Luke ix. 35. ch. xix. 34. Rev. xi. 15. 2 Chron. v. 13.
a = ch. i. 6 reff.
b abs., ch. vi. 5. xv. 12, 30. xix. 9. xxiii. 7.
c ch. ix. 22. xix. 32. xxi. 27, 31 only. Gen. xi. 9. Jonah iv. 1. 1 Macc. iv. 27.
d Luke iv. 40. ch. xx. 31. Eph. iv. 16. Col. iv. 6. 1 Kings xiii. 20 Ald.
e ch, i. 19 reff.
f = ch. viii. 13 reff.

copt Aug$_1$: ιουδαιοι bef κατοικ. E. ανδρ. bef ιουδ. C^1: om ιουδ. ℵ. ευλ. bef ανδρ. D.

6. for οτι, και D: *qui* D^1-lat. ηκουσεν B ℵ syr: ηκουεν C p, *audiebat* vulg Syr sah Aug$_2$ Bede: ηκουσαν 40. 96. om εἰς Eℵ e 36. for τῃ ιδ. διαλ. λαλ. αυτ., λαλουντας ταις γλωσσαις αυτων D Syr: ταις γλωσσαις αυτων syr-mg Aug$_1$: *lingua sua* vulg D-lat E-lat, *linguam suam* Bede.

would have allowed such an inaccuracy to remain uncorrected, if it had existed? On the contrary, I believe this narrative to furnish *the key* to the right understanding of 1 Cor. xiv. and other such passages, as I there hope more fully to prove. **καθὼς κ.τ.λ.**] **according as** (i. e. '*in such measure and manner in each case as*') **the Spirit granted to them to speak** (bestowed on them utterance). There is no emphasis, as Wordsw., on *αὐτοῖς*, but rather the contrary: placed thus behind the verb, it becomes insignificant in comparison with the fact announced, and with the subject of the sentence. The word *ἀποφθέγγεσθαι* has been supposed here to imply that they uttered short ejaculatory sentences of praise: so Chrys., *ἀποφθέγματα γὰρ ἦν τὰ παρ' αὐτῶν λεγόμενα*: Œc., Bloomf., and Wordsw. But in neither of the two other places in St. Luke (see reff.) will it bear this meaning, nor in any of the six where it occurs in the LXX: though in two of those (Mic. and Zech.) it has the peculiar sense of speaking oracularly, and in Ezek. xiii. 19 it represents נבא, *mentior*. Our word to *utter*, to *speak out*, seems exactly to render it. It is never desirable to press a specific sense, where the more general one seems to have become the accepted meaning of a word. And this is especially so here, where, had any peculiar sense been intended, the verb would surely have held a more prominent position. Their utterance was none of their own, but the simple gift and inspiration of the Holy Spirit: see above. **5—13.**] EFFECT ON THE MULTITUDE. **5.**] De Wette maintains that these *κατοικοῦντες* cannot have been persons sojourning for the sake of the feast, but *residents*: but see above on ver. 1. I see no objection, with Meyer, to including *both residents and sojourners* in the term, which only specifies their *then* residence. **εὐλαβεῖς**] Not in reference to their having come up to the feast, nor to their dwelling from religious motives at Jerusalem (*τὸ κατοικεῖν εὐλαβείας ἦν σημεῖον, ἀπὸ τοσούτων ἐθνῶν πατρίδας ἀφέντας καὶ οἰκίαν καὶ συγγενεῖς, ἐκεῖ οἰκεῖν*, Chrys.), but stated as imparting a character and interest to what follows. They were not merely vain and curious listeners, but men of piety and weight. **ἀπὸ παντὸς ἔθν. . . . .**] Not perhaps used so much *hyperbolically*, as with reference to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonderful works of God. **6.**] Whatever **τῆς φωνῆς ταύτης** may mean, one thing is clear,—that it *cannot* mean, '*this rumour*' ('*when this was noised abroad*,' E. V.: so also Erasm., Calv., Beza, Grotius, &c.), which would be unexampled (the two passages cited for this sense from the LXX are no examples; Gen. xlv. 16; Jer. xxvii. [l.] 46). We have then to choose between two things to which *φωνή* might refer:—(1) the *ἦχος* of ver. 2, to which it seems bound by the *past* part. **γενομένης** (compare ver. 2, *ἐγένετο . . . ἦχος*), which would hardly be used of a speaking which was *still going on* when the multitude assembled: compare also John iii. 8;—and (2) *the speaking with tongues* of ver. 4. To *this* reference, besides the objection just stated, there is also another, that the voices of a number of men, especially when diverse as in this case, would not be indicated by *φωνή*, but by *φωναί*: compare Luke's own usage, even when the voices cried out the same thing, Luke xxiii. 23, *οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν*. And when he uses the sing., he explains it, as in ch. xix. 34, *φωνὴ ἐγένετο μία ἐκ πάντων*. So that we may safely decide for the *former reference*. The *noise of the rushing mighty wind* was heard over all the neighbourhood, probably over all Jerusa-

g – Matt. xxiii. 34. Luke xiii, 16. ch. xiii. 11, 46. xx. 22, 25. Judg. iv. 14 A. h see ch. i. 19 reff. i constr., ch. i. 19 reff.

ABCDE IN a b d f g h l m o 13

ἵσταντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐχὶ [g] ἰδοὺ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; [8] καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ [h] ἰδίᾳ [e] διαλέκτῳ [h] ἡμῶν ἐν ᾗ ἐγεννήθημεν, [9] Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ [i] κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-

7. rec aft ἐξιστ. δε ins παντες (*from ver* 12), with ACEIN[1] rel 36 vulg syrr coptt Thdrt; απαντες ℵ[3] 27-9. 69: om BD a e f h l m o H[r] æth Chr Aug$_3$. rec aft λεγοντες ins προς αλληλους (*explanatory gloss; and hence became a var read also in some inferior mss in ver* 12: *not, as Mey., genuine here, and thence insd in ver* 12), with DEI rel syrr: om ABÇℵ p vulg coptt æth Thdrt. rec ουκ, with AC rel: ουχ DEℵ p: txt B (*the ι became absorbed by the follg ι, thence* ουχ [*as in LXX-A Judg* iv. 14; xv. 2], *and was* corrd *into* ουκ). rec παντες, with E rel: txt A B(see table) CDIN 36. οι λαλ. bef εισιν C[1] lect-12 syr: εισιν bef ουτοι p: *qui loq. Gal. sunt* vulg copt.

8. την διαλεκτον D[1]-gr(txt D[2]) vulg(not am but [Lachm] fuld)Syr Aug$_2$(once τ. ιδιαν δ.) Jer. ημ. bef διαλ. E. εγενηθημεν AC[2] or [3] E[1] p 1. 13 syr-mg Thl-fin.

9. om και ελαμιται ℵ. om 3rd και D[1]-gr(ins D[2]). om τε D[1](and lat: ins D[5]) vulg(not am[1] fuld).

lem. **τὸ πλῆθος**] including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the συνεχύθη and in the ἤκ. εἷς ἕκαστος. On these latter words see above on ver. 4. Each one heard λαλούντων αὐτῶν,—i. e. either *various disciples speaking various tongues, each in some one only:* or *the same persons speaking now one now another tongue.* The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18 (in the rec. and perhaps even in the present text). **συνεχύθη**] Observe ref. Genesis. **7.**] They were not, literally, *all* Galilæans; but certainly the greater part were so, and all the Apostles and leading persons, who would probably be the prominent speakers. **8—11.**] This question is broken, in construction, by the enumeration of vv. 9, 10, and then ver. 11 takes up the construction again from ver. 8. As regards the *catalogue itself*, —of course it cannot have been thus delivered as *part of a speech by any hearer on the occasion*, but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words **τῇ ἰδίᾳ διαλ. ἡμ. ἐν ᾗ ἐγεννήθημεν** are very decisive as to the nature of the miracle. The hearers could not have thus spoken, had *they* been *spiritually uplifted* into the comprehension of some *ecstatic language* spoken by the disciples. *They* were not spiritually acted on at all, but *spoke the matter of fact:* they were surprised at each recognizing, so far from his country, and in the mouths of Galilæans, his own native tongue. **9. Πάρθοι**] The catalogue proceeds from the N.E. to the W. and S. See Mede, Book i. Disc. xx., who notices that it follows the order of the three great dispersions of the Jews, the Chaldean, Assyrian, and Egyptian. So also Wordsw. 'Habet (Parthia) ab ortu Arios, a meridie Carmaniam et Arianos, ab occasu Protitas Medos, a septentrione Hyrcanos,—undique desertis cincta,' Plin. vi. 29. See also Strabo, xi. 9, and Winer, Realw. **Μῆδοι**] Media, W. of Parthia and Hyrcania, S. of the Caspian sea, E. of Armenia, N. of Persia. **Ἐλαμῖται**] in pure Greek Ἐλυμαῖοι, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1; with Media, Isa. xxi. 2; Jer. xxv. (xxxii. in LXX) 25; with, or as part of, Assyria, Ezek. xxxii. 24; Isa. xxii. 6; as a province of Persia, Ezra iv. 9; as the province in which Susan was situated, Dan. viii. 2 (but then Susiana must be taken in the wide sense, Ἐλυμαῖοι προσεχεῖς ἦσαν Σουσίοις, Strabo, xi. 13; xvi. 1). According to Josephus, Antt. i. 6. 4, the Elamæans were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian (Strabo, xi. 13; xv. 3; xvi. 1). Pliny's description, the most applicable to the times of our text, is, 'Infra Eulæum (Susianen ab Elymaide disterminat amnis Eulæus, *paulo supra*) Elymais est, in ora juncta Persidi, a flumine Oronti ad Characem ccxl m. pass. Oppida ejus Seleucia et Sosirate, apposita monti Casyro,' vi. 27. **Μεσοποταμίαν**] the well-known district between the Euphrates and Tigris, so called merely as distinguishing its geographical position (Strabo, xvi. 1): it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used by the

δοκίαν, Πόντον καὶ τὴν Ἀσίαν, 10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ [k] ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ [l] προσήλυτοι, 11 Κρῆτες καὶ [m] Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ [n] μεγαλεῖα τοῦ θεοῦ; 12 [f] ἐξίσταντο δὲ πάντες καὶ [n] διηπόρουντο ἄλλος πρὸς ἄλλον λέγοντες Τί ἂν [o] θέλοι τοῦτο εἶναι;

k ch. xvii. 21 only †. l Matt. xxiii. 15. ch. vi. 5. xiii. 43 only. m Exod. xii. 48, 49 al. n Luke i. 49 only. Ps. lxx. 19. n mid., here only. Dan. ii. 3 Symm. act. Luke ix. 7. ch. v. 24. x. 17 only. L.P.† Herod. i. 78 al.

o = ch. xvii. 20 only.

10. om τε D vulg. aft αιγ. ins τε D-gr. 11. αραβοι D^1, *arabi* D-lat(txt D^4). 12. rec διηπορουν, with CDEI rel 36: txt ABℵ. aft αλλον ins επι τω γεγονοτι D syr-mg Aug$_1$. ins και bef λεγ. D. for αν θελοι, θελει (*corrn to suit the direct form of speech after* λεγοντες) ABCD I(appy) p 36 Chr: θελοι ℵ: txt E rel Thl.—τι τουτο θελει A 36(sic) 113.

LXX, Vulg., and E. V. in Gen. xxiv. 10 to express אֲרַם נַהֲרַיִם, Aram of the two rivers. Similarly the Peschito renders it here, and ch. vii. 2. See Winer, Realw. **Ἰουδαίαν**] I can see no difficulty in Judæa being here mentioned. The catalogue does not proceed by *languages*, but by territorial division; and Judæa lies immediately S. of its path from Mesopotamia to Cappadocia. It is not Ἰουδαῖοι by birth and domicile, but *οἱ κατοικοῦντες τὴν Ἰουδαίαν* who are spoken of: the *ἄνδρες εὐλαβεῖς* settled in Judæa. And even if born Jews were meant, doubtless they also would find a place among those who heard in their mother-tongue the wonderful works of God.

Καππαδοκίαν] At this time (since B.C.770) a Roman province (see Tacit. Ann. ii. 42), embracing Cappadocia proper and Armenia minor. **Πόντον**] The former kingdom of Mithridates, lying along the S. coast of the Euxine (whence its name) from the river Halys to Colchis and Armenia, and separated by mountains from Cappadocia on the S. It was at this time divided into petty principalities under Roman protection, but subsequently (Suet. Nero 18) became a province under Nero.

τὴν Ἀσίαν] i. e. here *Asia propria*, or rather the W. division of it, as described by Pliny, v. 27, as bounded on the E. by Phrygia and Lycaonia, on the W. by the Ægean, on the S. by the Egyptian sea, on the N. by Paphlagonia. Winer, Realw., cites from Solinus, 43: 'Sequitur Asia, sed non eam Asiam loquor quæ in tertio orbis divortio terminos omnes habet, . . . verum eam quæ a Telmesso Lyciæ incipit. Eam igitur Asiam ab Oriente Lycia includit et Phrygia, ab occid. Ægæa littora, a meridie mare Ægyptium, Paphlagonia a septentrione. Ephesus in ea urbs clarissima est.' See ch. xvi. 6, where the same appears to be intended. **10. Φρυγίαν**] *ἡ μεγάλη Φρυγία* of Strabo, xii. 8: Jos. Antt. xvi. 2. 2. It was at this time part of the Roman province of Asia. **Παμφυλίαν**] A small district, extending along the coast from Olbia (Strabo, xiv. 4), or Phaselis (Plin. v. 27), to Ptolemais (Strabo, l. c.). It was a separate tributary district (*χωρὶς ὅπλων φορολογεῖται*, Jos. B. J. ii. 16. 4): we find it classed with Galatia and ruled by the same person, Tac. Hist. ii. 9.

Αἴγυπτον] Having enumerated the principal districts of Asia Minor, the catalogue passes (see above on the arrangement, ver. 9) to Egypt, a well-known habitation of Jews. Two-fifths of the population of Alexandria consisted of them, see Philo, in Flacc. 8, vol. ii. p. 525, and they had an Ethnarch of their own, Jos. Antt. xiv. 7. 2; xix. 5. 2. **τὰ μ. τ. Λιβύης τ. κ. Κυρήνην**] By this expression is probably meant Pentapolis, where Josephus (Antt. xiv. 7. 2), quoting from Strabo, testifies to the existence of very many Jews,—amounting in Cyrene to a fourth part of the whole population. The Cyrenian Jews were so numerous in Jerusalem, that they had a special synagogue (see ch. vi. 9). Several were Christian converts: see ch. xi. 20; xiii. 1. **οἱ ἐπιδημοῦντες Ῥωμαῖοι**] 'The Roman Jews dwelling (or then being) in Jerusalem,' see ref. The comma after Ῥωμαῖοι is better retained (against Wordsw.). **Ἰουδ. τ. κ. προσήλ.**] This refers more naturally to the whole of the past catalogue, than merely to the Roman Jews. The *τε καί* shews that it does not take up a new designation, but expresses the classes or divisions of those which have gone before. See a similar construction in John ii. 15, where *τά τε πρόβατα κ. τοὺς βόας* is epexegetic of *πάντας* preceding.

11. Κρῆτες κ. Ἄραβες] These words would seem as if they should precede the last. **μεγαλεῖα**] גְּדֻלּוֹת, ref. Ps., see also

p here only +. χλ., ch. xvii. 32 only +.
q here only. Job xxxii. 19 only.
r here only +. 3 Macc. v. 10.
s ch. xi. 13 reff.
t Luke xi. 27. ch. xiv. 11. xxii. 22 l. Judg. ix. 7.
u ver. 4 reff.
v constr., ch. i. 19 reff.
w ch. xiii. 38 reff.

13 ἕτεροι δὲ [p] διαχλευάζοντες ἔλεγον ὅτι [q] γλεύκους [r] μεμεστωμένοι εἰσίν. 14 [s] σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἕνδεκα [t] ἐπῆρεν τὴν [t] φωνὴν αὐτοῦ καὶ [u] ἀπεφθέγξατο αὐτοῖς [v] Ἄνδρες Ἰουδαῖοι καὶ οἱ [v] κατοικοῦντες Ἰερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν [w] γνωστὸν ἔστω, καὶ [x] ἐνωτίσασθε τὰ ῥήματά μου. 15 οὐ γὰρ ὡς ὑμεῖς [y] ὑπολαμβάνετε οὗτοι μεθύουσιν· [z] ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας· 16 ἀλλὰ

P κους μεμεσ-τωμενοι
ABCDE IPNa b cdfgh klmop 13

x here only. Gen. iv. 23. Ps. v. 1 al.
y = Luke vii. 43 (x. 30. ch. i. 9. 3 John 8) only. Jer. xliv. (xxxvii.) 9.
z Matt. xxiv. 49. John ii. 10. 1 Cor. xi. 21. 1 Thess. v. 7. Rev. xvii. 2, 6 only. 1 Kings xxv. 36. trans., Deut. xxxii. 42.

13. rec χλευαζ., with E^{1} rel: txt ABCD^{6}I^{2}ℵ a c h k p 13. 36. 40.—διεχλευαζον λεγοντες D^{1}(and lat). aft γλ. ins ουτοι D: also, variously placed, vulg coptt æth.
14. ins τοτε bef σταθ. δε D^{1}-gr. rec om δ, with CEP 13. 36 rel Thl-sif: ins ABDIℵ p 40 Thl-fin. for ενδεκα, δεκα D^{1}(and lat^{1}: txt D^{5}), and add αποστολοις D lect-12 Syr Aug. aft επηρ. ins πρωτος D^{1}(and lat): aft τ. φω. αυτου ins προτερον E. aft απεφθ. ins λεγων C Aug. for απεφθ. αυτ., ειπεν D. παντες ABC(D)ℵ p: txt (*see proleg*) EI^{2}P rel 36 vulg Thl.—παντες bef οι κατ. ιερ. D. ημειν D^{1}(txt D^{4}). om και bef ενωτ. D. ενωτισατε D^{1}: -σαθε D^{4}(sic).
15. ουσης ωρας της ημ. γ′ D^{1}-gr(txt D-corr^{1}) vulg E-lat Aug Gaud.

ref. Luke. **13. ἕτεροι**] Probably native Jews, who did not understand the foreign languages. Meyer supposes,—persons previously hostile to Jesus and his disciples, and thus judging as in Luke vii. 34 they judged of Himself. **γλεύκους**] עָסִיס, see ref. Job. *Sweet wine*, not necessarily *new* wine (nor is the "spiritual sense of the passage" any reason why a meaning should be given to the word which it need not bear. That sense in fact remains without the meaning in question): perhaps made of a remarkably sweet small grape, which is understood by the Jewish expositors to be meant by שֵׂרֵקָה or, Gen. xlix. 11; Isa. v. 2; Jer. ii. 21,—and still found in Syria and Arabia (Winer, Realw.). Suidas interprets it, τὸ ἀποστάλαγμα τῆς σταφυλῆς πρὶν πατηθῇ.

14—36.] THE SPEECH OF PETER. "Luke gives us here the first sample of the preaching of the Gospel by the Apostles, with which the foundation of Christian preaching, as well as of the Church itself, appears to be closely connected. We discover already, in this first sermon, all the peculiarities of apostolic preaching. It contains no reflections nor deductions concerning the doctrine of Christ,—no proposition of new and unknown doctrines, but simply and entirely consists of the proclamation of *historical facts*. The Apostles appear here as the witnesses of that which they had seen: the Resurrection of Jesus forming the central point of their testimony. It is true, that in the after-development of the Church it was impossible to confine preaching to this historical announcement only: it gradually became invested with the additional office of building up believers in knowledge. But nevertheless, the simple testimony to the great works of God, as Peter here delivers it, should never be wanting in preaching to those whose hearts are not yet penetrated by the Word of Truth." Olshausen, in loc. The discourse divides itself into two parts: 1. (vv. 14—21) '*This which you hear is not the effect of drunkenness, but is the promised outpouring of the Spirit on all flesh*,'—2. (vv. 22—36) '*which Spirit has been shed forth by Jesus, whom you crucified, but whom God hath exalted to be Lord and Christ*.' **14. σὺν τοῖς ἕνδεκα**] Peter and the eleven come forward from the great body of believers. And he distinguishes (by the οὗτοι in ver. 15) not *himself* from the *eleven*, but *himself and the eleven* from the rest. De Wette concludes from this, that the Apostles *had not themselves spoken with tongues*, as being an inferior gift (1 Cor. xiv. 18 ff.); perhaps too rashly, for this view hardly accords with **ἅπαντες**, which is the subject of the whole of ver. 4. **ἄνδρες Ἰουδ.**] the Jews, properly so called: native dwellers in Jerus. **οἱ κατ. Ἱερ. ἅπ.**, the sojourners (ver. 5) from other parts. **ἐνωτίσασθε** is a word unknown to good Greek, and belonging apparently to the Alexandrine dialect. Stier quotes 'inaurire' from Lactantius (R. der Ap. p. 32, not.) **15.**] **οὗτοι**, see above. **ὥρα τρίτη**] the *first hour of prayer*: before which no pious Jew might eat or drink: "Non licet homini gustare quidquam, antequam oraverit orationem suam." Berachoth. f. 28. 2; Lightf., Wetst.

But perhaps we need not look further than the ordinary intent of such a defence—

...ii.17 I. ABCDE PN a b c d f g h k l m o 13

τοῦτό ἐστιν τὸ [a] εἰρημένον διὰ τοῦ προφήτου 17 [b] Ἔσται ἐν ταῖς [c] ἐσχάταις [c] ἡμέραις, λέγει ὁ θεός, [d] ἐκχεῶ [e] ἀπὸ τοῦ πνεύματός μου ἐπὶ [f] πᾶσαν [f] σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ [g] νεανίσκοι ὑμῶν [h] ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν [i] ἐνυπνίοις [j] ἐνυπνιασθήσονται. 18 [k] καί [k] γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις [d] ἐκχεῶ [e] ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσιν. 19 καὶ [l] δώσω [m] τέρατα ἐν τῷ οὐρανῷ [n] ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς [o] κάτω, αἷμα καὶ πῦρ καὶ [p] ἀτμίδα καπνοῦ. 20 ὁ ἥλιος [q] μεταστραφήσεται εἰς σκότος καὶ ἡ [r] σελήνη εἰς αἷμα, [s] πρὶν [s] ἢ ἐλθεῖν [t] ἡμέραν [t] κυρίου τὴν

a ch. xiii. 40 reff.
b ver. 21 reff. Joel ii. 28.
c 2 Tim. iii. 1. James v. 3. Isa. ii. 2 al.
d = ver. 33. ch. x. 45. Tit. iii. 6. Zech. xii. 10.
e = Mark vi. 43. Luke xx. 10 al.
f Matt. xxiv. 22. John xvii. 2. Rom. iii. 20. 1 Cor. i. 29 al. Ezek. xx. 48 al.
g ch. v. 10 reff.
h = Rev. (iv. 3 bis.) ix. 17 only. Zech. x. 2.
i here only. 1 Kings xxviii. 6, 15.
j Jude 8
k ch. xvii. 27 [Luke xix. 42] only. (1 Cor. iv. 8.) Joel i. c. A.
l = Matt. xxiv. 24. (‖ Mk. v. r.) 3 Kings xiii. 3, 5.
m ch. vii. 36 reff.
n John xi. 41. Deut. iv. 39.
o Matt. xxvii. 51 ‖ Mk. Mark xiv. 66. John viii. 23. Deut. iv. 39.
p James iv. 14 only. Lev. xvi. 13.
q Gal. i. 7. James iv. 9 only. Deut. xxiii. 5.
r Matt. xxiv. 29 ‖ Mk. Rev. vi. 12 al. Isa. xiii. 10.
s Matt. i. 18. Mark xiv. 30. ch. vii. 2. Isa. vii. 15. 5. 2 Cor. i. 14. 2 Thess. ii. 2) only. Isa. ii. 12.
t 1 Thess. v. 2. 2 Pet. iii. 10 (1 Cor. i. 8. v.

16, 17. rec aft προφ. ins ιωηλ· και, with ABCEIPℵ rel 36 vulg E-lat syr and, bef προφ., sah æth Gaud (*corrns:* 1st, *the name of the prophet supplied;* *and* 2ndly, *the και inserted to suit the LXX*): ιωηλ, omg και, Syr coptt: om D Iren-int(iii. 12, p. 193) Rebapt Hil Aug. for εν τ. εσχ. ημ., μετα ταυτα (*corrn to LXX*) B sah æth-pl Cyr-jer: μετα ταυτα εν τ. ε. ημ. C 103 arm Cyr-jer Thl-fin. for ο θεος, κυριος DE vulg Thl-sif(appy) Iren-int Rebapt Hil. πασας σαρκας D[1]-gr(txt D-corr[1]). for υμων (1st and 2nd), αυτων D Rebapt Hil Jer (*corrn to suit πασας σαρκας* ?): om 2nd υμ. C. om 3rd υμ. D Rebapt Jer. om 4th υμ. (C[1] ?)DE. om αι [bef θυγ.] (C[1] ?) D. ορασει D[1]. rec ενυπνια (*so LXX-*BN[1-3a]), with EP rel 36 vulg D-lat E-lat Chr Sevrn: om D[1]-gr: txt (*so LXX-*AN[3b]) ABCD[2]ℵ f k p 13 Thl.

18. for γε, εγω D[1](and lat: txt D[4]). transpose τους δουλους and τας δουλας ℵ. om εν τ. ημ. εκ. and (*as LXX*) και προφητευσ. D Rebapt Jer.

19. om (*as LXX-*ABN[1]) ανω A m 37[1] Syr sah (of these Syr omits κατω: so also *LXX*). om αιμα to καπνου D.

20. μεταστρεφεται D[1]-gr(txt D[2][and lat]: -τραφιστται D[10]). om ἡ (*as LXX*) ACDEℵ p 13: ins BP rel 36 Chr. rec ins την bef ημεραν (*conformn to LXX-AB*

the improbability of intoxication at that hour of the morning. See Eccl. x. 16; Isa. v. 11; 1 Thess. v. 7. **16.**] This prophecy is from the LXX, with very slight variations. Where the copies differ, it agrees with the Alexandrine. The variations, &c., are noticed below. **τοῦτό ἐστιν,** '**this** *is*,' i. e. 'this is the fact, at which those words pointed.' See a somewhat similar expression, Luke xxiv. 44. **17.**] **ἐν ταῖς ἐσχ. ἡμ.** is an *exposition* of the **μετὰ ταῦτα** of the LXX and Hebrew, referring it to the days of the Messiah, as Isa. ii. 2; Micah iv. 1, al. See also 2 Tim. iii. 1; Heb. i. 1. **λέγει ὁ θεός** does not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here. **ἐκχεῶ**] LXX-AN[3b]: *και* ἐκχ., BN[1]. It is a later form of the future; see Winer, edn. 6, § 15. **ἀπὸ τοῦ πν.**] In the Heb. simply "My Spirit,"—אֶת־רוּחִי. The two clauses, **κ. οἱ νεαν.** and **κ. οἱ πρεσβ.**, are transposed in the LXX. **18. καί γε**] LXX-AN[3a-b]: *και*, BN[1]. Aft. **δούλας** om **μου** BN[1]. The Hebrew does not express it either time, but has, as in E. V., '*the servants and handmaids.*' **καὶ προφητεύσουσιν** is not in LXX nor Heb. **19.**] **καὶ δώσω τέρατα ἐν οὐρανῷ** Ed-vat.: txt ABN. **ἄνω, σημεῖα,** and **κάτω** are not in LXX nor Heb. **αἷμα κ. πῦρ . . . .**] Not, '*bloodshed and wasting by fire*,' as commonly interpreted: —not *devastations*, but **prodigies**, are foretold:—bloody and fiery appearances: —*pillars* of smoke, Heb. **20.**] See Matt. xxiv. 29. **ἡμ. κυρ.**] Not *the first coming of Christ*,—which interpretation would run counter to the whole tenor of the Apostle's application of the prophecy:—but clearly, *His second coming;* regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the *next great event* in the divine arrangements. The Apos-

u = John vii. 37. xix. 31. Jude ver. 6. Rev. vi. 17. Mal. iv. 5.
v here only. Joel i. c. Mal. i. 14.
w constr., ver. 17. ch. iii. 23. Joel l. c. see Luke i. 34.
x ch. ix. 14, 21. xxii. 16. Rom. x. 13. 1 Cor. i. 2. Zech. xiii. 9.
y = Matt. x. 22 al. fr.
z = Matt. xi. 19. ch. x. 33. 2 Cor. vii. 13. Rev. ix. 18. Isa. xlv. 26.
a ch. xxv. 7. 1 Cor. iv. 9. 2 Thess. ii. 4 only. Esth. ii. 9 AB(not ℵ Ed-vat). 1 Macc. x. 34. Xen. Hell. iv. 4. 8.
b = Luke ix. 13. ch. xxiv. 17 al.
c = ch. viii. 13 reff.
d attr., ch. i. 1 reff.
e Luke ii. 46. ch. i. 15 al. Ps. cxxxiv. 9.

ABCDE PNabc dfghk lmop 13

u μεγάλην καὶ v ἐπιφανῆ. 21 καὶ w ἔσται, πᾶς ὃς ἐὰν x ἐπικαλέσηται τὸ ὄνομα κυρίου y σωθήσεται. 22 ἄνδρες ἸΙσραηλῖται, ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα z ἀπὸ τοῦ θεοῦ a ἀποδεδειγμένον b εἰς ὑμᾶς c δυνάμεσιν καὶ m τέρασιν καὶ σημείοις d οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς e ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ

and gramml corrn), with ACEPℵ³ rel 36: om (*so* LXX-ℵ) BDℵ¹. om και επιφ. Dℵ.

21. om ver ℵ¹(ins in very small letters ℵ-corr¹). rec *os αν* (LXX), with ACDPℵ-corr¹ rel Chr: txt BE 36. ins *του* bef *κυρ.* D¹.

22. ισδραηλιται (so ch. iii. 12 al) ℵ, ιστρ. B. ναζοραιον (so ch. iii. 6 al) D¹ℵ¹. αποδεδ. bef *απο τ. θ.* (*corrn to avoid ambiguity of ανδρ. απο τ. θ.*) BCD-corrℵ m p vulg arm Ath Epiph₂ Chr Iren-int Fulg: txt AD¹EP rel 36 D-lat Thl.—*δεδοκιμασμενον* D¹(appy: txt D²: *probatum* D-lat): *designatum* E-lat: *approbatum* vulg Iren-int Ambr Fulg.—*qui a Deo videri factus est apud vos* Syr. for *υμ., ημας* D¹(and lat: txt D²) c k 100-27 lect-5 (of these 100-27 have *ημων* below). for *οις, οσα* D¹(txt D²). om *ο* bef *θεος* C. *ο θ.* bef *δι' αυτου* E d l vulg(not am demid) Thl. rec aft *καθως* ins *και* (*καθως και being a very common expr*), with C³P 13 rel syr Chr: om ABÇ¹DEℵ m p 36. 40 Syr sah æth Ath Iren-int Victorin Fulg. for *αυτοι, υμεις παντες* E; *υμεις* 117 vulg sah arm.

tles probably expected this coming very soon (see note on Rom. xiii. 11); but this did not at all affect the accuracy of their expressions respecting it. Their days witnessed the Pentecostal effusion, which was *the beginning of the signs of the end:* then follows the period, KNOWN TO THE FATHER ONLY, of waiting—the Church for her Lord,—the Lord Himself till all things shall have been put under His feet,—and then *the signs shall be renewed,* and *the day of the Lord shall come.* Meantime, and in the midst of these signs, the covenant of the spiritual dispensation is, ver. 21—'*Whosoever* shall call on the name of the Lord, shall be saved.' The gates of God's mercy are thrown open in Christ to all people:—no barrier is placed,—*no union with any external association or succession required:* the promise is to *individuals,* AS *individuals:* **πᾶς ὃς ἐάν**: which individual universality, though here by the nature of the circumstances spoken within the limits of the outward Israel, is afterwards as expressly asserted of Jew and Gentile, Rom. i. 17, where see note.

22.] **ἄνδρ. Ἰσρ.** binds all the hearers in *one term,* and that one reminds them of their covenant relation with God: compare **πᾶς οἶκος Ἰσραήλ**, ver. 36. **τὸν Ναζωραῖον**] Not emphatically used by way of contrast to what follows, as Beza, Wetst., &c.; but only as the ordinary appellation of Jesus by the Jews, see John xviii. 5, 7; ch. xxii. 8; xxvi. 9. **ἀπό**, not *for ὑπό*, here or any where else (see Winer, edn. 6, § 47, b): but signifying the *source whence,* not merely the *agency by which,* the deed has place. See reff., and especially James i. 13. **ἀποδεδειγμένον**] 'demonstratum,' more than '*approved*' (E. V.):—**shewn to be** that which He claimed to be. **ἀποδεδ.** must be taken with **ἀπὸ τ. θεοῦ**: not, as some have divided the words, **ἄνδρ. ἀπὸ τ. θεοῦ, ἀποδ. κ.τ.λ.**: Gal. i. 1 is no justification of this, for there **ἀπό** refers to **ἀπόστολος,**—and certainly Peter would never have barely thus named our Lord 'a man from God.' The whole connexion of the passage would besides be broken by this rendering: that connexion being, that the Man Jesus of Nazareth was *by God* demonstrated, *by God* wrought in among you, *by God's counsel* delivered to death, *by God* raised up (which raising up is argued on till ver. 32, then taken up again), *by God* (ver. 36), finally, made Lord and Christ. This was the process of argument then with the Jews,—proceeding on the identity of a man whom they had seen and known,—and then mounting up from His works and His death and His resurrection, to *His glorification,*—all THE PURPOSE AND DOING OF GOD. But if His *divine origin,* or even His divine *mission,* be stated at the outset, we *break this climacterical sequence,* and lose the power of the argument. The **ἀποδεδειγμένον (εἶναι) ἀπὸ θεοῦ** of Dr. Bloomfield is of course worse still. **οἷς (ἃ) ἐποίησεν δι' αὐτ. ὁ θ.**] not, as De Wette, *a low view of the miracles wrought by Jesus,* nor inconsistent with John ii. 11; but in strict accordance with the progress

οἴδατε 23 τοῦτον τῇ [f]ὡρισμένῃ [g]βουλῇ καὶ [h]προγνώσει [f] ch. xvii. 26 reff.
τοῦ θεοῦ [i]ἔκδοτον [k]διὰ χειρὸς [l]ἀνόμων [m]προσπήξαντες [g] = Luke vii. 30. ch. iv. 28. Eph. i. 11. Heb. vi. 17.
[n]ἀνείλατε, 24 ὃν ὁ θεὸς [o]ἀνέστησεν [pq]λύσας τὰς [qr]ὠδῖνας [h] 1 Pet. i. 2 only †. Judith ix. 6. xi. 19 only. see ch. xxvi. 5.
τοῦ θανάτου, [s]καθότι οὐκ ἦν δυνατὸν [t]κρατεῖσθαι αὐτὸν [i] here only †. Bel & Dr. 22 Theod. = Herod. vi. 85.
ὑπ' αὐτοῦ. 25 Δαυεὶδ γὰρ λέγει [u]εἰς αὐτὸν [v]Προορώμην
τὸν κύριον [w]ἐνώπιόν μου [x]διὰ παντός, ὅτι [y]ἐκ δεξιῶν μου

k = ch. xi. 30 reff. l = 1 Cor. ix. 21 3ce only. Wisd. xvii. 2. (Luke xxii. 37.) m here only †.
n = ch. v. 33 reff. o = trans., of Christ, ver. 32. ch. xiii. 32, 34. xvii. 31 only. of others, John vi. 39, 40, 44, 54 only. p = Mark vii. 35. q Job xxxix. 2. τῶν ὠδ. λῦσαι δεσμούς, Æl. H. An. xii. 5. r = here (Matt. xxiv. 8 ‖ Mk. 1 Thess. v. 3) only. Ps. xvii. 5. s = Luke i. 7. xix. 9. (ver. 45.) ch. (iv. 35.) xvii. 31 only. L. t = here only. Josh. xviii. 1. Xen. Mem. iii. 2. 1. u = Eph. v. 32. Heb. vii. 14. 1 Pet. i. 11 only. v = here (ch. xxi. 29) only. Psa. xv. 8. w = Luke i. 19. ch. iv. 10 al. Gen. xxiv. 51. x Matt. xviii. 10. ch. x. 2. Rom. xi. 10. Isa. xlix. 16. y Matt. xx. 21, 23. Luke i. 11. ver. 34. ch. vii. 55, 56. Heb. i. 13. 1 Kings xxiii. 19.

23. rec aft εκδ. ins λαβοντες (*corrn to fill up the constr*), with DEP^{vid}ℵ^{3} rel 36 syr Chr Cosm Thl: om ABC^{1}ℵ^{1} p 40 vulg Syr coptt æth arm Ath Iren-int Victorin Fulg.
rec χειρων (*corrn*), with C^{3}EP rel 36 vulg coptt Chr Iren-int: txt ABC^{1}Dℵ p 13 Ath Cyr Thl-sif. [ανειλατε, so ABCDEPℵ d p 36 Ath Thl.]

24. aft λυσας ins δι αυτου E. for θανατου, αδου (*corrn from vv.* 27, 31: *see also Ps* xvii. 5) D vulg E-lat Syr copt Polyc Epiph$_{1}$ Ps-Ath Iren-int Fulg Cassiod.

25. ins μεν bef γαρ E 36. [προορωμην, so AB^{1}CDEℵ (not 36).] aft κυριον ins μου Dℵ: om ενωπιον Syr$_{\text{e}}$.

of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, *the manifestation, by the Father, of the glory of the Son.* This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of Nazareth, as the *ordinance and doing of* THE GOD OF ISRAEL. 23.] **βουλή** and **πρόγνωσις** are not the same: the former designates the counsel of God—His Eternal Plan, by which He has arranged (cf. ὡρισμένῃ) all things; the latter, the omniscience, by which every part of this plan is foreseen and unforgotten by Him. **ἔκδοτον**] *by whom*, is not said, but was supplied by the hearers. τῇ ὡρισμ. &c. are not to be joined to ἔκδοτον as agents —the dative is that of *accordance* and *appointment*, not of agency:—see Winer, edn. 6, § 31. 6, b, and ch. xv. 1; 2 Pet. i. 21. δ. **χειρὸς ἀνόμων**] viz. of the Roman soldiers, see reff. **προσπήξαντες**] The harshness and unworthiness of the deed are strongly set forth by a word expressing the mechanical act merely, having nailed up, as in contrast with the former clause, from Ἰησοῦν to ὑμῶν.
Peter lays the charge on the multitude, because they *abetted their rulers*,—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that 'all mankind were in fact guilty of the death of Jesus:' in which case, as Meyer well observes (and the note in Olsh.'s last edn. ii. p. 666, does not answer this), Peter must have said '*we*,' not '*you*.'

24.] There is some difficulty in explaining the expression **ὠδῖνας** in the connexion in which it is here found. The difficulty lies, not in the connexion of λύειν with **ὠδῖνας**, which is amply justified, see reff., but in the interpretation of **ὠδῖνας** *here*. For **ὠδῖνας θαν.** must mean *the pains of death*, i. e. the pains which precede and end in death; a meaning here inapplicable. (The explanation of Chrys., Theophyl., Œc., ὁ θάνατος ὠδῖνε κατέχων αὐτόν, κ. τὰ δεινὰ ἔπασχε, will not be generally maintained at the present day. Stier does maintain it, Reden der Apostel, vol. i. p. 43 ff., but to me not convincingly: and, characteristically, Wordsw. also.) The fact may be, that Peter used the Hebrew word חֶבְלֵי, ref. Psa. '*nets*, or *bands*,' i. e. the nets in which death held the Lord captive; and that, in rendering the words into Greek, the LXX rendering of the word in that place and Ps. cxiv. 3, viz. **ὠδῖνες**, has been adopted. (But see Prolegg. to Vol. I. ch. ii. § ii. pp. 28, 29.) It has been attempted in vain by Olshausen and others to shew that **ὠδῖνες** sometimes in Hellenistic Greek signifies *bands*. No one instance cited by Schleusner (Lex. V. T.) of that meaning is to the point. See Simonis Lex., חבל.
οὐκ ἦν δυν. depends for its proof on the **γάρ** which follows. 25.] **εἰς αὐτόν**, not '*of Him*,' but in allusion to Him. The 16th Psalm was not by the Rabbis applied to the Messiah: but Peter here proves to them that, if it is to be true in its highest and proper meaning of any one, it must be of Him. We are met at every turn by the shallow objections of the

ἐστὶν ἵνα μὴ [z] σαλευθῶ· 26 διὰ τοῦτο [a] ηὐφράνθη μου ABCDE PN a b
ἡ καρδία καὶ [b] ἠγαλλιάσατο ἡ γλῶσσά μου, [c] ἔτι δὲ καὶ ἡ d f g h i l m o p
σάρξ μου [d] κατασκηνώσει [e] ἐπ' [e] ἐλπίδι, 27 ὅτι οὐκ [f] ἐγκατα- 13
λείψεις τὴν [g] ψυχήν μου [h] εἰς [i] ᾅδην οὐδὲ [k] δώσεις τὸν
[l] ὅσιόν σου [m] ἰδεῖν [n] διαφθοράν. 28 [o] ἐγνώρισάς μοι [p] ὁδοὺς
ζωῆς, [q] πληρώσεις με [r] εὐφροσύνης [s] μετὰ τοῦ προσώπου
σου. 29 ἄνδρες ἀδελφοί, [t] ἐξὸν εἰπεῖν [u] μετὰ [u] παῤῥησίας
πρὸς ὑμᾶς περὶ τοῦ [v] πατριάρχου Δαυείδ, ὅτι καὶ [w] ἐτε-

z = ch. xvii. 18. 2 Thess. ii. 2. see Heb. xii. 26, 27. Ps. xvi. 5.
a ch. vii. 41 reff.
b ch. xvi. 34, Matt. v. 12, Luke x. 21. 1 Pet. i. 6 al. Ps. ii. 11.
c here only. see ch. xxi. 28.
d Matt. xiii. 32 ‖ only. Ps. xiv. 1.
e Rom. iv. 18 reff.
f 2 Cor. iv. 9 reff. viii. 40 reff. vii. 26. Ps. lxxxv. 2.
g = Rev. vi. 9. xx. 4 only. Wisd. iii. 1. Jos. Antt. vi. 14. 2.
i Matt. xi. 23. Rev. i. 18 al. Hos. xiii. 14.
h constr., ch. k = ver. 4 reff. l = Heb.
m = Luke ii. 26. ch. xiii. 35 (from l. c.) &c. Heb. xi. 5. see Ps. lxxxviii. 48.
n ver. 31. ch. xiii. 34, &c. only. Job xxxiii. 28.
o 1 Cor. xii. 3 reff.
p = Matt. xxi. 32. Prov. v. 6.
q = ch. xiii. 52 reff.
r ch. xiv. 17 only. Esth. ix. 19, 19.
s constr., here only. 1. c.
t Matt. xii. 4. 2 Cor. xii. 4 only. Esth. iv. 2. w. aor., ch. xxi. 37 reff.
u ch. iv. 29, 31. xxviii. 31 only. Lev. xxvi. 13. see John vii. 13. Eph. vi. 19.
v ch. vii. 8, 9. Heb. vii. 4 only. 1 Chron. xxvii. 22.
w Matt. ii. 19 al. gospp. only, exc. ch. vii. 15. Heb. xi. 22. 1 Chron. xix. 28.

26. [ηυφρανθη, so ABCDEPℵ m p 40 Clem.] rec η καρδ. bef μου (*corrn from* LXX), with ACDEPℵ^3 rel 36: txt Bℵ^1 Clem. εφ' Dℵ.

27. rec αδου (so LXX-A), with EP rel Orig: txt (so LXX-Bℵ) ABCDℵ b c f (k?) o p 40 Clem Thl.

28. γνωρισας D^1-gr(txt D^2). ευφροσυνην A^1(appy) 96(sic Scholz), so A in LXX (Field is wrong).

Rationalists, who seem incapable of comprehending the principle on which the sayings of David respecting himself are referred to Christ. To say, with De Wette, that Peter's proof lies not in any historical but only in an *ideal* meaning of the Psalm, is *entirely beside the subject*. To interpret the sayings of David (or indeed those of any one else) 'historically,' i. e. *solely as referring to the occasion which gave rise to them*, and having *no wider reference*, would be to establish a canon of interpretation wholly counter to the common sense of mankind. Every one, placed in any given position, when speaking of himself as in that position, speaks what will refer to others similarly situated, and most pointedly to any one who shall in any especial and pre-eminent way stand in that position. Applying even this *common rule* to David's sayings, the applicability of them to Christ will be legitimized:—but how much more, when we take into account *the whole circumstances of David's theocratic position, as the prophetic representative and type of Christ!* Whether the Messiah was *present or not to the mind of the Psalmist*, is of very little import: in some cases He plainly *was*: in others, as here, David's words, spoken of himself and his circumstances, could only be in their highest and literal sense true of the *great Son of David* who was to come. David often spoke *concerning himself*; but THE SPIRIT WHO SPOKE IN DAVID, εἰς τὸν χριστόν. The citation is verbatim from the LXX (except in the order of μου ἡ καρ.: see var. readd.): the Vatican, Sinaitic, and Alexandrine copies agree throughout, except in ᾅδην Bℵ [τον αδ. ℵ^1] and ᾅδου (A), and εὐφροσύνης (Bℵ) and -νην (A), between which our MSS. also vary. ἵνα μὴ σαλευθῶ] Heb. '*I shall not be moved.*' 26. ἡ γλῶσσά μου] Heb. כְּבוֹדִי, '*my glory*:' so in Ps. cviii. 1, where our prayer-book version renders "I will give praise with the best member that I have." Cf. also Ps. lvii. 8.

27. διαφθοράν] Heb. שַׁחַת, '*corruption*,' from שָׁחַת, corrupit,—or '*the pit*,' from שׁוּחַ, subsidere. De Wette maintains the last to be the only right rendering: but the Lexicons give both, as above, and Meyer and Stier defend the other.

28.] ἐγνώρισας κ.τ.λ.: Heb. '*Thou wilt make known.*' πληρώσεις κ.τ.λ.: Heb. '*Fulness of joys* (is) *with thy presence.*' These two last clauses refer to the Resurrection and the Ascension respectively. 29. ἄνδρες ἀδελφοί] *q. d.*, 'I am your brother, an Israelite, and therefore would not speak with disrespect of David.' He prepares the way for the apologetic sentence which follows. ἐξόν] supply, not ἔστω, but ἐστίν, **I may**, &c. The title 'Patriarch' is *only here* applied to *David*, as the progenitor of the kingly race:—Abraham and the sons of Jacob are so called in the N. T. reff. In the LXX, the word is used of chief men, and heads of families, with the exception of 2 Chron. xxiii. 20, where it represents "captains of hundreds." ὅτι] not, *because*; but **that**,—contains the subject of εἰπεῖν, and is that for which the apology is made. We learn from 1 Kings ii. 10, and

λεύτησεν καὶ [x] ἐτάφη, καὶ τὸ [y] μνῆμα αὐτοῦ ἐστιν [z] ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 προφήτης οὖν [a] ὑπάρχων καὶ εἰδὼς ὅτι [b] ὅρκῳ [bc] ὤμοσεν αὐτῷ ὁ θεὸς ἐκ [d] καρποῦ τῆς [e] ὀσφύος αὐτοῦ [f] καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, 31 [g] προϊδὼν ἐλάλησεν περὶ τῆς [h] ἀναστάσεως τοῦ χριστοῦ, ὅτι οὔτε [i] ἐγκατελείφθη [ik] εἰς [k] ᾅδου οὔτε ἡ σὰρξ αὐτοῦ [i] εἶδεν [i] διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν [l] ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμὲν [m] μάρτυρες. 33 τῇ δεξιᾷ οὖν τοῦ

x I Cor. xv. 4 reff.
y ch. vii. 16 reff.
z = Luke iv. 25, 27. Col. iii. 3. Num. xxiii. 21.
a = Luke viii. 41. ch. vii. 55 al. ‡ see Ps. liv. 19. Sir. xx. 16.
b see James v. 12. Gen. xxvi. 3.
c constr., here only. Isa. xix. 18.
d Psa. cxxxi.

11. = Luke i. 42. Gen. xxx. 2. xix. 28. 1 Cor. vi. 4. Eph. i. 20 only. xix. 1. see Gen. xxxvii. 18. xiv. 19 al.
e = Heb. vii. 5, 10 only. Gen. xxxv. 11. 1 Kings xxx. 21. h ch. i. 22 reff. 1 = ver. 24 reff.
f trans., Matt. xxv. 31. Gen. xlix. 8 only. = Ps. cxxxix. 3. Wisd. i ver. 27. m ch. i. 8 reff.
g Gal. iii. 8 only. = Ps. cxxxix. 3. Wisd. k here only. Isa.

29. το μνημιον D. for εν, παρ D vulg E-lat.

30. ειδως D[1](txt D[4]). for οσφυος, καρδιας D[1](txt D[7·8]: *præcordia* D-lat). rec aft οσφ. αυτου ins το κατα σαρκα αναστησειν τον χριστον (*explanatory gloss, taken into the text from margin*), with (D[1]E) P rel syr Eus (Chr) Thdrt Thl—but om το D[1], om το κ. σαρ. E 4. 27-9: αναστησαι D[1]E 13: aft τον χρ. ins και D-gr E 69. 96. 105: om ABCD[2]ℵ p H[r] vulg Syr coptt æth arm Cyr Iren-int Victorin. rec του θρονου, with EP[2] rel Chr, θρονον (only) P[1]: txt ABCDℵ p Orig Eus Thl-sif (LXX-B[r][B[1] def] ℵ[3a] *have* -νου, LXX-A[1] -νον: *Meyer thinks* -νον *a gramml alteration to suit better the transitive* καθισαι: *but qu?*).

31. προειδως D[6] 1. 60-9. 100-4-27-63: προειδων (= προιδ.) ACE c e.13.—om προιδ. ελ. π. τ. D[1](and lat). rec for ουτε and ουτε, ου and ουδε (*corrn from ver* 27), with E-gr(ουκ) P rel syrr coptt Thdor-mops Thl: ουκ and ουτε 13: ουτε and ουδε B: txt ACDℵ p 36 vulg E-lat Eus Nyss Chr Cyr Iren-int Victorin Fulg Bede-gr. rec κατελειφθη, with P rel: txt ABCDEℵ d f h 13. 36 Eus Thaum Nyss Chr Thdrt Thdor-mops Thl. rec adds η ψυχη αυτου (*from ver* 27), with C[3]EP rel syr(aft αδ.) Chr (bef εγκατ.) Thdor-mops(aft αδ.) Fulg Philast: om ABC[1]Dℵ p vulg Syr coptt æth Did-int Iren-int Victorin. αδην Bℵ b (k ?) o p 36 Eus Thaum Nyss Thl[2].

32. aft τουτον ins ουν D[1](and lat) E Ambr Victorin.—om τον D[1]-gr(txt D[8]). ins ουν D[1](omg τον) E D-lat Ambr. εσμεν bef ημεις ℵ: μαρτ. bef εσμεν D vulg: om εσμεν P[1]: txt ABCEP[2] rel.

Neh. iii. 16, that David was buried at Jerusalem, in the city of David, i. e. the stronghold of Zion, 2 Sam. v. 7. Josephus, Antt. vii. 15. 3, gives an account of the high priest Hyrcanus, when besieged by Antiochus Eusebes,—and afterwards King Herod, opening the tomb and taking treasure from it. See also xiii. 8. 4; xvi. 7. 1; B. J. i. 2. 5. Dio Cassius (lxix. 14) mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David, see Jos. Antt. xvi. 7. 1) fell down. Jerome mentions (Epist. xlvi. [xvii.] ad Marcellam, vol. i. p. 209) that the tomb of David was visited in his time (the end of the fourth century).

30.] **προφήτης**, in the stricter sense, *a foreteller of future events* by the inspiration of the Holy Spirit. **εἰδώς**] See 2 Sam. vii. 12. The words are not cited from the LXX, but rendered from the Hebrew. On the principle of interpretation of this prophecy, see above on ver. 25.

31.] The word **προϊδών** distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may be gathered from this same Apostle, 1 Pet. i. 10—12: that it was not a *distinct knowledge* of the events which they foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of prophecy to say things pregnant with meaning not patent to themselves but to us. 32.] From ver. 25 has been employed in substantiating the Resurrection as the *act of God announced by prophecy* in old time: now the *historical fact* of its accomplishment is affirmed, and the vouchers for it produced. **οὗ**] either masc., see ch. i. 8; xiii. 31,—or neut. The former seems most probable as including the latter. 'We are His witnesses,' would imply, 'We testify to this His work,' which work implied the Resurrection. **πάντες**, first and most properly *the Twelve*: but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection; see 1 Cor. xv. 6. 33.] Peter now comes to the *Ascension*—the exaltation of Jesus to be, in the fullest sense, Lord and Christ.

θεοῦ [n] ὑψωθεὶς τήν τε [o] ἐπαγγελίαν τοῦ πνεύματος τοῦ ABCDE PN a b c
ἁγίου [p] λαβὼν [p] παρὰ τοῦ πατρὸς [q] ἐξέχεεν τοῦτο ὃ ὑμεῖς d f g h k
[καὶ] βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαυεὶδ [r] ἀνέβη [r] εἰς l m o p
τοὺς [r] οὐρανούς, λέγει δὲ αὐτὸς Εἶπεν κύριος τῷ κυρίῳ
μου Κάθου [s] ἐκ δεξιῶν μου 35 ἕως ἂν θῶ τοὺς ἐχθρούς
σου [t] ὑποπόδιον τῶν ποδῶν σου. 36 [u] ἀσφαλῶς οὖν
γινωσκέτω πᾶς [v] οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν ...οτι
καὶ d

n Matt. xxiii. 12. ch. v. 31. xiii. 17. 2 Cor. xi. 7. 1 Pet. v. 6 al. Sir. xv. 5.
o = ch. i. 4 reff.
p John v. 34 &c. ch. iii. 5. xvii. 9. xx. 24. xxvi. 10. James i. 7. Rev. ii. 27. Num. xvii. 2.
q vv. 17, 18 reff.
r John iii. 13. Rom. x. 6 (from Deut. xxx. 12). Rev. xi. 12.
s ver. 25 reff. Psa. cix. 1.
t Matt. v. 35. Luke xx. 43. ch. vii. 49. Heb. i. 13. x. 13. James ii. 3 only. Isa. lxvi. 1. Ps. xcviii. 5.
u = here (Mark xiv. 44. ch. xvi. 23) only. Wisd. xviii. 6. see Gen. xxxiv. 25.
v = Matt. x. 6. ch. vii. 42. Heb. viii. 8, 10 (from Jer. xxxviii. [xxxi.] 31).

33. for τηv τε, και τηv D. rec τ. αγ. πνευμ., with DP rel Thdrt Cosm Thl Ireint: txt ABCEℵ c p 13 Chr, *spiritus sancti* vss(appy). for τουτο ο υμεις, υμειν ο D[1](and lat: txt D[6]): aft τουτο ins το δωρον E vss Iren-int Cypr Ambr. rec ins νυν bef υμεις, with C[3]EP rel syr Cosm Thl: om ABC[1]Dℵ 1 p vulg Syr coptt arm Cyr Did Ambr Philast. rec om 1st και (*as unnecessary*), with ACEPℵ rel Thdrt: ins BD 13.

34. for λεγει δε, ειρηκεν γαρ D; *dixit autem* vulg(not am fuld &c). for ειπεν, λεγει D am lat-mss-in-Bede. ins ο bef κυριος (*as LXX; see also Matt* xxii. 44 ||) B[1·2](sic, see table) Pℵ[1].

35. om αν D[1](ins D[2]).

36. ins ο bef οικ. CD c. elz om 1st και, with Syr coptt Eustath-ap-Thdrt

τῇ δεξιᾷ] by the right hand, not '*to* the right hand.' The great end of this speech is to shew forth (see above) the GOD OF ISRAEL as the *doer* of all these things. However well the sense '*to*' might seem to agree with the ἐκ δεξιῶν of ver. 34, we must not set aside a very suitable sense, nor violate syntax (for the construction is entirely unexampled in Hellenistic as well as prose classical Greek) in order to suit an apparent adaptation. The reference is carried on by the word δεξιά, though it be not in exactly the same position in the two cases. And the ἀνέβη εἰς τοὺς οὐρ[ν] of ver. 34 prepares the way for the ἐκ δεξιῶν following without any harshness. On the *poetic* dative after verbs of approach, see Musgr., Phœnissæ, 310 (303, Matth.), and Hermann, Antig. 234. See also ch. v. 31, and Winer (who defends the construction), edn. 6, § 31. 5. Wordsw. denies that the δεξιὰ θεοῦ is ever specified in the N. T. as the instrument by which He works. But he has omitted to state that this and the similarly ambiguous place, ch. v. 31, are *the only real instances of the expression being used*, all the rest being local, ἐκ δεξιῶν or ἐν δεξιᾷ: so that his dictum goes for nothing. And in the LXX the use of God's right hand as the instrument is very frequent: cf. Exod. xv. 6, 12; Ps. xvii. 36; lix. 5 (where the dat. is used as here), and about 20 other places; Isa. xlviii. 13; lxiii. 12, &c. After this, the objection, when applied to a speech so full of O. T. spirit and diction as this, would, even if valid as regards the N. T., be irrelevant. ἐπαγγελίαν] Christ is said to have received from the Father the promise above cited from Joel, which is spoken of *His days*. This, and not of course the declarations made by Himself to the same effect, is here *referred to*, though doubtless those were in Peter's mind. The very word, ἐξέχεεν, refers to ἐκχεῶ above, ver. 17.

τοῦτο, 'this influence,' this merely; leaving to his hearers the inference, that *this*, which they saw and heard, must be none other than the effusion of the Spirit.

βλέπετε need not imply, as Dr. Burton thinks, that "there was some visible appearance, which the people saw as well as the apostles:"—very much of the *effect* of the descent of the Spirit would be *visible*,—the enthusiasm and gestures of the speakers, for instance; not, however, the tongues of flame,—for then none could have spoken as in ver. 13. **34.**] This *exaltation* of Christ is also proved from prophecy—and from the same passage with which Jesus Himself had silenced His enemies. See notes, Matt. xxii. 41 ff. δέ is not '*for*,' which would destroy the whole force of the sentence: the Apostle says, **For David himself is not ascended into the heavens,**—*as he would be if the former prophecy applied to him:* BUT **he himself says**, removing all doubt on the subject, &c. The rendering δέ, *for*, makes it appear as if the ἀνέβη εἰς τ. οὐρ. were a mistaken inference from Psalm cx. 1, whereas that passage is adduced to preclude its being made from the other. **36.**] THE CONCLUSION FROM ALL THAT HAS BEEN SAID. πᾶς οἶκος Ἰσρ. = πᾶς

καὶ χριστὸν ὁ θεὸς [w]ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

37 Ἀκούσαντες δὲ [x]κατενύγησαν τὴν καρδίαν, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους Τί ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ πρὸς αὐτοὺς [y]Μετανοήσατε, καὶ [z]βαπτισθήτω ἕκαστος ὑμῶν [z]ἐπὶ τῷ

w = Matt. iv. 19. John vi. 15. Rev. i. 6 al. Gen. xlv. 9.
x here only. Gen. xxxiv. 7. Ps. cviii. 16. (-νυξις, Rom. xi. 8.)
y Matt. iii. 2. ch. iii. 19. viii. 22 al. Jer. viii. 6.
z constr., here only.

Nyss$_1$: ins ABCDEP$\aleph$ rel vulg syr æth-pl Epiph$_2$ Nyss$_1$ Iren-int. rec *και χριστον* bef *αυτον*, with EP rel Ath$_1$ Epiph$_1$: *και χριστον ο θεος* bef *αυτον* c m 4. 100 Tert: *αυτον* bef *κυριον* coptt (*all transpositions for perspicuity*): om *αυτον* D^1(and lat): txt ABCD^2$\aleph$ 36 vulg arm Eustath Ath$_1$ Bas Nyss$_1$ Chr Iren-int. *εποι.* bef *ο θεος* (*corrn*) B$\aleph$ p vulg syrr copt æth Ath$_2$ Leont Tert Amb: om *ο θ.* lect-12: txt ACDEP rel am fuld Epiph Iren-int. (13 def.) om *τον* D^1(ins D^2).

37. om δε E-gr Aug. *τοτε παντες οι συνελθοντες κ. ακουσαντες* D syr-mg. *κατηνυγησαν* E p. rec *τη καρδια* (*see Ps* cviii. 16), with DEP rel vulg Thl: txt ABC$\aleph$ p Chr. (13 def.) for *ειπον τε, κατ ειπ.* E: *ειπ. δε* p: *ειποντες* D^2$\aleph$ l 18. 73. 103 Aug$_1$.—*και τινες εξ αυτων ειπαν* D. om *λοιπους* D. 104. rec *ποιησομεν*, with D rel Cyr-jer Thdrt: txt ABCEP$\aleph$ a h k p Bas Epiph Chr. (13 def.)—ins *ουν* bef *ποι.* (*see Lu* iii. 10) D Iren-int Aug$_2$. at end, add *επιδειξατε* (Tischdf, but *υποδ-*, Scholz, Lachm; and Scriv in D) *ημιν* DE tol syr-mg Aug$_2$ Promiss.

38. rec ins *εφη* bef *προς αυτους*, with EP rel; *φησιν* bef *και βαπτ.* AC$\aleph$ p vulg Cyr-jer: *φησιν* bef *μεταν.* D: for *πετρ. δε, ειπε δε πετρος* a h 38. 67. 113 lect-12 Syr æth arm (*all these varr shew that originally the verb was not expressed*): om B 65. 127-63 demid. (13 def.) for *επι, εν* BCD Epiph: txt AEP$\aleph$ rel Bas Chr Cyr Thdrt

ὁ οἶκ. Ἰσρ., *οἶκος* being a familiar noun used anarthrously: see Eph. ii. 21, note, and Winer, edn. 6, § 19, who however does not give *οἶκος* in his list: **the whole house of Israel**—for all hitherto said has gone upon proofs and sayings belonging to *Israel*, and to *all* Israel. **ὁ θεὸς ἐποίησεν**, as before, is the ground-tone of the discourse. **κύριον**, from ver. 34. **χριστόν**, in the full and glorious sense in which that term was prophetically known. The same is expressed ch. v. 31 by *ἀρχηγὸν κ. σωτῆρα ὕψωσεν*. The final clause sets in the strongest and plainest light the fact to which the discourse testifies—ending with **ὃν ὑμεῖς ἐσταυρώσατε**, —the remembrance most likely to carry compunction to their hearts. 'In clausula orationis iterum illis exprobrat quod Eum crucifixerint, ut majori conscientiæ dolore tacti ad remedium aspirent.' Calvin in loc. 'Aculeus in fine.' Bengel. **37—41.**] EFFECT OF THE DISCOURSE. **37. κατενύγ.**] *κατανύσσω* is exactly 'compungo.' The compunction arose from the thought that they had rejected and crucified Him who was now so powerful, and under whose feet they, as enemies, would be crushed. 'Concionis fructum Lucas refert, ut sciamus non modo in linguarum varietate exsertam fuisse Spiritus Sancti virtutem, sed in eorum etiam cordibus qui audiebant.' Calvin. **ποιήσωμεν**, the deliberative subjunctive,—cf. Winer, edn. 6, § 41, a. 4,—**What must we do?** **38.**] **μετανοήσατε**, not, as in Matt. iii. 2; iv. 17, *μετανοεῖτε*. The aorist denotes *speed*, a definite, sudden act: the present, a habit, more gradual, as that first moral and legal change would necessarily be. The word imports *change of mind*; here, change from thinking Jesus an impostor, and scorning Him as one crucified, to being baptized in His name, and looking to Him for remission of sins, and the gift of the Spirit. The miserable absurdity of rendering *μετανοεῖτε*, or 'pœnitentiam agite,' by '*do penance*,' or understanding it as referring to a *course of external rites*, is well exposed by this passage—in which the *internal change of heart and purpose* is insisted on, to be testified by admission into the number of Christ's followers. See Calvin's note. **βαπτισθήτω**] Here, on the day of Pentecost, we have the first mention and administration of CHRISTIAN BAPTISM. Before, there had been the *baptism of repentance* for the remission of sins, by John, Luke iii. 3; but now we have the important addition *ἐπὶ τῷ ὀνόμ. Ἰησοῦ χριστοῦ*, —**on the Name**—i. e. *on the confession* of that which the Name implies, and *into the benefits and blessings* which the Name implies. The Apostles and first believers were *not thus baptized*, because, ch. i. 5, they had received the BAPTISM BY THE HOLY GHOST, the *thing signified*, which superseded that by water, the *outward and visible sign*. The *result* of the baptism to which he here exhorts them, preceded

ABCDE
PNabc
fghkl
mopl3

ὀνόματι Ἰησοῦ χριστοῦ [a] εἰς [a] ἄφεσιν [a] ἁμαρτιῶν, καὶ λήμ-
ψεσθε τὴν [b] δωρεὰν τοῦ ἁγίου πνεύματος. 39 ὑμῖν γάρ
ἐστιν ἡ [c] ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς
[d] εἰς [de] μακράν, ὅσους ἂν [f] προσκαλέσηται κύριος ὁ θεὸς
ἡμῶν. 40 Ἑτέροις τε λόγοις [g] πλείοσιν [h] διεμαρτύρατο καὶ
παρεκάλει αὐτοὺς λέγων [i] Σώθητε ἀπὸ τῆς [k] γενεᾶς τῆς
[l] σκολιᾶς ταύτης. 41 Οἱ μὲν οὖν [m] ἀποδεξάμενοι τὸν λόγον
αὐτοῦ ἐβαπτίσθησαν, καὶ [n] προσετέθησαν [ἐν] τῇ ἡμέρᾳ

a Matt. xxvi. 28. Luke iii. 3 ‖ Mk.
b = ch. viii. 20. x. 45. xi. 17. John iv. 10.
c ch. i. 4 reff.
d here only. 2 Kings vii. 19.
e ch. xxii. 21 reff.
f = ch. xiii. 2 reff.
g = Luke xi. 53. ch. xiii. 31. xxiv. 17. xxv. 14. xxvii. 20. xxviii. 23. Luke only, exc. Heb. vii. 23. Num. ix. 19.
h ch. viii. 25 reff.
i = Matt. i. 21. Rom. v. 9. Ezek. xxxvi. 29.
k = Matt. xxiv. 34 al. Ps. xi. 7.
l = Phil. ii. 15. 1 Pet. ii. 18 (Luke iii. 5) only. Deut. xxxii. 5.
m Luke viii. 40. ch. xviii. 27. xxi. 17. xxiv. 3. xxviii. 30†. 2 Macc. iii. 9 al. (-δεκτός, 1 Tim. ii. 3. v. 4 only.)
n ver. 47. ch. v. 14. xi. 24. Num. xviii. 2. 1 Macc. ii. 43.

Thl. ins του κυριου bef ιησ. χρ. DE syrr sah arm Cyr-jer Bas (Epiph) Thdrt Cypr Hil Lucif Ambr Aug Vig. (Syr copt Iren-int om χριστου.) των αμαρτ. υμων A B(sic; see table) ℵ p vulg coptt æth Vig Fulg Aug; των αμ. ημων C: txt DEP 13 rel syrr Cyr-jer Bas Chr Iren-int Cypr Lucif Ambr Aug$_2$.

39. ημιν and ημων D Aug$_1$. for οσους, ους (*mistake in copying?*) AC 104 sah.

40. for τε, δε D-gr k: om c. [διεμαρτυρατο, so ABCDEℵ a h p Chr Thl.] rec om αυτους, with EP rel Chr$_2$ Thl 36-comm: ins ABCDℵ p 36-txt vulg Lucif, and, bef παρεκαλει, syr-w-ast. ταυτ. bef της σκολιας D lect-1 vulg Lucif.

41. for αποδεξ., πιστευσαντες D (syr-mg Aug ins και πιστευσαντες bef εβαπτισθησαν). rec ins ασμενως bef αποδεξ. (*explanatory gloss on αποδεξ. from margin: or from ch* xxi. 17), with EP rel syrr Chr Thl Aug$_1$: om ABCDℵ p vulg coptt æth Clem Chr$_1$(appy) Aug$_1$. rec om εν, with EP rel (coptt ?) Chr: ins (*possibly as a corrn to avoid the apparent connexion of* τη ημ. εκ. with προσετεθησαν) ABCDℵ p vulg æth.

by repentance and accompanied by faith in the forgiveness of sins in Christ, would be, the *receiving the gift of the Holy Spirit.*

39.] **τοῖς τέκνοις ὑμ.**, viz. as included in the prophecy cited ver. 17, **your little ones**: not, as in ch. xiii. 32, '*your descendants,*' which would be understood by any Jew to be *necessarily implied.* **πᾶσιν τοῖς εἰς μακράν, the Gentiles**; see Eph. ii. 13. There is no difficulty whatever in this interpretation. The Apostles *always expected* the conversion of the Gentiles, as did every pious Jew who believed in the Scriptures. It was their conversion *as Gentiles,* which was yet to be revealed to Peter. It is surprising to see such Commentators as Dr. Burton and Meyer finding a difficulty where all is so plain. The very expression, ὅσους ἂν προσκαλέσηται ὁ θεὸς ἡμ., shews in what sense Peter understood τοῖς εἰς μακρ.; not *all,* but as many as the Lord our God προσκαλ., shall summon to *approach to Him,—bring near,*—which, *in his present understanding of the words,* must import—*by becoming one of the chosen people, and conforming to their legal observances.*

40.] The words cited appear to be the concluding and inclusive summary of Peter's many exhortations, not only their general sense: just as if ver. 36 had been given as the representative of his whole speech above. **σώθητε** is improperly rendered in E. V. '*save yourselves:*' it is not (see Stier, R. A. i. 62) *σώζετε ἑαυτούς,* as in Luke xxiii. 35, 37, 39: **be saved,** Laſſet euch retten, is the true sense. **σκολιᾶς**—see reff. Peter alludes to ref. Deut.

41.] This *first baptism of regeneration* is important on many accounts in the history of the Christian Church. It presents us with two remarkable features: (1) It was conferred, *on the profession of repentance, and faith in Jesus as the Christ.* There was *no instruction in doctrine* as yet. The infancy of the Church in this respect corresponded to the infancy of the individual mind; the simplicity of faith came first,—the ripeness of knowledge followed. Neander well observes (Leit. u. Pflanz. p. 34) that among such a multitude, admitted by a confession which allowed of so wide an interpretation, were probably many persons who brought into the church the seeds of that Judaizing form of Christianity which afterwards proved so hostile to the true faith; while others, more deeply touched by the Holy Spirit, followed humbly the unfolding of that teaching by which He perfected the apostolic age in the doctrine of Christ. (2) Almost without doubt, this first baptism must have been administered, as that of the first Gentile con-

ἐκείνῃ [o]ψυχαὶ ὡσεὶ τρισχίλιαι. 42 [p]ἦσαν δὲ [q]προσκαρτε-
ροῦντες τῇ [r]διδαχῇ τῶν ἀποστόλων καὶ τῇ [s]κοινωνίᾳ, τῇ
[t]κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 [u]ἐγίνετο δὲ

o = ch. vii. 14. xxvii. 37. 1 Pet. iii. 20. Gen. xlvi. 15 al.
p constr., ver. 5 reff.
q ch. i. 14 reff. ii. 9. Lev. vi. 2.
r Matt. vii. 28. ch. v. 28. xiij. 12. Rom. vi. 17 al. Ps. lix. tit. only.
t Luke xxiv. 35 only †.
s = Gal.
u = but w. ἐπί, ch. v. 5 reff.

εκεινη bef τη ημερα D. ως ℵ¹.

42. for ησαν δε, και ησαν D Syr. ins εν bef τη διδ. A 98 vulg D-lat Syr. aft αποστ. add εν ιερουσαλημ D. rec ins και bef τη κλασει, with D²EPℵ³ 13 rel: om ABCD¹ℵ¹ p.

43. rec εγενετο (*corrn as more usual*), with EP rel sah Chr: txt Aℵ vulg syrr copt,

verts was (see ch. x. 47, and note), by *affusion or sprinkling, not by immersion.* The immersion of 3000 persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose.

42—47.] DESCRIPTION OF THE LIFE AND HABITS OF THE FIRST BELIEVERS. This description *anticipates;* embracing a period extending beyond the next chapter. This is plain from ver. 43: for the miracle related in the next chapter was evidently the first which attracted any public attention: vv. 44, 45, again, are taken up anew at the end of chap. iv., where we have a very similar description, evidently applying to the same period. 42.] **τῇ διδαχῇ τῶν ἀποστ.**, compare Matt. xxviii. 20. **τῇ κοινωνίᾳ**] **community**: the living together as one family, and having things in common. It is no objection to this meaning, that the fact is *repeated* below, in ver. 45: for so is the κλάσις τοῦ ἄρτου in ver. 46, and the προσκ. ταῖς προσευχ. The Vulg. interpretation of τῇ κοινωνίᾳ (καὶ) τῇ κλάσει τ. ἄρτ. by 'communicatione fractionis panis,' *per Hendiadyn,* is curious enough. If suggested by 1 Cor. x. 16, it should have been 'communicatione et fractione panis.' The adoption of the right reading renders this interpretation untenable. The supplying τῶν ἀποστ. after κοινωνίᾳ, as in E. V., is better than the last, but still I conceive bears no meaning defensible in construction. Very different is the κοινωνία τ. ἁγ. πνεύματος of 2 Cor. xiii. 13, because there the Holy Ghost is *imparted,* is that *of which* all partake, are κοινωνοί: whereas the κοιν. τῶν ἀποστ. must signify fellowship *with* the Apostles, or fellowship *with that Society* of which the Apostles were the chief; neither of which meanings I conceive κοιν. will bear.

The special sense in which κοινωνία occurs, Rom. xv. 26, could not be here meant, or the word would have been qualified in some way, τῇ κοιν. (τῇ) εἰς τοὺς πτωχούς, or the like. **τῇ κλάσει τ. ἄρτου**] This has been very variously explained. Chrysostom (in Act. Homil. vii. p. 57) says, τὸν ἄρτον μοι δοκεῖ λέγων, καὶ τὴν νηστείαν ἐνταῦθα σημαίνειν, καὶ τὸν σκληρὸν βίον· τροφῆς γάρ, οὐ τρυφῆς μετελάμβανον. And similarly Œcumenius, and of the moderns Bengel: 'fractione panis, id est, victu frugali, communi inter ipsos.' But on ver. 46 he recognizes a covert allusion to the Eucharist. The interpretation of ἡ κλ. τ. ἄρτ. as *the celebration of the Lord's supper* has been, both in ancient and modern times, the prevalent one. Chrysostom himself, in his 27th Hom. on 1 Cor., p. 422, interprets it, or at all events τῇ κοινωνίᾳ and it together, of the Holy Communion. And the Romanist interpreters have gone so far as to ground an argument on the passage for the administration *in one kind only.* But,—referring for a fuller discussion of the whole matter to the notes on 1 Cor. x. xi.,—barely to render ἡ κλάσις τοῦ ἄρτου the breaking of bread in the Eucharist, *as now understood,* would be to violate historical truth. The Holy Communion was at first, and for some time, till abuses put an end to the practice, *inseparably connected with the* ἀγάπαι, or *love-feasts,* of the Christians, and *unknown as a separate ordinance.* To these ἀγάπαι, accompanied as they were at this time by the celebration of the Lord's supper, the κλάσις τοῦ ἄρτου refers,—from the custom of the master of the feast breaking bread in asking a blessing; see ch. xxvii. 35, where the Eucharist is out of the question.

No stress must be laid, for any doctrinal purpose, upon the article before ἄρτου: the construction here requires it, and below, ver. 46, where not required by the construction, it is omitted. I need hardly add that the sense inferred by Kypke and Heinrichs from Isa. lviii. 7, διάθρυπτε πεινῶντι τὸν ἄρτον σου,—that of giving bread to the poor, is in the highest degree improbable here, and inconsistent with the Christian use of ἡ κλάσις τοῦ ἄρτου elsewhere. **ταῖς προσευχ.**] **The appointed times of prayer**: see ver. 46. But it need not altogether exclude *prayer among themselves* as well, provided we do not

πάσῃ [v] ψυχῇ φόβος, πολλά τε [w] τέρατα καὶ σημεῖα [x] διὰ τῶν ἀποστόλων ἐγίνετο. 44 πάντες δὲ οἱ πιστεύοντες ἦσαν [y] ἐπὶ τὸ αὐτὸ καὶ [z] εἶχον ἅπαντα [a] κοινά, 45 καὶ τὰ [b] κτήματα καὶ τὰς [c] ὑπάρξεις [d] ἐπίπρασκον καὶ [e] διεμέριζον αὐτὰ πᾶσιν [f] καθότι ἄν τις [g] χρείαν [g] εἶχεν, 46 [h] καθ' ἡμέραν

ABCDE Pℵ a b c f g h k l m o p 13

v = ch. iii. 23. Rom. ii. 9. xiii. 1. Gen. xvii. 14. w ch. vii. 36 reff. x = ch. iv. 16, 30 al. y ch. i. 15 reff. z = 1 Pet. ii. 12, 16. a = ch. iv. 32. Tit. i. 4. Jude 3 only (ch. x. 14 reff.)‡. Wisd. vii. 3. b ch. v. 1. Matt. xix. 22 ‖ Mk. only. Prov. xxxi. (xxix.) 16. c Heb. x. 34 only. 2 Chron. xxxv. 7 al. d ch. iv. 34 reff. e Luke xxii. 17. John xix. 24, from Ps. xxi. 18. f = ch. iv. 35 only. Exod. i. 12, 17. Thucyd. iv. 118 fin. see ver. 24 reff. g abs., Mark ii. 25. ch. iv. 35. 1 Cor. xii. 24. 1 John iii. 17. h Matt. xxvi. 55. ch. iii. 2. xvi. 5. Heb. vii. 27 al. Num. iv. 16.

εγεινετο BCD. for τε, δε Bℵ p copt: γαρ sah: om D¹-gr(ins D³) m. aft σημ. ins ου μικρα E 25. aft δια ins των χειρων E 40 syr æth. εγιν. bef δια τ. αποστ. AC Syr copt æth.—εγενετο c e: εγινοντο E l 25. 64.—aft αποστ. add εν ιερουσαλημ ACEℵ vulg Syr copt Thl-fin: of these ACℵ vulg copt further add φοβος τε ην μεγας επι παντας (*see ch* v. 5 al): om BDP rel.

44. ins και bef παντες δε ACℵ p. for δε, τε D. πιστευσαντες (*corrn*) Bℵ f Hʳ Orig Thl-fin. om ησαν and και B 57 Orig Salv. παντα D.

45. κ. οσοι κτηματα ειχον η υπαρξεις D.—om τα p. εμεριζον A. ins καθ ημεραν bef πασι D. for καθοτι, τοις D¹-gr(txt D⁶): καθως 13.

46. for καθ ημεραν, παντες D¹: καθ ημ. παντες τε D⁶.

assume any set times or forms of *Christian worship*, which certainly did not exist as yet. See notes on Rom. xiv. 5; Gal. iv. 10. **43.**] **πάσῃ ψυχῇ**, designating generally *the multitude*,—those who were not joined to the infant church. This is evident by the πάντες δὲ οἱ πιστεύοντες when the church is again the subject, ver. 44. **φόβος**, dread, reverential astonishment, at the effect produced by the outpouring of the Spirit. On the latter part of the verse see general remarks at the beginning of this section. **44.**] If it surprise us that so large a number should be continually assembled together (for such is certainly the sense, not 'fraterno amore conjunctos,' as Calvin)—we must remember that a large portion of the *three thousand* were persons who had come up to Jerusalem for the feast, and would by this time have returned to their homes. **εἶχον ἅπαντα κοινά**] **they had all things** (in) **common**, i.e. *no individual property, but one common stock*: see ch. iv. 32. That this was *literally the case* with the infant church at Jerusalem, is too plainly asserted in these passages to admit of a doubt. Some have supposed the expressions to indicate merely a partial community of goods: 'non omnia vendiderunt, sed partem bonorum, quæ sine magno incommodo carere poterant,' Wetstein; contrary to the express assertion of ch. iv. 32. In order, however, rightly to understand this *community*, we may remark: (1) *It is only found in the Church at Jerusalem.* No trace of its existence is discoverable any where else: on the contrary, St. Paul speaks of the rich and the poor, see 1 Tim. vi. 17; 1 Cor. xvi. 2: also St. James, ii. 1—5; iv. 13. And from the practice having at first prevailed at Jerusalem, we may perhaps explain the great and constant poverty of that church, Rom. xv. 25, 26; 1 Cor. xvi. 1—3: 2 Cor. viii. ix.: also ch. xi. 30; xxiv. 17. The non-establishment of this *community* elsewhere may have arisen from the inconveniences which were found to attend it in Jerusalem: see ch. vi. 1. (2) This community of goods was not, even in Jerusalem, enforced by *rule*, as is evident from ch. v. 4, but, originating in free-will, became perhaps an understood custom, still however in the power of any individual not to comply with. (3) It was not (as Grotius and Heinrichs thought) *borrowed from the Essenes* (see Jos. B. J. ii. 8. 3), with whom the Apostles, who certainly must have sanctioned this community, do not appear historically to have had any connexion. But (4) it is much more probable that it arose from a *continuation*, and application to the now increased number of disciples, *of the community in which our Lord and His Apostles had lived* (see John xii. 6; xiii. 29) *before*. (The substance of this note is derived from Meyer, in loc.) The practice probably did not long continue even at Jerusalem: see Rom. xv. 26, note.

45.] **κτήματα**, *landed property*, ch. v. 1—see reff.: ὑπάρξεις, any other possession; *moveables*, as distinguished from land. **αὐτά**, **their price**; see a similar construction Matt. xxvi. 9; and Winer, edn. 6, § 22. 3. 4. **καθότι ἂν . . .**] The ἄν with imperf. indic. in this connexion implies 'accidisse aliquid non certo quodam tempore,

τε [i] προσκαρτεροῦντες [i] ὁμοθυμαδὸν ἐν τῷ ἱερῷ, [k] κλῶντές τε [l] κατ' οἶκον ἄρτον, [m] μετελάμβανον [n] τροφῆς ἐν [o] ἀγαλλιάσει καὶ [p] ἀφελότητι καρδίας, 47 [q] αἰνοῦντες τὸν θεὸν καὶ ἔχοντες [r] χάριν [s] πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος [t] προσετίθει τοὺς [u] σωζομένους [v] καθ' ἡμέραν [w] ἐπὶ τὸ αὐτό.

III. [1] Πέτρος δὲ καὶ Ἰωάννης [x] ἀνέβαινον εἰς τὸ ἱερὸν

i ch. i. 14 (reff.) k Matt. xiv. 19. ch. xx. 7, 11. xxvii. 35. 1 Cor. x. 16. xi. 24. Jer. xvi. 7. l ch. v. 42. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. see ch. viii. 3. xx. 20. m constr., ch. (xxiv. 25.) xxvii. 33,

34. 2 Tim. ii. 6. Heb. vi. 7. xii. 10 only†. Wisd. xviii. 9. n ch. ix. 19 reff. o Luke i. 14, 44. Heb. i. 9 (from Ps. xliv. 7). Jude 24 only. LXX, Psalms only. p here only †.
q ch. iii. 8, 9. Luke ii. 13. Luke only, exc. Rom. xv. 11. Rev. xix. 5. Ps. cl. 1. r = Luke ii. 52. ch. vii. 10. Prov. iii. 4. s = Rom. v. 1 reff. t ver. 41†. u 1 Cor. xv. 2 reff.
v ver. 46. w = ch. i. 15 reff. x Luke xviii. 10. John vii. 14. Isa. ii. 3.

προσεκαρτερουν D. εν τω ιερω bef ομοθ. C: om ομοθ. D 3. 103. και κατ οικους αν (om αν D-corr) επι το αυτο κλωντες τε αρτον D.

47. for λαον, κοσμον D. rec aft καθ ημεραν ins τη εκκλησια (*explanatory gloss: see note*), with EP 13 rel syrr Chr Thdrt Thl, aft επι το αυτο D (D k 19. 40 syrr prefix εν): om ABCℵ vulg copt æth arm Cyr.

CHAP. III. 1. rec δε bef πετρος, with EP rel 36 syr Chr Thl:—επι το αυτο is omd at end of ch. ii. and insd aft ανεβαινον in Syr: D ends ch. ii. with εκκλησια, but begins ch. iii. εν δε ταις ημεραις ταυταις πετρος και: txt ABCDℵ m² p vulg coptt æth arm Cyr

sed quotiescunque occasio ita ferret,' Herm: ad Viger., p. 818. See ch. iv. 35; Mark vi. 56; xi. 24; Soph. Philoct. 290 ff.; Aristoph. Lys. 510 ff. 46.] **καθ' ἡμ. . . . ἐν τῷ ἱερῷ**—see Luke xxiv. 53. The words need not mean, though they *may* mean, that they were assembled in Solomon's porch, as in ch. v. 12—but most probably, that they regularly kept the hours of prayer, ch. iii. 1. **κατ' οἶκον**] *domi*, 'privatim' (Beng.), as contrasted with *ἐν τῷ ἱερῷ*. So also Wolf, Scal., Heinr., Olsh., Meyer, De Wette:—not, *domatim*, 'from house to house,' as Erasm., Salmasius, Kuinoel, al.:—the words *may* bear that meaning (see Luke viii. 1), but we have no trace of such a practice, of holding the *ἀγάπαι* successively at different houses. The *κλάσις τ. ἄρτου* took place at their *house of meeting*, wherever that was: cf. ch. xii. 12; and see ver. 42 note. **μετ. τροφ.**] **they partake of food**:—see reff.;—viz. in these agapæ or breakings of bread. **ἀφελότητι**] In good Greek, *ἀφέλεια*: the adj. *ἀφελής* (see Palm and Rost) originally implying "free from stones or rocks" (*ἀ, φελεύς*, stony or rocky land), and thus *simple, even, pure*. 47.] **αἰνοῦντες τ. θ.** does not seem only to refer to *giving thanks at their partaking of food*, but to their general manner of conversation, including the recurrence of special ejaculations and songs of praise by the influence of the Spirit. **τοὺς σωζομένους**] **those who were in the way of salvation**: compare *σώθητε*, ver. 40: **those who were being saved.** Nothing is implied by this word, to answer one way or the other the question, whether all these *were finally saved*. It is only asserted, that they were *in the way of salvation* when they were added to the Christian assembly. Doubtless, some of them might have been of the class alluded to Heb. x. 26—29: at least there is nothing in this word to preclude it. Correct criticism, as well as external evidence, requires that the words *ἐν τῇ ἐκκλησίᾳ* or *τῇ ἐκκλησίᾳ* should be rejected, as having been an explanatory gloss, ('est hæc Chrysostomi, ut videtur, glossa, per Syrum et alios propagata;' Bengel,) and *ἐπὶ τὸ αὐτό* brought back to its place and the meaning which it bears in this passage (see ver. 44), viz. **together**, in the sense of making up *one sum*, one body assembled in one place. Meyer attributes the separation of *ἐπὶ τὸ αὐτό* from *Πέτρος* to an ecclesiastical portion having begun *ἐν ταῖς ἡμέραις ταύταις* Π. κ. Ἰω. as D. De Wette asks, *why should those words have been inserted* at the beginning of a portion? Perhaps in accordance with a not uncommon practice of opening an ecclesiastical lection with such a phrase. Or possibly, I might suggest, as a *mistaken interpretation* of *ἐπὶ τὸ αὐτό*, which was not understood. Then when *ἐπ. τ. αὐ.* became joined to *Πέτρος, τῇ ἐκκλ.* would naturally be supplied after *προσετίθει*.

CHAP. III. 1—10.] HEALING OF A LAME MAN BY PETER AT THE GATE OF THE TEMPLE. 1.] **ἀνέβαινον**, were going up.

y = Mark xv. 1. Luke x. 35. ch. iv. 5. Esth. v. 8 F not A[appy]. z ch. xiv. 8 reff. a = ch. ii. 30 reff. b = ch. xxi. 35 (Rom. xi. 18 reff.). c ch. ii. 46 reff. d ver. 10. Matt. xxiii. 27. Rom. x. 15 only. 3 Kings i. 6. e constr., 1 Cor. x. 13 reff. i. 21 al. i constr., see ch. xvi. 39 reff.

y ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. 2 καί τις ABCDE
ἀνὴρ χωλὸς z ἐκ κοιλίας μητρὸς αὐτοῦ a ὑπάρχων b ἐβα- fghkl
στάζετο, ὃν ἐτίθουν c καθ' ἡμέραν πρὸς τὴν θύραν τοῦ mopl3
ἱεροῦ τὴν λεγομένην d ὡραίαν, e τοῦ αἰτεῖν f ἐλεημοσύνην
παρὰ τῶν g εἰσπορευομένων εἰς τὸ ἱερόν· 3 ὃς ἰδὼν
Πέτρον καὶ Ἰωάννην μέλλοντας h εἰσιέναι εἰς τὸ ἱερὸν
i ἠρώτα f ἐλεημοσύνην λαβεῖν. 4 k ἀτενίσας δὲ Πέτρος k εἰς

f = Luke xi. 41. xii. 43. ch. ix. 36 al. Luke only, exc. Matt. vi. 2, &c. Tobit xii. 9. g Mark h ch. xxi. 18, 26. Heb. ix. 6 only. Exod. xxviii. 23, 31 (29, 35). 1 Kings xvi. 6. 2 Macc. iii. 14 only. k ch. i. 10 reff.

Euthal(appy). aft ιερον ins το δειλειον *ad vesperum* D. for της προσ. τ. εν., ενατη τη προσευχη D^1: την ενατην της προσευχης D^3(and lat) arm. rec ενναταν, with p rel: νεατην B(Bch): txt A B(Mai Tischdf) CDEPℵ a b^2 g h l m.

2. ins ιδου bef τις D^1 d Syr. om υπαρχων D Syr arm Lucif: *constitutus* E-lat. the το in εβασταζετο is superadded, but by B^1(not as Tischdf). for θυρ., πυλην (*see ver* 10: *cf Eng Version*) E b o Bas-sel. παρ αυτων εισπορ. αυτων D^1.

3. for ος ιδων, ουτος ατενισας τοις οφθαλμοις αυτου και ιδων D. for εισιεναι, ειναι D^1-gr(txt D^3). aft ηρ. ins αυτους D coptt. om λαβειν DP rel H^r Thl Lucif: *ut darent* Syr sah æth: ins ABCEℵ b o p 13 copt. aft λαβ. ins παρ' αυτων E.

4. εμβλεψας δε ο π. D. for 1st εις, προς ℵ. συν ιωαννην κ. ειπεν D^1.

τὴν ἐνάτην] See ch. x. 3, 30. **τὴν ὥραν τῆς πρ.** generic;—**τὴν ἐν.**, specific. There were three hours of prayer; those of the morning and evening sacrifice, i. e. the *third* and *ninth* hours, and *noon*. See Lightfoot and Wetst. in loc. **2.] ἐβαστ., was being carried.** They took him at the hours of prayer, and carried him back between times. **τὴν θύραν . . τ. λ. ὡραίαν**] The arrangement of the gates of the Temple is, from the notices which we now possess, very uncertain. Three entrances have been fixed on for the θύρα ὡραία: (1) The gate mentioned Jos. B. J. v. 5. 3: τῶν δὲ πυλῶν αἱ μὲν ἐννέα χρυσῷ καὶ ἀργύρῳ κεκαλυμμέναι πανταχόθεν ἦσαν, ὁμοίως τε παραστάδες καὶ τὰ ὑπέρθυρα. μία δὲ ἡ ἔξωθεν τοῦ νεὼ Κορινθίου χαλκοῦ, πολὺ τῇ τιμῇ τὰς καταργύρους καὶ τὰς περιχρύσους ὑπεράγουσα. This gate was also called *Nicanor's gate* (see the Rabbinical citations in Wetstein),—and lay on the eastern side of the Temple, towards the valley of Kedron. Jos. mentions it again, as ἡ ἀνατολικὴ πύλη τοῦ ἐνδοτέρου, χαλκῆ οὖσα, and gives a remarkable account of its size and weight: adding, that when, before the siege, it was discovered supernaturally opened in the night, τοῦτο τοῖς ἰδιώταις κάλλιστον ἐδόκει τέρας· ἀνοῖξαι γὰρ τὸν θεὸν αὐτοῖς τὴν τῶν ἀγαθῶν πύλην. But some find a difficulty in this. The lame man, they say, would not be likely to have been admitted so far into the Temple (but see Wetst. as above, where it appears that lepers used to stand at Nicanor's gate): and besides, he would have taken up his station naturally at an *outer* gate, where he might ask alms of *all* who entered. These conditions suit better (2) the gate *Susan*; as does also the circumstance mentioned ver. 11, that the people ran together to *Solomon's porch*; for this gate was on the east side of the court of the Gentiles, and close to Solomon's porch. Only the name ὡραία cannot be derived from the town Susan (from which the gate was named, having a picture of the town over it), that word signifying 'a lily;' the town being named, it is true, διὰ τὴν ὡραιότητα τοῦ τόπου (Athen. xii. 1, p. 573): but the derivation being too far-fetched to be at all probable. Another suitable circumstance was, that by this gate the market was held for sheep and cattle and other offerings, and therefore a greater crowd would be attracted. (3) Others again (Lightf. favours this) attempt to derive ὡραία from חֵלֶד, 'tempus,' and refer the epithet to two gates opening towards the city on the western side. But it is very unlikely that Luke should have used ὥρ. in so unusual a meaning:—not to say (see Lightf. Descr. Templi) that the meaning of חֵלֶד itself is very doubtful. So that the matter must remain in uncertainty. **3.] ἠρώτα . . . . . λαβεῖν**,—so Soph. Aj. 836, αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαβεῖν, and Aristoph. Plut. 240, αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον. **ἐλεημ.**, as in ref. Matt. The Jewish forms of asking alms are given in Vajicra Rabb. f. 20. 3. 4 (cited by Meyer), —'Merere in me:' 'In me benefac tibi,' and the like. **4. βλέψον εἰς ἡμᾶς**] Calvin's note is important: 'Non ita lo-

αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν [1]Βλέψον [1]εἰς ἡμᾶς. 5 ὁ δὲ [1]Matt. xxii. 16 ‖ Mk. Luke ix. 62. John xiii. 22. Sir. xl. 29.
[m]ἐπεῖχεν αὐτοῖς [n]προσδοκῶν τι παρ' αὐτῶν [o]λαβεῖν. [m] = 1 Tim. iv. 16. Luke xiv. 7 (ch. xix. 22. Phil. ii. 6) only. L. P. Job xxx. 26 B[N](w. ἐν, A). Sir. xxxi. (xxxiv.) 2.
6 εἶπεν δὲ Πέτρος Ἀργύριον καὶ χρυσίον οὐχ [p]ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ
χριστοῦ τοῦ Ναζωραίου [ἔγειραι καὶ] περιπάτει. 7 καὶ
[q]πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν· [r]παρα-
χρῆμα δὲ [s]ἐστερεώθησαν αἱ [t]βάσεις αὐτοῦ καὶ τὰ [u]σφυρά, [n] constr., ch. xxviii. 6 only. 2 Macc. xii. 44. absol., Matt. xxiv. 50 al.
d και εξαλ- λομ.... ABCDE P𝔑 a b c d f g h k l m o p 13
8 καὶ [v]ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν
αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν καὶ [w]ἀλλόμενος καὶ ὁ = ch. ii. 33

reff. p ch. iv. 37. xxviii. 7. 2 Pet. i. 8. Sir. xx. 16. q = here only. (ch. xii. 4 reff.)
r Luke i. 64 al9. ch. v. 10 al4. Luke only, exc. Matt. xxi. 19, 20. Num. vi. 9 al. s = ver. 16 only. Ps. xxxii. 6. lxxiv. 3: met., ch. xvi. 5 only. 1 Kings ii. 1. t here only. Exod. xxvi. 19, &c.
u here only ϯ. v here only. Joel ii. 5. w John iv. 14. ch. xiv. 10 only. Isa. xxxv. 6.

for βλεψον, ατενεισον (sic) D.

5. for επειχεν, ατενεισας D-gr. λαβ. bef παρ αυτ. DE vulg Lucif.—λαβ. bef τι E.—αυτου C.

6. πετρ. δε ειπ. AC vulg coptt: txt B D(*o πετρ.*)EP𝔑 syrr æth Chr Thl Lucif. ουκ C𝔑. rec ins εγειραι και (*addn from such passages as Luke* v. 23, vi. 8 *al?*), with C rel 36; εγειρε και AEP m p Thl$_2$: αναστα Epiph: om BD𝔑 sah. (*The authorities being divided, εγειρε and -ραι being no real variation, I have left it as doubtful.*)

7. πιασασας (sic) P. rec om 2nd αυτον, with DEP rel Chr$_2$ Thl-txt: ins ABC𝔑 p 36 vulg Syr coptt æth arm Eus Bas Chr Thdrt Bas-sel Cypr Lucif. και παραχρ. εσταθη και εστ. D. rec αυτου bef αι βασεις, with EP rel: txt ABCD𝔑 p. και στα σφυδρα (sic: but δ erased) 𝔑, B[1] also has σφυδρα (Tischdf).

8. aft περιεπ. ins χαιρων E; χαιρομενος D. περιπ. bef ε. το ιερ. k 13. om last και (*see note*) A sah Lucif: ins BCEP𝔑 rel Ireu-int.—om περιπ. κ. αλλ. κ. D æth.

quitur Petrus quin de consilio Dei certus sit: et certe his verbis singulare aliquod et insolitum beneficium sperare jubet. Quæri tamen potest, an facultatem habuerint edendi miracula quoties liberet. Respondeo, sic ministros fuisse divinæ virtutis, ut nihil suo arbitrio vel proprio motu tentarint, sed Dominus per ipsos egerit quum ita expedire noverat. Hinc factum est ut unum sanarint, non autem promiscue omnes. Ergo, quemadmodum in aliis rebus ducem et directorem habebant Dei Spiritum, ita etiam in hac parte. Ideo priusquam claudum surgere jubeat Petrus, conjecit in eum et defixit oculos. Talis intuitus non carebat peculiari Spiritus motu. Hinc fit ut tam secure de miraculo pronuntiet. Porro, excitare hoc verbo claudum voluit ad recipiendam Dei gratiam: ille tamen nihil quam eleemosynam exspectat.' 5. **ἐπεῖχεν**] not *τοὺς ὀφθαλμούς* (as Bos and Kuinoel), which is *implied*:—but (see reff.) *τὸν νοῦν*, **fixed his attention on them.**

6.] 'Non dubium est, quin etiam iis qui non erant de communitate fidelium, datæ fuerint eleemosynæ: sed Petrus tum vel nil habebat secum, in via ad templum, vel non tantum dare poterat quantum ad sublevandum pauperem opus esset. Vide abstinentiam Apostoli in tanta administratione, cf. ii. 45, coll. iv. 35.' Bengel. But perhaps it is more simple to conclude that Peter spoke here of *his own station and means* in life—'I am no rich man, nor have I silver or gold to give thee.' **ἐν τῷ ὀνόμ.**] There is no ellipsis (as Heinr. and Kuinoel) of *λέγω σοι*, which weakens the force of the sentence: the name of Jesus is that in which, *by the power of which*, the "rise up and walk" is to be accomplished.

7. **πιάσας . . . . ἤγειρεν**] *οὕτω καὶ ὁ χριστὸς ἐποίησε· πολλάκις λόγῳ ἐθεράπευσε, πολλάκις ἔργῳ, πολλάκις καὶ τὴν χεῖρα προήγαγεν, ὅπου ἦσαν ἀσθενέστεροι κατὰ τὴν πίστιν· ἵνα μὴ δόξῃ ἀπὸ ταυτομάτου γενέσθαι.* Chrys. in Act. Hom. viii. p. 63. See Mark ix. 27. **βάσεις** are the **soles** of the feet,—**σφυρά**, the **ankles**. Luke, the physician, had made himself acquainted with the peculiar kind of weakness, and described it accordingly.

8.] **ἐξαλλ.** describes his first joyous liberation from his weakness: as soon as he felt himself strengthened, he leapt up, for joy. No suppositions need be made, such as *πειράζων ἴσως ἑαυτόν* (Chrys.): or that it was from ignorance how to walk (Bloomf.). His joy is quite sufficient to explain the gesture, and it is better to leave the narrative in its simplicity. If *καί* before *αἰνῶν* is omitted (see digest), the present participle has its ratiocinative

x ch. ii. 47 reff. y constr., 1 Cor. xiv. 37 reff. z — 2 Cor. viii. 19 reff. see Matt. xix. 8. a vv. 2, 3. b ch. v. 9. Matt. xxiv. 23 ||. John v. 2. c ver. 2. d = Luke iv. 28. v. 26. ch. v. 17. xiii. 45. Gen. vi. 11, 13. e Luke iv. 36. v. 9 only. Cant. iii. 8 (-βεῖν, Mark i. 27). f — Mark v. 42. Luke xvi. 8. Luke v. 26 (ch. x. 10 reff.) only. Deut. xxviii. 28.

x αἰνῶν τὸν θεόν. 9 καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπα- ABCDE PNabc τοῦντα καὶ x αἰνοῦντα τὸν θεόν· 10 y ἐπεγίνωσκον δὲ αὐτὸν d f g h k l m o p 13 ὅτι οὗτος ἦν ὁ z πρὸς τὴν a ἐλεημοσύνην καθήμενος b ἐπὶ τῇ c ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ d ἐπλήσθησαν e θάμβους καὶ f ἐκστάσεως g ἐπὶ τῷ h συμβεβηκότι αὐτῷ. 11 i κρατοῦν- τος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, k συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς b ἐπὶ τῇ l στοᾷ τῇ καλουμένῃ Σολο- μῶντος m ἔκθαμβοι. 12 ἰδὼν δὲ ὁ Πέτρος n ἀπεκρίνατο πρὸς τὸν λαόν Ἄνδρες Ἰσραηλῖται, τί o θαυμάζετε c ἐπὶ τούτῳ, ἢ ἡμῖν τί p ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ q εὐσεβείᾳ r πεποιηκόσιν s τοῦ περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραὰμ

g Rom. vi. 21 reff. h Mark x. 32. Luke xxiv. 14. ch. xx. 19. xxi. 35. 1 Cor. x. 11. 1 Pet. iv. 12. 2 Pet. ii. 22 only. Gen. xlii. 4. i = Jud. xvi. 26 B. see Matt. ix. 25 al. k = Mark vi. 33 only. Judith vi. 16. met., 1 Pet. iv. 4 only. Ps. xlix. 18. l John v. 2. x. 23. ch. v. 12 only. Ezek. xlii. 3. m here only +. objectively, Dan. vii. 7 Theod. (-βεῖσθαι, Mark ix. 5.) plur., ch. v. 16. n = ch. v. 8 reff, o Luke iv. 22. xx. 26 al. Isa. lii. 15. p w. dat., Luke iv. 20. xxii. 56. ch. x. 4. xiv. 9. xxiii. 1 only. Job vii. 8 F[ἀτενοι (ℵ) A] (Esdr. vi. 28) only. with εἰς, ch. i. 10 reff. q here only, exc. past. epp. (1 Tim. ii. 2 al) & 2 Pet. (i. 3 al.) Isa. xi. 2. Wisd. x. 12. r = Mark i. 17. vii. 37 al. s constr., ch. vii. 19. xv. 20. xxvii. 1 al. Josh. xxii. 26. 3 Kings xiii. 16 B. Winer, edn. 6, § 44. 4.

9. rec *αυτον* bef *πας ο λ.*, with EP rel Chr Lucif: txt ABCDℵ p vulg (sah). for *θεον, κυριον* C.

10. rec (for *δε*) *τε*, with D E-gr P rel syrr æth Thl Lucif: txt ABCℵ p vulg E-lat copt Bas-sel. om *αυτον* ℵ¹(written above the line by ℵ-corr¹). for *ουτος, αυτος* (*corrn as more usual*) ACℵ g p 36 vulg æth Bas-sel Lucif: txt BDEP rel Chr Thl. *καθεζομενος* D. *την ωραιαν πυλην* ℵ¹(ℵ³ correcting *τη ωραια* but not *πυλην*). for *συμβ., γεγενημενω* D.

11. for ver, *εκπορευομενου δε του πετρου και ιωανου συνεξεπορευετο κρατων αυτους· οι δε θαμβηθεντες εστησαν εν τη στ. η (τη* D³) *κ. σ. εκθ.* D. for *δε, τε* A Syr. rec for *αυτου, του ιαθεντος χωλου* (*beginning of an ecclesiastical lection*), with P rel Thl: txt ABCDEℵ c p 36 syrr copt æth arm. om *τον* [bef *πετρ.*] c.—ins *τον* bef *ιωαν.* ABℵ m p Chr. rec *προς αυτους* bef *πας ο λαος*, with EP rel Syr copt: txt ABCℵ p vulg Syr sah æth arm.

12. *αποκριθεις δε ο πετρ. ειπεν πρ. αυτους* D. rec om *ο*, with EP rel Thl: ins ABCDℵ k o p 13 Chr. for 1st *ἡ*, *ει* (*itacism*) ℵ. *ως ημων τη ιδια δυν. η ευσ. τουτο πεποιηκοτων τουτο* (*του* D-corr) *περιπ. αυτ.* D. *τουτον* E vulg Iren-int Cass.

force, alleging the cause of the walking and leaping: and would best be rendered in English, **in his praising of God.**

11—26.] THE DISCOURSE OF PETER THEREUPON. **11. κρατοῦντος**] *holding*, physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in the crowd, but might testify to all, *who* his benefactors were. **στοᾷ τῇ κ. Σολομ.**] See John x. 23, note. **12. ἀπεκρίνατο**] viz. to their expressions of astonishment implied in **ἔκθαμβοι.** See Matt. xi. 25. **ἀπεκρίνατο** never signifies '*made an address*,' as Bloomf.; but always 'answered:' cf. ch. v. 8, note. This second discourse of Peter may be thus divided: *This is no work of ours, but of God, for the glorifying of Jesus*, vv. 12, 13:—*whom ye denied and killed, but God hath raised up*, vv. 13—15:—*through whose name this man is made whole*, ver. 16:—*ye did it in ignorance, but God thereby fulfilled His counsel*, vv. 17, 18. *Exhortation to repent, that ye may be forgiven, and saved by this Jesus Christ at His coming*, vv. 19—21: *whose times have been the subject of prophecy from the first*, ver. 21. *Citations to prove this*, vv. 22—24: *its immediate application to the hearers, as Jews*, vv. 25, 26. There the discourse seems to be broken off, as ch. iv. 1 relates. **ἐπὶ τούτῳ**] not, *at this* (event): but **at this man**, compare *αὐτόν*, below, which would not be used at the *first* mention of one *then present*. Their error was not the *wonder* itself,—though even that would shew ignorance and weakness of faith, for it was truly no wonderful thing that had happened, viewed by a believer in Jesus,—but their wondering *at the Apostles*, as if they had done it by their own power. 'Ergo,' says Calvin, 'hoc est perperam obstupescere, quum in hominibus mentes nostræ subsistunt.' **δυνάμει, power**,—such as *magical craft*, or any other supposed means of working miracles: **εὐσεβείᾳ, meritorious efficacy with God**, so

καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν [t]πατέρων [t]ἡμῶν, ἐδόξασεν τὸν [u]παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς [v]μὲν [w]παρεδώκατε, καὶ [x]ἠρνήσασθε [αὐτὸν] [y]κατὰ πρόσωπον Πιλάτου, [z]κρίναντος ἐκείνου [a]ἀπολύειν. 14 ὑμεῖς δὲ [b]τὸν ἅγιον καὶ [c]δίκαιον [x]ἠρνήσασθε, καὶ [d]ᾐτήσασθε [e]ἄνδρα [f]φονέα [g]χαρισθῆναι ὑμῖν, 15 τὸν δὲ [h]ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε· ὃν ὁ θεὸς [i]ἤγειρεν ἐκ [i]νεκρῶν, οὗ ἡμεῖς [j]μάρτυρές ἐσμεν. 16 καὶ [k]ἐπὶ τῇ [l]πίστει τοῦ

t ch. v. 30 reff. u = ver. 26 reff. v μέν solitarium. Rom. vii. 12 reff. w = Matt. xxvii. 18 ‖ Mk. Jer. xxxiii. (xxvi.) 24. x = ch. vii. 35 reff. y = 2 Cor. x. 1 reff. z constr., ch. xv. 19 reff. a ch. xxvi. 32 reff.

b = John vi. 69. 1 John ii. 20. 28. 3 Kings xix. 4. e Luke xxiv. 19. Judg. vi. 8. h ch. v. 31. Heb. ii. 10. xii. 2 only. 1 Macc. ix. 61. x. 47. k = Luke v. 5. Phil. iii. 9 al. Job xxix. 22. c abs., ch. vii. 52 reff. f ch. vii. 52 reff. i 1 Cor. xv. 12 reff. l constr., Rom. iii. 22 reff. d constr., Luke xxiii. 23. ch. xiii. g = 1 Cor. ii. 12 reff. j ch. i. 8 reff.

13. ins θεος bef ισαακ and bef ιακ. AD vulg copt æth Iren-int, ins ο θεος CN Chr Thl-fin (*corrns to suit LXX Exod* iii. 6, *and Matt* xxii. 32 ‖) : om BEP rel syrr sah Thdot-ancyr Thl-sif. for των, τω ℵ. for παιδα, πατερα ℵ¹(corrected by ℵ⁵[12th cent]). aft ιησ. ins χρ. D æth-pl. ημεις D. rec om μεν (*erased because no correspondg* δε *follows*), with D m : ins ABCEPN rel 36 vulg Chr Thl Iren-int Jer. aft παρεδ. add εις κρισιν D syr-mg Iren-int; εις κριτηριον E. απηρνησασθαι D. om αυτον (*as needless*) ABCN p 36 vulg copt arm Did Iren-int Jer : ins DEP rel syr sah Chr. πειλατου του κρεινοντος εκεινου απολυειν αυτον θελοντος D; *cum judicasset ille dismittĕre eum voluit* D-lat (*a curious instance of combination of readings*); του, θελοντος, and *voluit* are marked for erasure. κρινοντος C 13. απολλυειν ℵ.

14. δικαιον εβαρυνατε και ητησατε D : so for ηρνησ., *aggravastis* Iren-int. ins μαλλον bef ητησασθε E. aft ητησ. syr-mg. ins ζην και bef χαρισθηναι νμ. E Aug.

15. νμεις D¹(txt D²).

16. om επι BN¹ p : εν 119 vulg D-lat E-lat copt æth Iren-int.

as to have obtained this from Him *on our own account*. The distinction is important:—'*holiness*,' of the E. V., is not expressive of εὐσεβ., which bears in it the idea of *operative, cultive* piety, rather than of *inherent character*. **13. ὁ θ. Ἀβρ. κ.τ.λ.**] 'Appellatio frequens in Actis, præ cæteris libris N. T., et illi periodo temporum conveniens.' Bengel. ὅρα πῶς αὐτὸν (τὸν θεὸν) εἰσωθεῖ συνεχῶς εἰς τοὺς προγόνους· ἵνα μὴ δόξῃ καινόν τι εἰσάγειν δόγμα· καὶ ἐκεῖ (ch. ii.) τοῦ πατριάρχου Δαβὶδ ἐμνημόνευσε, καὶ ἐνταῦθα τῶν περὶ τοῦ Ἀβραὰμ . . . (Chrys.). **ἐδόξασεν**] not, as E. V., '*hath glorified*,' implying, by *thus honouring His Name:* it is the historic aor., **glorified**, viz. by His exaltation through death—see John xii. 23; xvii. 10. **παῖδα**] not '*Son*,' but **Servant**: *servant*, however, in that distinct and Messianic sense which the same expression bears in Isa. xl.—lxvi. in the LXX. **υἱός** is the word always used to designate Jesus as the SON of God. The above meaning is adopted by all the best modern Commentators, Pisc., Bengel, Olsh., Meyer, De W., Stier, some of whom refer to a paper of Nitzsch's in the Stud. u. Krit. for 1828, Heft 2, p. 331 ff. Olsh. says, 'After N.'s remarks on the subject, no one hereafter can suppose this expression equivalent to υἱὸς τ. θ.' "In the next age," says Wordsw., "the term παῖς θεοῦ was applied to Christ as a *Son*. See Polycarp, Mart. § 14, p. 1040 (Migne); and S. Hippolyt. Philosoph. x. 33 (in Migne's Origen, tom. vi. p. 540), and contra Noëtum, § 5, 7, 11, pp. 809 ff. (Migne), and the note of Fabricius, ii. p. 10." **κατὰ πρόσωπον** Π. as E.V., '*in the presence of P.*,' or better perhaps, **to the face of Pilate**. The expression is no Hebraism. Polybius often uses it. κατὰ πρόσωπον λεγομένων τῶν λόγων, xxv. 5, 2: κ. πρ. ἁπάντων τοῖς πολεμίοις, xvii. 3, 3, &c. See Schweigh., Lexicon Polybianum. **κρίναντος ἐκ. ἀπολ.**, see Luke xxiii. 20; John xix. 4, 12. **14. ἅγιον κ. δίκαιον**] not only in the higher and divine sense present to Peter's mind, but also by Pilate's *own verdict*, and the testimony of the Jews' consciences. The sentence is full of antitheses; ἅγιον κ. δίκ. contrasts with the *moral impurity* of ἄνδρα φονέα,—ἀρχηγ. τ. ζωῆς, with the *destruction of life* implied in φονέα,—while ἀπεκτείνατε again stands in remarkable opposition to ἀρχ. τ. ζ. This last title given to our Lord implies (as Vulg.) 'Auctorem vitæ:' see reff.; so ἀρχηγὸν κ. καθηγεμόνα τῆς ὅλης ἐπιβολῆς Ἄρατον, Polyb. ii. 40. 2: ὅπερ (scil. want of occupation in mercenary soldiers) σχεδόν, ὡς εἰπεῖν, ἀρχηγὸν κ. μόνον αἴτιον γίνεται στάσεως, i. 66. 10 al.

m ver. 7 reff. n 1 Pet. i. 21. o = here only. χρόνος μάθησιν δίδωσι, Eurip. Suppl. 419. p here only. Isa.i.6 Ed-vat. F (not ABℵ) only. (ρος, 1 Thess. v. 23. James i. 4.) q = Matt. xxvii. 24. t ch. vii. 52 only †.

1 ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε [m]ἐστερέ- ABCDE
[n]ωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ [n]δι' αὐτοῦ [o]ἔδω- PN abc
κεν αὐτῷ τὴν [p]ὁλοκληρίαν ταύτην [q]ἀπέναντι πάντων d f g h k
ὑμῶν. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι [r]κατὰ [s]ἄγνοιαν l m o p
ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· 18 ὁ δὲ θεὸς ἃ
[t]προκατήγγειλεν διὰ [u]στόματος πάντων τῶν προφητῶν

r = Matt. xix. 3. Rom. x. 2. Phil. ii. 3. iv. 11. s ch. xvii. 30 reff. u ch. i. 16 reff.

om ον D¹-gr(ins D³). aft οιδατε ins οτι D¹-gr.

17. ins ανδρες bef αδελφοι DE. επισταμεθα οτι υμεις μεν D. aft επραξ. add πονηρον D¹, το πονηρον D³ 34 syr-mg Iren-int Ambrst.

18. for α, ο D-gr: *qui* bodl demid hal Vig.

It is *possible*, that the words ἀρχ. τ. ζ. may contain an allusion to the great miracle which was the immediate cause of the enmity of their rulers to Jesus. But of course Peter had a higher view in the title than *merely* this. **16.**] **ἐπὶ τ. πίστει . . .**— The E. V. is right; **through**, or better, **on account of faith in His name.** The meaning, *for the sake of* (i.e. of awakening, in you, and in the lame man himself) *faith in his name* (Rosenm., Heinrichs, Olsh., Stier), though grammatically justified, seems against the connexion with the μάρτυρές ἐσμεν just before. It is evident to my mind that the πίστις τοῦ ὀν. αὐτ. is the faith of these μάρτυρες. **His name** (the efficient cause), **by means of**, or on account of (our) **faith in His name** (the medium operandi), &c. **ἐστερ.** and **ἔδωκ.** again are historic aorists,—**confirmed** and **gave**; better than '*hath confirmed*' and '*hath given*.' **κ. ἡ πίστις ἡ δι' αὐτοῦ** —**and that faith which is wrought by Him**—not 'faith in Him;' which is an inadmissible rendering. Peter's own words (ref. 1 Pet.) are remarkably parallel with, and the best interpreters of, this expression: ὑμᾶς τοὺς δι' αὐτοῦ πιστοὺς εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν. Some of the Commentators are anxious to bring in *the faith of the lame man himself* in this verse. Certainly it is according to analogy to suppose that *he had such faith*, from and after the words of Peter:—but, as certainly, there is *no allusion to it in this verse*, and the thread of Peter's discourse would be broken by any such. It is the firm belief in His name *on the part of us His witnesses*, of which he is here speaking, as the medium whereby His name (= the Power of the great dignity to which He has been exalted, the ἀρχηγία τῆς ζωῆς) had in this case worked. **17.**] **νῦν**, introducing a new consideration: see 2 Thess. ii. 6. Here it softens the severer charge of ver. 14: sometimes it intensifies, as ch. xxii. 16; 1 John ii. 28: especially with ἰδού, ch. xiii. 11; xx. 22. No meaning such as '*now* that the real Messiahship of Him whom ye have slain is come to light' (Meyer) is admissible. **ἀδελφοί**, still softening his tone, and reminding them of their oneness of blood and covenant with the speaker. **κατὰ ἄγνοιαν**] There need be no difficulty in the application of the ἄγνοια to even the rulers of the Jews. It admits of all degrees—from the unlearned, who were implicitly led by others, and hated Him because others did,—up to the most learned of the scribes, who knew and rightly interpreted the Messianic prophecies, but from moral blindness, or perverted expectations, did not recognize them in our Lord. Even Caiaphas himself, of whom apparently this could least be said, may be brought under it in some measure: *even he* could hardly have delivered over Jesus to Pilate with the *full* consciousness that He was the Messiah, and that he himself was accomplishing prophecy by so doing. *Some degree* of ἄγνοια there must have been in them all. The interpretation (Wolf) '*ye did, as your rulers (did),*' is of course inadmissible, being contrary to the usage of the words: πράσσειν ὥσπερ καί can never mean to imitate, but ἐπράξατε must refer to a definite act (understood), and ὥσπερ καί must take up another subject of ἐπράξατε.

18.] **πάντων**, see Luke xxiv. 27 and note. There is no hyperbole (Kuinoel) nor adaptation (Meyer) to Jewish exegetical views: 'Omnes prophetæ in universum non prophetarunt nisi de diebus Messiæ' (Sanhedr. 99. 1), was *not merely a Jewish view, but the real truth.* The prophets are here regarded as *one body*, actuated by *one Spirit;* and the sum of God's purpose, shewn by their testimony, is, *that* His Christ *should suffer.* Notice

[v] παθεῖν τὸν χριστὸν αὐτοῦ [w] ἐπλήρωσεν οὕτως. 19 [x] μετανοήσατε οὖν καὶ [y] ἐπιστρέψατε [z] εἰς τὸ [a] ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, [b] ὅπως [b] ἂν ἔλθωσιν [c] καιροὶ [d] ἀναψύξεως [e] ἀπὸ προσώπου τοῦ κυρίου, 20 καὶ ἀποστείλῃ

[v] abs., ch. i. 3 reff.
[w] ch. i. 16. xiii. 27.
[x] Matt. i. 22 al. fr. 2 Chron. xxxvi. 22.
[y] ch. ii. 38 reff.
[z] Matt. xiii. 15 & ch. xxviii. 27 (from Isa. vi. 10). Mark iv. 12. Luke xxii. 32.
[a] Col. ii. 14. Rev. iii. 7. vii. 17. xxi. 4 only. Ps. l. 9. Isa. xliii. 25. 2 Macc. xii. 42.
[b] Luke ii. 35. ch. xv. 17 (from Amos ix. 12 A). Rom. iii. 4 (from Ps. l. 4 [6]) only.
[c] and constr., Luke xix. 44. Heb. ix. 10. Ps. lxviii. 13.
[d] here only. Exod. viii. 15 only. (-ψυχεῖν, 2 Tim. i. 16.)
[e] = here only. see 2 Thess. i. 9. Rev. xx. 11. Ps. xcvi. 5.

rec αυτου bef παθειν (*alteration to suit* αυτου προφ. *ver* 21), with P rel: txt BCDℵ p vulg syrr arm Chr Iren-int.—aft προφ. ins αυτου, retaining αυτου of txt, A(prob) c 66^2 æth-pl Vig.—om παθ. τ. χρ. (*homœotel* αυτου *to* αυτου?) A.

19. for εις, προς Bℵ. τας αμ. bef υμων D. επελθωσιν D-gr Tert. aft αναψυξ. add υμιν E tol lat-mss-in-Bede, and aft ελθ. Bede-gr Syr syr-w-ast copt Chr-comm Iren-int Tert. om του E k m 36.

the inf. aor. **παθεῖν**, as in ch. i. 3, of a *definite single act*. **19.**] **οὖν**, *quæ cum ita sint*. **εἰς τὸ ἐξαλ.**] The faith implied in ἐπιστρέψατε has for its aim, is necessarily (by God's covenant, see John iii. 15, 18) accompanied by, the wiping out of sin. **ὅπως ἂν ἔλθ. κ.τ.λ.**] This passage has been variously rendered and explained. To deal first with the *rendering*:—**ὅπως ἄν** *cannot mean 'when,'* as in E. V.—ὅπως never occurs in that sense in the N. T., nor indeed with an indic. at all;—and if it did, the addition of ἄν, and the use of a subjunctive, would preclude it here. It can have but one sense,—**in order that.** This being so, *what are* **καιροὶ ἀναψύξεως**? From the omission of the article, some have insisted (e. g. Stier, R. d. Apost. i. 89) on rendering it '*times, seasons*, of ἀναψ.' But this cannot be maintained. καιρός and καιροί are occasionally anarthrous when they manifestly must have the article in English. Cf. especially Luke xxi. 24, καιροὶ ἐθνῶν, where none would think of rendering, 'seasons of (the) Gentiles.' See for καιρός Matt. viii. 29; Mark xi. 13; 1 Pet. i. 5. And, since philologically we have to choose between 'seasons' and 'the seasons,' ἔλθωσιν must I think determine in favour of the latter. For by that word we must understand a definite *arrival*, one and the same for all, not a mere *occurrence*, as the other sense of καιροί would render necessary. This is also implied by the aorist, used, in a conditional sentence, of a *single fact*, whereas a recurrence or enduring of a state is expressed by the *present*. **In order that the times of ἀνάψυξις may come.** *What is* **ἀνάψ.**? Clearly, from the above rendering, *some refreshment, future*, and which *their conversion was to bring about*. But hardly, from what has been said, refreshment *in their own hearts*, arising from their conversion: besides the above objections, the following words, **ἀπὸ προσώπου τοῦ κυρίου**, are not likely to have been used in that case. No other meaning, it seems to me, will suit the words, but that of the **times of refreshment**, the great season of joy and rest, which it was understood the coming of the Messiah in His glory was to bring with it. That this should be connected by the Apostle with the conversion of the Jewish people, was not only according to the plain inference from prophecy, but doubtless was one of those *things concerning the kingdom of God* which he had been taught by his risen Master. The same connexion holds *even now*. If it be objected to this, that thus we have the conversion of the Jews regarded as *bringing about* the great times of refreshment, and those times consequently as *delayed by their non-conversion* ('neque enim est Mutate vos in melius, ut Deus mittat Christum: non esse potest: hoc non pendet a nostra μετανοίᾳ.' Morus in Stier R. A. i. 91), I answer, that, however true this may be in fact, the other is fully borne out by the manner of speaking in Scripture: the same objection might lie against the efficacy of *prayer*. See Gen. xix. 22; xxxii. 26; Mark vi. 5; 2 Thess. ii. 3; 2 Pet. iii. 12. **ἀπὸ προσώπ. τ. κυρ.**] **From the presence of God** (*the Father*), who has reserved these καιροί in His own power. When they arrive, it is by His decree, which goes forth from His presence. Cf. ἐξῆλθεν δόγμα παρὰ Καίσ. Αὐγ., Luke ii. 1. **20.**] **ἀποστείλῃ** (see above), *literally*,—not figuratively, by the Spirit:—even if the word **send** be no where else applied to the second coming of the Lord, there is no reason why it should not be here: the whole ground and standing-point of these two orations of Peter are *peculiar*, and the very mention of the 'times of refreshment' *proceeding forth from the presence of the Father* would naturally lead to the position here assigned to the Son, as

f ch. xxii. 14. xxvi. 16 only. Exod. iv. 13. Josh. iii. 12. 2 Macc. iii. 7. viii. 9 only. g = ch. iv. 12 reff. j here only †. see note. 21. Ps. lxi. 11.

τὸν [f]προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, 21 ὃν [g]δεῖ ABCDE PNabc οὐρανὸν μὲν [h]δέξασθαι ἄχρι [i]χρόνων [j]ἀποκαταστάσεως dfghk πάντων, [k]ὧν [l]ἐλάλησεν ὁ θεὸς [m]διὰ στόματος τῶν [n]ἁγίων lmop 13

h = Luke ix. 53. xvi. 4, 9. k attr., ch. i. 1 reff. m ch. i. 16 reff. i and constr., ch. xvii. 30. Matt. ii. 7. Luke i. 57. l = Luke xxiv. 25. ch. xxviii. 25. 2 Pet. i. n Luke i. 70. 2 Pet. iii. 2.

20. rec προκεκηρυγμενον (*either a mistake, or a gloss agreeable to the sense of vv.*18, 21), with Orig, *qui prædicatus est* vulg, *prius annunciatum* copt-wilk : txt ABCDEPℵ rel 36 vss syr-mg-gr Chr Euthal Chron : *præparatum* Iren-int : *destinatum* and *prædesignatum* Tert : *prædestinatum* D-lat E-lat syrr sah : προκεχρισμενον æth. rec ιησ. bef χρ. (*corrn to more usual appelln, the connexion of* χρ. *not being perceived, see note*), with AC m p rel vss Chr Chron Cosm Iren-int : txt BD-gr EPℵ a c g h l syr sah Thl.

21. χρονον D^1(txt D-corr^1). rec for των αγ., παντων αγ., with Cosm : παντων των αγ. EP 13 rel Chr_1 Chron Thl (*corrn to suit ver* 24, *and* των *omd in rec by mistake, owing to* -των *preceding*) : txt ABCDℵ (c ?) o p H^r Orig Chr_1 Iren-int Tert.—aft αγ.

one *sent* by the Father. See below, on ver. 26. Besides which, the aor. will not allow of the figurative interpretation, confining, as it does, the '*sending*' to one definite event.

προκεχειρισμένον] **before appointed,** as apparently in the first ref. : or perhaps προ- merely gives the idea of *forth,* before the rest, as in the two others, and perhaps even in the first also. **ὑμῖν, to you,**—as your Messiah. According to the right reading, **χριστ. Ἰησοῦν,** χριστόν may be connected with τὸν προκεχ. ὑμ., **Him who was predestined your Messiah, namely, Jesus.** **21. ὃν δεῖ οὐρ. μ. δέξασθαι**] These words admit of a double rendering : (1) '*Whom the heaven must receive.*' (2) '*Who must possess* (capessere) *the heaven.*' Of these the former is in my view *decidedly preferable,* both as best suiting the sense, and as being the natural rendering, whereas the other is forced. Only two or three instances of δέχομαι used in this sense are produced, and in these it gets the meaning by signifying 'to take to one's self,' as property or inheritance : which would surely never be said of *οὐρανόν,* thus barely expressed. Besides, *the* emphatic *position of* **οὐρανόν,** with **μέν** attached to it, is almost decisive against this rendering. I apprehend that this particle in a sentence of the present form is always found appended to the *subject,* never to the *object ;* and that, if οὐρ. had been the object, the form of the sentence would necessarily have been ὃν μὲν δεῖ κ.τ.λ. The reason given by Bengel for rejecting the right rendering, '*Cœlo capi,* i. e. *cohiberi, concludi,* violenta est interpretatio, quasi cœlum Christo majus sit ; et inimica celsitudini Christi super omnes cœlos,' is best answered by himself 'Non tamen nullo sensu dici potuit, *cœlum suscipit Christum : admittit* scil. ut thronus Regem legitimum ;' only I would rather understand it *locally,* and recognize a parallel expression with that in ch. i., also *local,* νεφέλη ὑπέλαβεν αὐτόν. And so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth : it behoves the *heaven* (which is *his,* obeying his will) to *receive Him* till the time appointed. The omission of the article cannot be adduced either way here : for οὐρανός 'the heaven,' is frequently anarthrous, as ἥλιος and other similar nouns : see (besides very numerous instances of *οὐρ. after a preposition,* which are hardly to the point) 2 Pet. iii. 12, and τὰν πρὸς ἕσπερον κέλευθον οὐρανοῦ, Eur. Orest. 1003. Ζεύς ἐστιν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός, Æsch. Frag. i. 96. The tragedians never prefix the article to οὐρανός, γῆ (meaning 'the earth'), αἰθήρ, or ἥλιος, except when qualified by an adjective, as ὦ τὸν αἰπὺν οὐρ. διφρηλατῶν, Soph. Aj. 832, and even then very seldom. Middleton has but very slightly noticed this, ch. iii. 1, § 5, note. **ἄχρι**] Not *during,* as the advocates of the *present spiritual sense* of the passage wish to render it, but **until** ; see below. **χρόνων ἀποκαταστ. πάντων** κ.τ.λ.] The key both to the construction and meaning here, is our Lord's saying, Matt. xvii. 11, Ἡλίας μὲν ἔρχεται καὶ **ἀποκαταστήσει πάντα.** From this we see that **ἀποκατ. πάντων** stands alone, as the ἀποκατ. of *all things :* and that *ὧν does not belong to* πάντων. Next, what is **ἀποκατάστασις ?** We must be guided by the usage of the kindred verb **ἀποκαθίστημι** (or -άνω). Certainly, **to restore** is its usual import, and most strikingly so, accompanied however with the notion of a *glorious* and *complete* restoration, in ch. i. 6. To render our word *fulfilment,* and apply it to πάντων **ὧν** ἐλάλ. κ.τ.λ., is against all precedent. And, in the sense of **restoration,** I cannot see how it can be applied to the work of the Spirit, as proceeding, during this the interim-state, in the hearts of men. This

[o] ἀπ' αἰῶνος αὐτοῦ [n] προφητῶν. 22 Μωυσῆς μὲν εἶπεν ὅτι προφήτην ὑμῖν [p] ἀναστήσει κύριος ὁ θεὸς *ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν [q] ὡς ἐμέ· αὐτοῦ ἀκούσεσθε [r] κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 [s] ἔσται δέ, [t] πᾶσα [u] ψυχὴ [t] ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου [v] ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ. 24 [w] καὶ πάντες [w] δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν [x] καθεξῆς ὅσοι ἐλάλησαν καὶ [y] κατήγγειλαν

o = Luke i. 70. ch. xv. 18. Ps. cxviii. 52.
p = Matt. xxii. 24. ch. vii. 37, from Deut. xviii. 15, 18.
q = Matt. vii. 29 al.
r = ch. xvii. 22. Col. iii. 20, 22. Heb. iv. 15.
s = and constr., ch. ii. 17, 21.
t Matt. vii. 24. x. 32. Col. iii. 17.
u = ch. ii. 43 reff.
v here only. Deut. vii. 10 al. Jos. Antt. viii. 11. 1.
w Matt. x. 18. John vi. 51. viii. 16, 17 al.
x Luke i. 3. viii. 1. ch. xi. 4. xviii. 23 only †. L.
y ch. xiii. 5 reff.

ins των B²-marg(sic: see table) ℵ³ c k 13. rec αυτου προφ. bef απ αιωνος, with P rel 36: om απ. αιων. D 19 arm Cosm Iren-int Tert: 13 has it thus, αγ. αυτου των απ' αι. προφ.: alii aliter (*prob the expr was found difficult, as Mey suggests, because strictly απ' αιωνος there were no prophets. Hence it was ejected to the marg and found its place variously when reinserted*): txt (*a very usual collocation in the Acts*) ABCℵ (k) p Chron. ins των bef προφ. D¹.—om αυτου k.

22. rec aft μεν ins γαρ (*to connect the prophecy of Moses, as an example, with ver* 21), with P rel Syr Chr: om ABCDℵ b¹ o p 36 vulg syr coptt æth Chr$_1$ Iren-int. rec ins προς τους πατερας bef ειπεν, with P rel Thl: aft ειπεν DE sah æth arm Chr$_2$ Iren-int: om ABCℵ p vulg Syr copt.—(D d e f sah æth Iren-int add ημων aft the above insn; E 24. 43 add υμων.) *ἡμῶν CEPℵ¹ a^{r} b c e f h l o 13 syr sah æth Justin Thl: om B 60 Syr copt Chr$_1$: υμων ADℵ³ p rel vulg Chr$_1$ Iren. for 2nd υμων, ημων D-gr a 5. 14. 57. 95 lect-12 Thl-sif. εμου D¹-gr(txt D²).

23. rec αν, with BDE rel: txt ACPℵ b c d e f g l m o p Thl. [εξολεθρ., so ABCD.]

24. om δε D. for οσοι, οι C²D²ℵ vulg coptt: ο D¹: txt AB C¹(appy) C³E rel D-lat Iren-int Chr Chron. ελαλησεν D¹: επροφητευσαν C² æth arm. rec προκατηγγειλαν (*gloss*), with C² rel Cosm: txt AB C¹(appy) DEPℵ c d e f g k l m p 36 vulg syrr coptt æth arm Chr Thl Iren-int.

would be contrary to all Scripture analogy. I understand it then of the *glorious restoration of all things*, the παλιγγενεσία, which as Peter here says, is the theme of all the prophets from the beginning. No objection can be raised to this from the meaning of χρόνοι: see ch. vii. 17, and Peter's own language, 1 Pet. i. 20, ἐπ' ἐσχάτου τῶν χρόνων. If the distinction be true between χρόνοι and καιροί, as denoting a longer and a shorter period respectively, which I much doubt,—it does not affect this passage: for, either way, the χρόνοι ἀποκατ. will imply the time or period of the ἀποκατ., not the moment only when it begins or is completed, as καιρός (not καιροί) ἀποκατ. might. De Wette is hardly right in saying that the unexpressed δέ to answer to μέν is contained in the sense of ἀποκατάστασις: it is rather contained in the previous clause, καὶ ἀποστείλῃ, κ.τ.λ. In order to fill up the ellipsis, this clause would have to be repeated after προφητῶν—τότε δὲ αὐτὸν ἀποστελεῖ. ὧν, i. e. οὕς, agreeing with χρόνους, or perhaps περὶ ὧν, i. e. χρόνων. *It does not refer to* πάντων,—see above. On the testimony of the prophets, see ver. 18, note.

22.] This citation is a free but faithful paraphrase of the text in Deut. See LXX.

That the words, as spoken by Moses, seem to point to the whole line of prophets sent by God, is not any objection to their being applied to Christ, but rather necessitates, and entirely harmonizes with, that application. See the parable Matt. xxi. 33—41. And *none* of the whole prophetic body entirely answered to the ὡς ἐμέ, *but Christ*. The Jews therefore rightly understood it (though not always consistent in this, compare John i. 21 with vi. 14) of the Messiah. 23. ἐξολεθρ.] LXX ἐγὼ ἐκδικήσω ἐξ αὐτοῦ. This word, only known to later Greek, is often found in the LXX. See besides reff., Gen. xvii. 14; Deut. ix. 3; Ps. xvii. 40; lxxii. 27. In most places where it occurs, the readings vary between -ολοθρ- and -ολεθρ-; see var. readd. 24.] See ver. 18, note.

The construction of the Vulg., defended by Casaubon and adopted by Valcknaer and Kuinoel, τῶν καθεξῆς ὅσοι ἐλάλ., 'et omnes prophetæ a Samuel, et deinceps qui locuti sunt,' is not so good as the ordinary one in E. V. Cf. ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφ., Luke xxiv. 27. Still less admissible is the rendering given in Dr. Burton's note, as perhaps the literal one,

γειλαν τὰς ἡμέρας ταύτας. 25 ὑμεῖς ἐστε οἱ [z] υἱοὶ τῶν ABCDE
προφητῶν καὶ τῆς [ab] διαθήκης [c] ἧς [bd] διέθετο ὁ θεὸς [be] πρὸς P𝔎abc
τοὺς [f] πατέρας [f] ὑμῶν, λέγων πρὸς Ἀβραὰμ Καὶ ἐν τῷ dfghk
[g] σπέρματί σου [h] ἐνευλογηθήσονται πᾶσαι αἱ [i] πατριαὶ τῆς lmop
γῆς. 26 ὑμῖν πρῶτον [k] ἀναστήσας ὁ θεὸς τὸν [l] παῖδα αὐτοῦ 13
ἀπέστειλεν αὐτὸν [m] εὐλογοῦντα ὑμᾶς [n] ἐν τῷ [o] ἀποστρέφειν

z = Matt. viii. 12. Luke xx. 34, 36. 2 Thess. ii. 3. Ezek. xxx. 5. see 4 Kings ii. 3, 5.
a = Luke i. 72. Rom. xi. 27. Ps. xxiv. 14.
b Heb. viii. 18 & x. 16, from Jer. xxxviii. (xxxi.) 33. Gen. xv. 18.
c attr., ch. i. 1 reff.
d as above (b). Luke xxii. 29 bis. Heb. ix. 16, 17 only.
e = Heb. x. 16. Exod. xxiv. 8. Jer. xi. 10.
f ch. vii. 51, 52. xxviii. 25. Matt. xxiii. 32. John vi. 49, 58. Heb. iii. 9 (from Ps. xcv. 9) only. Num. xxxii. 8, 14.
g Rom. ix. 7 reff. Gen. xxii. 18.
h Gal. iii. 8 only, from Gen. xii. 3 Ed-vat. (ἐνλογ., A. B def).
i Luke ii. 4. Eph. iii. 15 only. Num. i. 18.
k = ver. 22 reff.
l = ver. 13. ch. iv. 27, 30. Matt. xii. 18 only. Isa. xlix. 6.
m = Gal. iii. 9. Eph. i. 3 al. Gen. xii. 3 A.
n = ch. iv. 30 reff.
o = Luke xxiii. 14. 2 Tim. iv. 4. Job xxxiii. 17.

25. rec om οι (*as unnecessary, or perhaps in the way, as according to the common notion an art with the predicate* distributes *it*), with DP rel Chr$_{sæpe}$ Chron: ins ABCEℵ b^2 c e k p. for ης, ην D^1(txt D^2) copt. ο θ. bef διεθ. BD coptt Iren-int. rec ημων (*corrn, as οι πατ. ημων is the more usual; see ver* 13, *ch* vii. 12, 15), with CDP$\aleph^1$ rel vulg syrr copt sah-ms æth Iren-int: txt ABE$\aleph^3$ k m^1 p sah-woide arm Chr$_{alliq}$ Chron Thl Iren-int-ms. rec om εν, with E-lat: ins ABCDEP$\aleph$ rel syr. επευλογηθ. C: ευλογηθ. B e 3. 15. 27. 100-27-63 Chr Thl$_2$ Œc: txt (except the initial ε) is written over an erasure by A^1.

26. rec ο θεος bef αναστ. (*rearrangement for perspicuity*), with ADEP rel vulg syr coptt Chr Iren-int: txt BC$\aleph$ syrr æth. rec aft τ. παιδ. αυτ. ins ιησουν (*marginal gloss. All such additions, if at all the subject of variations, are spurious*), with AP rel Cosm: om BCDE$\aleph$ p Syr coptt æth arm Chr Chron Thl$_3$ Iren-int. εξαπεστειλεν D Chron. om αυτον D Chr$_1$ Thl$_1$ Iren-int. ευλογουντας D-gr.

'And (to the same effect spoke) all the prophets from S. downwards, as many as spoke and predicted these days.' *To what effect?* And would not the sentence thus amount to little more than saying, 'As many prophets as predicted these days, predicted these days?' Peter's aim is to shew the unanimity of *all the prophets* in *speaking of these times.* Samuel is named, more as being the *first great prophet after Moses,* than as bearing any part in this testimony. The prophetic period of which David was the chief prophet, *began in Samuel* (Stier). **τὰς ἡμ. ταύτ.**] **These days** *now present,* not *the times of restoration,* as De Wette and others understand: which would require *ἐκείνας.* '*These days*' are, in fact, *connected with* the times of restoration, as belonging to the same dispensation and leading on to them; and thus the Apostle identifies the *then time* with this preparation for (ὅπως ἂν ἔλθ.) and expectation of (ἄχρι) those glories: but to make *τὰς ἡμ. ταύτ. identical* with the *καιροὶ ἀναψ.* and the *χρόν. ἀποκατ.*, is to make him contradict himself. **25.**] He applies this to *them,* as being inheritors of the promises. They were descendants, according to the flesh, and fellow-partakers, according to the spirit. For a full comment on this promise made to Abraham, see Gal. iii. 16. This is cited freely from the LXX, which for *οἱ πατριαί* has *τὰ ἔθνη.* **26.**] **πρῶτον, first;** implying the offer to the Gentiles (but as yet, in Peter's mind, only *by embracing Judaism*) afterwards: see ch. xiii. 46; Rom. i. 16. It is strange how Olshausen can suppose that the Spirit in Peter overleapt the bounds of his subsequent prejudice with regard to the admission of the Gentiles:—*he never had any such prejudice,* but only against their admission *uncircumcised,* and *as Gentiles.* It is still stranger how a scholar like Dr. Burton can propose the ungrammatical and unmeaning rendering, "*πρῶτον* is perhaps used with reference to Christ's first coming, as opposed to his second." This would require *τὸ πρῶτον,*—and would certainly imply in the mind of the speaker an *absolute exclusion of all but Jews till the second coming.* **ἀναστήσας,** not '*from the dead*:' but as in ver. 22. **παῖδα, His Servant:** see note, ver. 13. **ἀπέστειλεν,** indefinite, of the sending in the flesh; **sent,** not '*hath sent*;' it does not apply to the *present time,* but to God's procedure in raising up His Servant Jesus, and His mission and ministry: and is distinct from the *ἀποστείλῃ* of ver. 20. This is also shewn by the pres. part. *εὐλογοῦντα,* ingeniously, but not quite accurately rendered in E. V. '*to bless you.*' He came **blessing you** (his coming was an act of blessing—it consisted in the *εὐλογεῖν*: an anarthrous present participle in such a connexion carries necessarily a slightly ratiocinative sense), **in** (as the conditional

ἕκαστον ἀπὸ τῶν [p] πονηριῶν ὑμῶν. IV. [1] Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν [q] ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ [rs] στρατηγὸς τοῦ [r] ἱεροῦ καὶ οἱ Σαδδουκαῖοι, [2] [t] διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ [u] καταγγέλλειν [v] ἐν τῷ Ἰησοῦ τὴν [w] ἀνάστασιν τὴν [w] ἐκ [w] νεκρῶν· [3] καὶ [x] ἐπ-
...εις την C. ABDE PN a b c d f g h k l m o p 13
ἐβαλον [x] αὐτοῖς τὰς [x] χεῖρας καὶ ἔθεντο εἰς [y] τήρησιν [z] εἰς τὴν [z] αὔριον, ἦν γὰρ [a] ἑσπέρα ἤδη. [4] πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν

[p] Matt. xxii. 18. Mark vii. 22. Luke xi. 39. Rom. i. 29. 1 Cor. v. 8. Eph. vi. 12 only. Isa. i. 16.
[q] = Luke ii. 9. xx. 1. xxiv. 4. ch. vi. 12 al. Luke only, exc. 1 Thess. v. 3. 2 Tim. iv. 2, 6‡. Wisd. vi. 5.
[r] ch. v. 24. Luke xxii. 52 only. [s] = as above (r), Luke xxii. 4. ch. v. 26 (xvi. 20, &c.) only‡. L. (Neh. ii. 16.) 18 only. Eccl. x. 9. 2 Macc. ii. 28 Ed-vat. F(not AB) only. [t] ch. xvi. 18. [u] = ch. xiii. 5 reff. [v] = 1 Cor. xv. 22 reff. [w] Luke xx. 35. 1 Pet. i. 3 only. without ἐκ, 1 Cor. xv. 12 reff. [x] constr., Mark xiv. 46. Isa. xix. 16. see ch. xxi. 27. [y] = ch. v. 18 (1 Cor. vii. 19) only†. L. P. 1 Macc. v. 18. Thucyd. vii. 86. [z] Matt. vi. 34 only. Jos. iii. 5. [a] Luke xxiv. 29. ch. xxviii. 23 only. Gen. i. 5, &c.

εκαστος D[1](txt D[2]), *unus quisque* vulg D-lat Iren-int: om Syr. for απο, εκ D. for υμων, αυτων C[1] 13. 61[1-6][2] vulg D-lat copt Iren-int: αυτου 5. 27-9. 69. 100-4-27-63: om B Chr[2] Thl-ms (*corrections and omission to suit* εκαστον *which did not seem to tally with* υμων): txt ADEℵ rel syrr æth Cosm Chron.

CHAP. IV. 1. aft λαον ins τα ρηματα ταυτα DE c Syr syr-mg Thl-sif Lucif. οι ιερ. bef αυτοις 13: om αυτ. D vulg Lucif. οι αρχιερεις (*alteration to more usual word: cf Lu* xx. 1) BC æth. om κ. ο στρ. τ. ιερου D: ins aft σαδδ. Syr.

2. ins και bef διαπ. C[1](appy): καταπ. D[2]: καιαπ. D[1]: om διαπ. æth. αναγγειλλειν τον ιησουν εν τη ανασταση D. for την εκ, των DP a c d f g h l m o[2] H[r] E-lat sah æth Chr Thl[1] Lucif.

3. επειβαλοντες D-gr: om και [bef εθεντο] D-corr-gr. aft εθεντο ins αυτους (*to complete sense*) ACE k 36 vss Chr Thl-fin; αυτοις m: om BDPℵ p rel Thl[1] Lucif.

[The page in C ends εθεντο αυτους εις την, either adding την bef τηρησιν, or omg εις τηρησιν.] επαυριον D 40.

4. om τον λογον. και αριθμ. τε εγεν. ανδρ. D. rec ins ο bef αριθμος (*from supposed necessity of art*), with AEP p rel 36 Chr: om BDℵ.

element of the blessing) **turning every one from your iniquities**: thus conferring on you the best of blessings. εὐλογ., in allusion to ἐνευλογ., ver. 25. ἐν τῷ in this sense, see Luke viii. 5. The application to the *present time* is made by inference:—'*as that was His object then, so now*:'—but (see below) the discourse is unfinished. The *intransitive* sense of ἀποστρέφειν,—'*which blessing is to be gained by (in) every one of you turning from your iniquities*,'—given in the Vulg., 'ut convertat se unusquisque,' and maintained by Theophyl., Œc., Beza, Kuinoel, Meyer, &c., on the strength of ver. 19, is inadmissible,—as ἀποστρέφω is not found thus used in the N. T., and we have the precedent of ref. Luke and Rom. xi. 26 for the transitive sense. The argument from ver. 19 tells just as well for *it*: 'Repent and be converted, ... for this was the object of Jesus being raised up, to confer on you this very blessing, the *turning away* each of you from your iniquities.' This discourse does not come to a final conclusion as in ch. ii. 36, because it was *interrupted by the apprehension of the Apostles*.

CHAP. IV. 1—4.] APPREHENSION AND IMPRISONMENT OF THE TWO APOSTLES.

1.] ἐπέστ., see reff. **οἱ ἱερεῖς**, *the officiating priests*, as soon as they were released from their duties. The **στρατηγὸς τ. ἱεροῦ** was the captain of the Levitical guard of the temple, mentioned by Jos. B. J. vi. 5. 3, δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἤγγειλαν τῷ στρατηγῷ. We hear in Jos. Antt. xx. 6. 2, of ὁ στρατηγὸς Ἄνανος: and in B. J. ii. 12. 6, he is said to be son of the high priest Ananias. In 2 Macc. iii. 4, we hear of the προστάτης τοῦ ἱεροῦ, who appears to have been the same officer. See Winer, Realw., art. Temple, end. **Σαδδουκ.**] See note on Matt. iii. 7. Perhaps *they* on this occasion had moved the guard and the priests to notice the matter: for **διαπον.** seems only to refer to *them*. Cf. also ch. v. 17. 2.] **ἐν τ. Ἰησ.**, —not, as E. V., '*through* Jesus,' but **in the person** (or example) **of Jesus**, alleging Him as an example of that which the Sadducees denied: preaching by implication, inasmuch as one resurrection would imply that of all, the resurrection of the dead. The ἐν in reff. carries this somewhat further, but the usage is philologically the same. 'The resurrection *through* Jesus'

ABDE PNabc dfghk lmop 13

ἀνδρῶν [ὡς] χιλιάδες πέντε. 5 [b] ἐγένετο δὲ [cd] ἐπὶ τὴν [d] αὔριον [e] συναχθῆναι αὐτῶν τοὺς [f] ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν Ἰερουσαλήμ, 6 καὶ [g] Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος [g] καὶ ὅσοι ἦσαν ἐκ [h] γένους [i] ἀρχιερατικοῦ, 7 καὶ [k] στήσαντες αὐτοὺς [k] ἐν [τῷ] μέσῳ [l] ἐπυνθάνοντο Ἐν [m] ποίᾳ [n] δυνάμει ἢ [o] ἐν ποίῳ [o] ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;

b constr., ch. ix. 3, 32, 37, xiv. 1. xxi. 1, 5. Matt. xviii. 13. Luke iii. 21. vi. 1, 6, 12 al.
c = ch. iii. 1 reff.
d here only.
e Matt. xxii. 34. vv. 26, 27, 31. ch. xi. 26 al. Neh. vi. 2.
f = ch. xiii. 27 reff.
g Col. ii. 1. Herod. i. 57. vii. 185.
h = ch. vii. 13. xiii. 26. Rev. xxii. 16. Jer. xlviii. (xli.) 1.
i here only †. Jos. Antt. xv. 3. 1.
k Matt. xviii. 2 ‖ Mk. [John viii. 3.]
l constr., ch. x. 29. xxiii. 19.
m = Luke vi. 32, 34. ch. xxiii. 34. Rom. iii. 27 al. 2 Kings xv. 2.
n = ch. iii. 12 al.
o = Luke x. 17. ver. 10. ch. xvi. 18 al.

rec ωστε, with EP rel Chr: ως B(sic, see table) D: om AN p vulg copt æth Hil.

5. aft αυριον ins ημεραν D[1]. συνηχθησαν οι αρχ. κ. οι πρεσβ. κ. γρ. and αννας &c D. om αυτων D 3. 95[1] Syr copt æth. rec om 2nd and 3rd τους (*supposed unnecessary*), with EP rel: ins ABN b c o p. rec (for εν) εις (*corrn to suit συναχθῆναι, cf Matt* vi. 26, xiii. 30; *and esp* xxvi. 3), with PN rel: txt ABDE b h k o p 36 sah Chr[1].—om εν ιερ. Syr.

6. rec ανναν τον αρχιερεα κ. καιαφαν κ. ιωαννην κ. αλεξανδρον, with EP rel 36: txt AB D(see last verse) N p.—om o [bef αρχ.] B(sic; see table).—for ιωαννης, ιωναθας D.

7. om τω DEP rel Chr Thl: ins ABN p 36 Œc. τουτο bef εποιησατε (so corrected a prima manu from εποιειτε) N.

does not appear on the present occasion to have formed part of their preaching.

3.] **ἐσπέρα**, perhaps, from their adjourning the case till the next day, the second evening, beginning with the twelfth hour: see Matt. xiv. 15, and note. **4.**] **ἐγενήθη**—This form is unknown in good Greek: but common in Hellenistic,—see Col. iv. 11; 1 Thess. ii. 14; Winer, § 15. It appears to have been originally a Doric form: and is commonly, though this cannot always be pressed (1 Thess. i. 5, 6; ii. 5, and notes there), used where a passive sense is admissible, and an agent understood: cf. e. g. Matt. vi. 10; viii. 13; xxi. 42. Here the agent would be God: see ch. ii. 47. **τῶν ἀνδρῶν**] It does not appear whether we are to take this strictly as masculine, or more loosely as if it were *ἀνθρώπων*: Meyer thinks the former: Olshausen, that as yet only *men* attached themselves to the church (but see ch. i. 14): De Wette objects to the stricter view, that Luke does not so reckon, ch. ii. 41 (see however Luke ix. 14, and cf. ‖ Mt.): but leaves it undecided. The laxer use of *ἀνδρῶν* occurs Luke xi. 31, and James i. 20. In ch. v. 14, *men and women both* are mentioned as being added to the Lord. Wordsw. sees in the 5000 **ἄνδρες** a fulfilment of the prophecy contained in the miracle of feeding the 5000. But how will the circumstances tally, seeing that these were but new converts, babes in grace, not yet fed to the full as were those others? And again, it is not quite certain whether this number was that of new converts on this occasion, or of the whole Church: but most probably the latter.

5—12.] THE APOSTLES EXAMINED BEFORE THE SANHEDRIM. PETER'S SPEECH. **5.**] **αὐτῶν**, *of the Jews*; a construction frequently used where there can be little chance of mistaking to whom or what the pronoun refers, see John viii. 44, note; Rom. ii. 26; Winer, edn. 6, § 22. 3. 3 b. In this place, however, it *has been* mistaken: for Meyer refers *αὐτῶν* to the believers just mentioned, inasmuch as they were Jews: absurdly enough. **ἄρχ. κ. πρεσβ. κ. γρ.**] *The Sanhedrim:* see Matt. ii. 4; xxvi. 59; ch. v. 21. **ἐν Ἰερουσαλήμ**] Why is this specified? The difficulty of accounting for it has led in some MSS. to *ἐν* being altered to **εἰς**, so as to imply that certain of them who dwelt out of town (Lightf. &c.) were summoned *to Jerusalem*. I believe it merely implies that the meeting was not held *in the temple*, but *in the city*. **6.**] On Annas and Caiaphas, both called high priests, Luke iii. 2,—see note there. Of John and Alexander nothing is known. Lightfoot supposes John to be identical with the Jochanan ben Zacchai of the Talmud, who however (De W.) was not of the *high*-priestly, but only of the priestly race:—and Pearson, Wolf, Krebs, and Mangey suppose Alexander to have been the brother of Philo Judæus, mentioned by Jos. Antt. xviii. 8. 1. But this is very improbable; for he was Alabarch of the Jews at Alexan-

8 τότε Πέτρος [p] πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς
...αρχοντες p. ABDE PN a b c d f g h k l m o 13
αὐτοὺς [q] Ἄρχοντες τοῦ λαοῦ καὶ [rs] πρεσβύτεροι [τοῦ [s] Ἰσραήλ], 9 εἰ ἡμεῖς σήμερον [t] ἀνακρινόμεθα [u] ἐπὶ [v] εὐεργεσίᾳ
[w] ἀνθρώπου ἀσθενοῦς, [x] ἐν τίνι οὗτος [y] σέσωσται, 10 [z] γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι [a] ἐν
τῷ [a] ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς
ἐσταυρώσατε, ὃν ὁ θεὸς [b] ἤγειρεν ἐκ [b] νεκρῶν, [x] ἐν τούτῳ
οὗτος [c] παρέστηκεν [d] ἐνώπιον ὑμῶν [e] ὑγιής. 11 οὗτός ἐστιν
ὁ λίθος ὁ [f] ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν [g] οἰκοδόμων, ὁ
[h] γενόμενος εἰς [i] κεφαλὴν [ik] γωνίας. 12 καὶ οὐκ ἔστιν ἐν
ἄλλῳ οὐδενὶ [l] ἡ [l] σωτηρία· * οὔτε γὰρ [m] ὄνομά ἐστιν [n] ἕτερον
[o] ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, [x] ἐν ᾧ
[p] δεῖ [q] σωθῆναι ἡμᾶς. 13 θεωροῦντες δὲ τὴν τοῦ Πέτρου

p = ch. ii. 4 reff.
q ver. 5.
r = Matt. xxi. 23. Luke vii. 3. ch. xxv. 15.
s here only. Exod. xxiv. 1.
t Luke xxiii. 14. ch. xii. 19 al3. 1 Cor. ii. 14, 15 (bis) al. only. L. P.
u 1 Kings xx. 12.
v = Rom. vi. 21 reff.
v 1 Tim. vi. 2 only. Ps. lxxvii. 11.
w constr., Rom. iii. 22. ix. 12 reff.
x = ch. xi. 14 reff.
y = ch. xiv. 9 reff.
z ch. xiii. 38 reff.
a ver. 7.
b 1 Cor. xv. 12 reff.
c ver. 26 (from

Ps. ii. 3). Mark xiv. 47 al. 1 Kings xvi. 21, 22. d = ch. ii. 25 reff. e Matt. xii. 13 al. (chiefly John) in gospp. Tit. ii. 8 only. Isa. xxxviii. 21. f Rom. xiv. 3 reff. g here only. 4 Kings xxii. 6. Herod. ii. 121. Xen. Symp. iv. 4. h constr., ch. v. 36 reff. Psa. cxvii. 22. i Matt. xxi. 42 || & 1 Pet. ii. 7 (from l. c.) only. k ch. xxvi. 26 reff. l absol., John iv. 22 (ch. xiii. 26). Rom. xi. 11. Rev. vii. 10. xii. 10. xix. 1. Obad. 17 AN^{3b}(om ἡ BN^{1}). m = Phil. ii. 9 al. n = ch. ii. 40 al. o ch. ii. 5 reff. Job ii. 2. p = Luke xxiv. 7. ch. iii. 21. xiv. 22. Dan. ii. 28. q = ch. xvi. 30, 31 al. fr.

β. om τον ισρ. (*as unnecessary aft* του λαου?) ABN vulg coptt æth Cyr Fulg: ins DEP rel 36 syrr Chr$_2$ Thl Iren-int Cypr Ambr. at end ins ακουσατε E 15-8. 36-7 vulg Syr æth Cypr.

9. aft ανακρινομ. ins αφ υμων DE Syr æth-pl Iren-int Cypr. επ' D m. σεσωται N.

10. for παντι, παν N^{1}. ins του κυριου bef ιησ. χρ. E vulg-ed(not am fuld demid). ins σημερον bef νγιης E: aft νγ. Bede-gr. add και εν αλλω ουδενι E syr-mg Cypr.

11. ημων D-gr. rec οικοδομουντων (*corrn to suit* LXX *and Matt* xxi. 42), with EP rel Chr: txt ABDN c 36 Orig Did.

12. om η σωτ. Φ. * οὐδὲ (*philological correction? so Meyer*) ABN a b h k o 13. 36 copt Did Thdrt Bas: ου D: ουτε EP rel Chr. ετερον bef εστιν AE a c h m^{vid} 13 demid fuld Cyr: εσ. ετ. ον. D-gr Bas Iren-int Aug: ετ. ον. εσ. N: txt B rel. om υπο τον ουρανον P b c g l m o H^{r} Thl. ο δεδομενον D^{1}, *quod datum est* D-lat, *q. d. sit* Iren-int: txt D^{3}. om εν D 117-63 vulg Iren-int Cypr. νμας B.

dria, Jos. ibid. **7.**] **ἐν ποίᾳ δυνάμει**—not = *ἐν π. ἐξουσίᾳ*, 'in what *authority*,' —but **in what** (manner of) **power**; of what kind was the enabling cause, the element in which, as its condition, the deed was wrought?—**ἐν ποίῳ ὀνόματι**—not '*in what name*,'—i. e. '*by whose authority*,' but **by** ('*in*,' see above) **what** (manner of) **name**, spoken as a word of power: see ch. iii. 6, 16; Jos. Antt. viii. 2. 5. **τοῦτο**, not the *teaching* (Olshaus., &c.), — nor *both the miracle and the teaching* (Heinr.), but the *miracle*: and that only. **8.**] **πλησθ. πν. ἁγ.**, i. e. specially, for the occasion. **9.**] **εἰ**, **if**, with an implication of the fact being so: see ch. xi. 17. **ἐν τίνι**, not '**by** (in) *whom*,'—this is not yet brought forward: but **wherein**, in what, as the conditional element. No *person* had been mentioned in the question, ver. 7,—nor does Peter afterwards say *ἐν* 'Ιησοῦ χρ., but *ἐν τῷ ὀνόμ.* 'Ι. χρ. On the other hand, **ἐν τούτῳ**, ver. 10, may very well be masculine, as referring to 'Ιησοῦς χρ. Himself, included in the previous words *τῷ ὀν.* 'Ι. χρ.:—it may also be neuter, '**in** this Name:' but the masc. is preferable, on account of *οὗτος* following so soon in ver. 11. **10.**] **ὃν . . . . ὃν**: the copula is omitted to make the contrast more striking. **παρέστηκεν**, **stands**, as in E. V. **He** was there present. **11.**] See Matt. xxi. 42, note. **12.**] In Jos. Antt. iii. 1. 5, Moses, praying to God for Israel, says, *ἐν αὐτῷ γὰρ εἶναι τὴν σωτηρίαν αὐτοῦ, καὶ οὐκ ἐν ἄλλῳ.* **σωτηρία** is used here in the higher sense of **salvation**, not with reference to the healing of the lame man. See reff. The article implies, 'the salvation for which we all look;' **our salvation**: *ἐστὶν ἡ σωτ.* is paraphrased in the next clause by **δεῖ σωθῆναι**

ABDE PNabc dfgh klmo 13

r = ch. ii. 29. xxviii. 31. 1 Tim. iii. 13. Wisd. v. 1.
s = ch. x. 34. xxv. 25. Eph. iii. 18. see John i. 5.
t here only †.
u 1 Cor. xiv. 16, 23, 24. 2 Cor. xi. 6 only. Prov. vi. 8 (only ?).
v constr., 1 Cor. xiv. 37 reff.
w = Luke vii. 42. xii. 4 (ch. xxv. 26). Heb. vi. 14. Prov. iii. 27.
x Luke xxi. 15 only. Esth. viii. 8.
y Matt. xxvi. 59. ch. v. 27, 34. xxiii. 1 al. Jer. xv. 17. xx. 32. Gen. xx. 9.
d constr., ch. i. 19 reff. xxix. 26 only.
z = here (ch. xvii. 18 reff.) only ‡, see Josh. xi. 5 complut.
b = here only. (ch. i. 19 reff.)
e ch. xx. 9. xxiv. 4. 2 Tim. ii. 16. iii. 9 only. Jer. ii. 12.
g = John xxi. 23. ch. xx. 29.
a constr., Matt. c = ver. 30. ch. ii. 43 al.
f here only ‡. Deut. h ch. ix. 1 reff. i 1 Pet. ii. 23
only. Gen. xxvii. 42. [constr., ch. v. 28 reff.]

r παῤῥησίαν καὶ Ἰωάννου, καὶ s καταλαβόμενοι ὅτι ἄνθρωποι t ἀγράμματοί εἰσιν καὶ u ἰδιῶται, ἐθαύμαζον, v ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν· 14 τόν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν τεθεραπευμένον, οὐδὲν w εἶχον x ἀντειπεῖν. 15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ y συνεδρίου ἀπελθεῖν, z συνέβαλλον πρὸς ἀλλήλους λέγοντες 16 Τί a ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ b γνωστὸν σημεῖον γέγονεν c δι' αὐτῶν, πᾶσιν τοῖς d κατοικοῦσιν Ἰερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι· 17 ἀλλ' ἵνα μὴ e ἐπὶ πλεῖον f διανεμηθῇ g εἰς τὸν λαόν, [h ἀπειλῇ] i ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν

13. om και ιδιωτ. D. for τε, δε D 36 E-lat copt.

14. rec δε, with P rel 36 copt Thl-sif: om D¹: txt ABD³EℵN c vulg syrr sah æth Chr Thl-fin Lucif. αυτων D¹-gr(txt D²). ειχον ποιησαι η αντειπειν D-gr.

15. κελευσαντος ℵ¹(txt ℵ-corr¹[?]). om δε D-gr c æth. for απελθειν, απαχθηναι D-gr. rec συνεβαλον (*corrn to more usual tense*), with D c 36 syr sah æth Thl fin: txt ABEPN rel vulg Syr copt Chr Thl-sif Lucif.

16. rec ποιησομεν, with D-gr P rel E-lat vulg Chr Thl-fin Lucif Ambr: txt AB E-gr ℵ k m 13. 36 D-lat Thl-sif. γεγονεναι D¹-gr. φανεροτερον εστιν D-gr. rec αρνησασθαι (*the more common N. T. word*), with EP rel Chr Thl: txt ABDℵ c Bas-sel.

17. om αλλ D-gr. for μη, δε A². πλεον τι D. aft λαον ins τα ρηματα ταυτα E syr-mg Lucif. om απειλη (*prob mistake in copying; perhaps omd as unnecessary*) ABDℵ vss Bas-sel Œc Lucif: ins EP rel 36 syr Chr Thl. επιλησωμεθα ουν αυτοις D¹-gr(απ. D⁸: -σωμεθα, adding *ergo*, D-lat).—(-σομεθα P b d e k² o.) for μηκετι, μη A 142.

ἡμᾶς. **οὔτε γὰρ . . . .**] lit. **for neither is there another name under heaven (which is) given (by God) among men** (not '*to men*,' Vulg., Beza, Kuinoel), **whereby we must be saved**: i. e., as E. V. Dr. Burton's rendering, 'For neither is the name which is given among men, whereby we are to be saved, any other than this,' is ungrammatical.

13—18.] CONSULTATION AND SENTENCE OF THE SANHEDRIM. **13.**] **καταλαβόμενοι, having had previous knowledge**; not as E. V., which would be the partic. pres.; see the past, ch. xxv. 25. **ἰδιῶται,**—the word of contrast to those professionally acquainted with any matter: here therefore, **laics**, men of no knowledge on such a subject as this. **ἐπεγίνωσκον,**—**they recognized them**; (so Od. ώ. 215, αὐτὰρ ἐγὼν πατρὸς πειρήσομαι ἠμετέροιο, αἴ κ' ἐμ' ἐπιγνοίη κ. φράσσεται ὀφθαλμοῖσιν: Plat. Euthyd. 301 E, ἆρα μοί ποτε αὕτη [ἡ σοφία] παραγενήσεται ὥστε μοι οἰκεία γενέσθαι; Ἐπιγνοίης ἂν αὐτήν, ὦ Σώκρατες, ἔφη, οἰκείαν γενομένην;) their astonishment setting them to think, and reminding them that they had seen these men with Jesus:—not *for a pluperfect*, here or any where else: nor is ἦσαν;—**that they (once) were with Jesus.** **14.**] This, according to De W., is the only place in Luke where τε couples two sentences. He therefore objects to the reading; and also as destroying the contrast; but clearly the former is no sound critical reason, nor is it correct: see ch. i. 15 al. fr.:—and I cannot see that any contrast is intended: the two circumstances which the Sanhedrim found it difficult to gainsay were, the boldness of these illiterate men, conferred by their companionship with Jesus, *and* the presence of the healed man standing with them. **17. διανεμηθῇ**] **be scattered** or **spread**: lit., be distributed: so Plato, Minos, 317 D, τίς ἐπιστήμων διανεῖμαι ἐπὶ γῆ τὰ σπέρματα; and afterwards, τίς δὲ τὴν τροφὴν ἐπὶ τὰ τῶν ἀνθρώπων σώματα διανεῖμαι ἄριστος; [**ἀπειλῇ**] **ἀπειλ.**] for idiom, see reff. The construction of ἀπειλέω with an infin., stated by Dr. Bloomf. to be 'so rare that even the best lexx. scarcely adduce an example,' is its

[k] ἐπὶ τῷ ὀνόματι τούτῳ [l] μηδενὶ [l] ἀνθρώπων. 18 καὶ καλέ-
σαντες αὐτοὺς [m] παρήγγειλαν τὸ [n] καθόλου μὴ [o] φθέγ-
γεσθαι μηδὲ διδάσκειν [k] ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. 19 ὁ δὲ
Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτούς
[p] Εἰ δίκαιόν ἐστιν [q] ἐνώπιον τοῦ θεοῦ ὑμῶν [r] ἀκούειν
μᾶλλον ἢ τοῦ θεοῦ, [s] κρίνατε· 20 οὐ δυνάμεθα γὰρ ἡμεῖς ἃ
εἴδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν. 21 οἱ δὲ [t] προσαπειλη-
σάμενοι [u] ἀπέλυσαν αὐτούς, μηδὲν [v] εὑρίσκοντες [w] τὸ πῶς
[x] κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον
τὸν θεὸν [y] ἐπὶ τῷ γεγονότι. 22 [z] ἐτῶν γὰρ ἦν πλειόνων
τεσσεράκοντα ὁ ἄνθρωπος [a] ἐφ' ὃν γεγόνει τὸ σημεῖον
τοῦτο τῆς [b] ἰάσεως. 23 [u] ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς
[c] ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ
οἱ πρεσβύτεροι εἶπαν. 24 οἱ δὲ ἀκούσαντες [d] ὁμοθυμαδὸν

k Luke ix. 48, 49. xxi. 8 ‖. xxiv. 47. ch. v. 28, 40.
l constr., Mark xi. 2. Luke xiv. 24. ch. xxiv. 23. James iii. 8. Exod. xvi. 29 A. Num. xvi. 15.
m = ch. i. 4 reff.
n here only. Ezek. xiii. 3, 22.
o 2 Pet. ii. 16, 18 only. Job xiii. 7 al.
p = Matt. xxvii. 49. Luke xiv. 28, 31. Gen. xlii. 16.
q = Luke xvi. 15. 1 Tim. ii. 3. v. 4. 1 John iii. 22. 3 Kings iii. 10.
r = Matt. xvii. 5 al. Isa. xlii. 24.
s = Luke vii. 43. 1 Cor. xi. 13. Ps. lvii. 1.
t here only †.
u = ch. xxvi. 32 reff.
v = Luke v. 19. (and constr.) xix. 48. xi. 16.
w Luke i. 62. ix. 46.
x 2 Pet. ii. (4 v. r.) 9 only †. Wisd.
y Rom. vi. 21 reff.
z constr., Mark v. 42. Luke ii. 42 al. Exod. vii. 7.
a constr., see Mark xv. 33. Luke i. 65. xxiv. 23 reff.
b ver. 30 and Luke xiii. 32 only. Prov. iii. 8.
c = ch. d ch. i. 14 reff.

for ἀνθρωπων, ἀνθρωπω P a h l 13.

18. for και καλ. αυτ., συνκατατιθεμενων δε αυτων τη γνωμη φωνησαντες αυτους D syr-mg(exc φων. αντ.) Lucif; D. goes on παρηγγειλαντο κατα το μη φθ. rec aft παρηγγ. ins αυτοις (*a common filling up*), with P rel vss Thl Lucif: om AB D-gr EN k 36 vulg syr arm Chr. om το N[1].

19. αποκριθεις δε π. κ. ι. D Syr æth. ins ο bef ιωαν. A. rec πρ. αυτ. bef ειπον, with P rel Thl: txt ABDEN c k 13 vulg syrr coptt arm Chr.—ειπαν B. τουτο υμ. δικαιον φαινεται E. om μη D[1](ins D[5]).

20. δυνομεθα B. rec ειδομεν, with B[2](see table) EP rel (-ω- P a f): οιδαμεν B[1]-corr: txt AB[1]DN Chr-wlf.

21. for μηδεν, μη D k vulg Syr coptt Lucif. aft ευρισκ. ins αιτιαν D Syr copt. om το E 18. κολασωσιν B[1]: -σονται P Scr's mss. φοβουμενοι τον λαον παντες γαρ E.

22. ins ην bef ο ανθ., retaining ην above, D-gr. rec εγεγονει, with AEPN rel: εγενετο k: txt BD. om τουτο D-gr Iren-int Lucif.

23. εκεινοι δε απολ. E. transp αρχ. and πρεσβ. E. [ειπαν, so ABDN.]

ordinary construction: see Palm and Rost sub voce, and cf. Il. α'. 161; ν'. 143; ο'. 179, al. freq.: Od. λ'. 313; Xen. Mem. iii. 5. 4; Hell. v. 4. 7; Eur. Med. 287. The use of the middle in the active sense is confined to later Greek. **18.**] **ἐπί**, so as to make *that Name* the *subject* (basis) of their discoursing.

19—22.] THE APOSTLES' ANSWER AND DISMISSAL. **21.**] **προσαπειλ., having threatened them in addition**; — with threats superadded to the inhibition of ver. 18. **μηδέν, no means:** not μηδὲν αἴτιον, see John xiv. 30. The difficulty with the Sanhedrim was, to find any means of punishing them which should not stir up the people; διὰ τὸν λαόν belongs to this clause, not to ἀπέλυσαν αὐτ.

22.] **πλ. τεσσ.** for πλ. ἢ τεσσ., as sometimes in classical Greek; so οὐκ ἔλασσον πέντε καὶ εἴκοσι, Thucyd. vi. 95. See Winer, edn. 6, § 37, 5. The constr. **ἐφ' ὃν γεγόνει** (see as in reff.) is accounted for by the sense involved in it being the *access*, so to speak, of the event *to* the person mentioned. In the note on Rev. iv. 2, I have noticed that καθῆσθαι ἐπί is commonly used when the fact is announced for the *first time*, with an accus.: but afterwards when the same fact is again referred to, with a gen. or dat. **τὸ σημ. τῆς ἰάσ.**—the genitive of apposition; so τὸν ἀρραβῶνα τοῦ πνεύματος, 2 Cor. v. 5: σημεῖον περιτομῆς, Rom. iv. 11, &c. The circumstance of his being more than forty years old both gave notoriety to his person as having long resorted there, and made the miracle more notable, his malady being more confirmed.

23—31.] PRAYER OF THE CHURCH THEREUPON. **23.**] **τοὺς ἰδίους**, the other Apostles, and possibly some others

e = Luke xvii. 13. 1 Kings xxx. 4
f = Luke ii. 29. Rev. vi. 10. 2 Pet. ii. 2. Jude 4 only. (1 Tim. vi. 1, 2 al.) Isa. i. 24. iii. 1.
g ch. xiv. 15. Rev. xiv. 7. Exod. xx. 11. (Gen. i. 1. Isa. xlii. 5.)
h ch. i. 16 reff.
i = Luke i. 69. Isa. xliv. 26.
k 1 Cor. x. 29 reff. Psa. ii. 1.
l here only. 1. c. 2 Macc. vii. 34 only.
m Mark xiii. 11. 1 Tim. iv. 15 only. Prov. viii. 7.
n = 1 Cor. xv. 10 reff. φόβος κενός, Xen. Anab. ii. 2. 21.
o ver. 10 reff.
p ver. 5.
q = Matt. xxii. 34. Neh. vi. 2.
r ch. i. 15 reff.
s = Matt. xxvii. 1 al.
t Rev. xi. 15. xii. 10.
u ch. x. 34 reff. Deut. xxii. 20.
v = Matt. xxvii. 27.
w = ch. iii. 26 reff.
x Luke iv. 18, from Isa. lxi. 1. ch. x. 38. 2 Cor. i. 21. Heb. i. 9 (from Ps. xliv. 7) only. L.P.H.

ABDE PNabc dfgh klmo 13

e ἦραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν f Δέσποτα, σὺ [ὁ θεὸς] g ὁ ποιήσας τὸν g οὐρανὸν καὶ τὴν g γῆν καὶ τὴν g θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 25 ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου h στόματος Δαυεὶδ i παιδός σου εἰπὼν k ἵνα τί l ἐφρύαξαν ἔθνη καὶ λαοὶ m ἐμελέτησαν n κενά; 26 o παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ p ἄρχοντες pq συνήχθησαν qr ἐπὶ τὸ αὐτὸ s κατὰ τοῦ κυρίου καὶ s κατὰ τοῦ t χριστοῦ t αὐτοῦ. 27 p συνήχθησαν γὰρ u ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ v ἐπὶ τὸν ἅγιον w παῖδά σου Ἰησοῦν, ὃν x ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν

24. aft ακουσαντες ins και επιγνοντες την του θεου ενεργειαν D. την φων. αυτων E syrr coptt æth: την φων. c. [ειπαν, so ABDPℵ.] om ο θεος ABℵ am demid fuld copt Ath Did Ambr: ins DEP rel 36 æth Thl-fin Lucif.—κυριε ο θεος, omg συ, 13. 40. 96: συ ει ο θεος 32. 42. 69 lect-1 syrr sah Thl-sif Iren-int. (*The variations may be explained by the difficulty found in the position of* ο θεος, *some treating it as voc, others as nom, and glossing accordy.*)

25. rec ο δια στοματος Δαβιδ του παιδος σου (*see below*), with (P) rel 40 (om του P a c d g h k m 40) Chr$_1$ Thl-fin Hil: ος δια πνευματος αγιου δια του στομ. λαλησας δαυειδ παιδος σου D: alii aliter, see Scholz: txt ABEℵ 13. 36. (*It seems to me that every testimony tends to confirm the more difficult and complicated ready of the text. Meyer dismisses it as a congeries of various glosses. But glosses on what? Had the rec been the original, no reason can be assigned why it should have been glossed on at all,—nor, if it had been, why the glosses should have been inserted into the text in so unusual an order of constr. See note.*) for ειπων, λαλησας D.

27. rec om εν τη πολει ταυτη (*as unnecessary, see note*), with P rel Thl: ins ABDEℵ b c d e g k o 13 vss Chr Cyr Cosm Iren-int Tert$_2$ Lucif Hil.—aft πολει ins σου A. σου bef παιδα D 137 Hil$_2$.

assembled with them. There is nothing in ver. 31 to mark that only the Apostles were present on this occasion. **24.**] **ὁμοθ. ἦραν φων.**, not, as Meyer supposes, literally all speaking together in a known formula of prayer, but led by some *one*, and all assenting; not τὰς φωνάς, but φωνήν: see note on ch. ii. 6. **σὺ [ὁ θεὸς] ὁ ποι.**: **Thou art God** (or, if ὁ θεός be omitted, **He**) **who hast made**:—not *Thou O God who hast made*:—in this latter case, the first sentence would go on to the end of ver. 26, and there abruptly end, without any prayer being expressed: whereas now it is an acknowledgment that it was the *same God*, who was now *doing* these things, that had beforetime prophesied them of Christ. **25.**] The text of this verse (see var. readd.) is in a very confused state. I have kept to that of the oldest MSS., adopted also by Lachmann. Though harsh in construction, their words are not *senseless*, as De Wette styles them,—στόματος Δαυεὶδ . . . being in apposition with πνεύματος ἁγίου. The rec. has been an emendation and simplification of the text, which bears, in this its original form, the solemn and stately character, in the accumulation of parallel clauses, of the rest of the prayer; cf. ver. 27. **ἵνα τί κ.τ.λ.**] cited verbatim from the LXX. The Messianic import of this Psalm has been acknowledged even by those who usually deny all such reference, e.g. De Wette. Meyer endeavours to refer it to some circumstances then present, but is not bold enough to enter into any vindication of his view. **φρυάσσω** is only found in the middle in good Greek (see Kypke, Observ. ii. p. 30 f. Meyer). φρύαγμά ἐστι τὸ ἀλόγιστον κίνημα, Athanas. in Catena. **27.**] The **γάρ** implies an acknowledgment of the truth of God in the fulfilment of the prophecy: *Thou art the God who hast, &c., for* these events have happened accordingly. **ἐν τῇ πόλει ταύτῃ**, which has been excluded from the text on account of its apparent redundance, answers to ἐπὶ Σιὼν ὄρος τὸ ἅγιον αὐτοῦ, Ps. ii. 6. See also Matt. xxiii. 37; Luke

καὶ [y] λαοῖς Ἰσραήλ, 28 ποιῆσαι ὅσα ἡ [z] χείρ σου καὶ ἡ [a] βουλή σου [b] προώρισεν γενέσθαι. 29 καὶ [c] τὰ [c] νῦν, κύριε, [d] ἔπιδε ἐπὶ τὰς [e] ἀπειλὰς αὐτῶν, καὶ [f] δὸς τοῖς δούλοις σου [g] μετὰ [g] παῤῥησίας [h] πάσης [i] λαλεῖν τὸν [i] λόγον σου 30 [j] ἐν τῷ τὴν [k] χεῖρά σου [k] ἐκτείνειν [σε] εἰς [l] ἴασιν, καὶ σημεῖα καὶ [m] τέρατα γίνεσθαι [n] διὰ τοῦ [no] ὀνόματος τοῦ ἁγίου [p] παιδός σου Ἰησοῦ. 31 Καὶ [q] δεηθέντων αὐτῶν [r] ἐσαλεύθη ὁ [s] τόπος ἐν ᾧ [t] ἦσαν [t] συνηγμένοι, καὶ [u] ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ [i] ἐλάλουν τὸν [i] λόγον τοῦ θεοῦ [g] μετὰ [g] παῤῥησίας.

y plur.; Rom. xv. 11 reff.
z see ch. xi. 21 reff. Ps. lxxvii. 42.
a ch. ii. 23 reff.
b 1 Cor. ii. 7 reff.
c ch. v. 38. xvii. 30. xx. 32. xxvii. 22. Acts only. Gen. xi. 6 Ald. Matthiæ, § 282.
d Luke i. 25 only. Ps. cxi. 8.
e ch. ix. 1 reff.
f ch. ii. 4 reff.
g ch. ii. 29 reff.
h = ch. xx. 19 reff.
i ch. xi. 19 reff.

j = ch. iii. 26. Rom. xv. 13. 4 Kings v. 18. viii. 3. ch. xxvi. 1. i. 10 only. viii. 33 B. Sir. xxviii. 2. Isa. lxvi. 1.
l ver. 22 reff.
m ch. vii. 36 reff.
o = ch. iii. 16. viii. 12 al.
p ver. 27.
r Matt. xi. 7. ch. xvi. 26. Ps. xvii. 7.
t = Matt. xxii. 41. Neh. vi. 2.
k of God, here only. Exod. vii. 5. see Matt.
n ch. x. 43. 1 Cor.
q absol., here only. 3 Kings
s = ch. vii. 49, from
u ch. ii. 4 reff.

λαος E 3. 33 Syr Thl-sif Hil Aug.

28. om 2nd σου A[1]B am[1] E-lat[1] Hil Lucif Ambr.

29. εφιδε D. for απειλας, αγιας D[1]-gr(txt D-corr[1]). πασ. bef παρρ. D-gr E vulg copt Hil Lucif: om πασ. g 26. 36. 57. 137 lect-1 Syr æth Thl-sif-comm.

30. for χειρα σου εκτεινειν σε, χ. σε εκτ. A; χ. εκτ. σε B: om σε DE ℵ[r](see Tischdf's.note) e f 13 vss Chr: ins Pℵ[1] rel 36 Thl (*both pronouns here and σου in ver 27 agree better with the character of the diction of the prayer*). γενεσθαι D[1] (txt D[3]) 133 Thl-sif. syr-mg has a note that "some copies have not the word *name.*"

31. παντες ℵ[1]. rec πν. αγιου, omg του (*see ch* ii. 4), with ĒP 13. 36 rel vulg Chr: txt ABD am. aft παρρ. ins παντι τω θελοντι πιστευειν DE Iren-int (Aug).

xiii. 33. The parts of this verse correspond accurately to those of the prophecy just quoted. **παῖδα, servant,** as before, ch. iii. 26. Jesus, *the Servant* of Jehovah, is the antitype and completion of David, and of all other servants of the Lord: what is said of them only partially and hyperbolically, is said literally and entirely of Him. 28.] There is an ellipsis in the thought between ποιῆσαι and ὅσα: ποιῆσαι, [ὡς μὲν ἐδόκει, τὴν ἰδίαν βουλήν, ὄντως δὲ] ὅσα . . . As De Wette well remarks, συνήχθησαν ποιῆσαι is used *subjectively*, 'they were collected, to do,' and then the speaker changes his ground to an *objective* one in ὅσα—(as they believed—but *really*) as many things as *Thy* hand, &c. ποιῆσαι must not be rendered, with Kuinoel, 'ita ut facerent.' It does not express the *result*, but the *intention*, of their assembling. Still worse is it to take ποιῆσαι with ἔχρισας, 'Whom Thou hast anointed, ... to do,' &c., as some have proposed: the parenthesis, as well as the whole train of thought, forbidding it. **ἡ χείρ σ. κ. ἡ βουλή**] not a ἓν διὰ δυοῖν (Kuinoel): χείρ indicates the *Power*, βουλή the *Wisdom* of God. The Wisdom decreed, the Hand performed: but the same word προώρισεν is used of both by what grammarians call *zeugma*—as in γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, 1 Cor. iii. 2. See Winer, edn. 6, § 66. 2, e. 30.] **ἐν τῷ**, see ref. ch. iii. and note there: **In Thy stretching forth** (while Thou stretchest forth) **Thine hand for** (εἰς, of the purpose) **healing, and that signs and wonders may come to pass by means of the Name of Thy Holy Servant Jesus.** 31.] As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the *same* sign,—for that first baptism by the Holy Ghost, the great fulfilment of the promise, was not to be repeated. The rationalist Commentators have done good service by pointing out parallel cases, in profane writers, of *supposed* tokens of the divine presence. Virg. Æn. iii. 89. Ovid, Met. xv. 672. Schöttgen, Hor. Hebr. in loc., produces similar notices from the Rabbinical writings. It was on every ground probable that the token of the especial presence of God would be some phænomenon which would be *recognized by those present as such.* Besides which, the idea was not derived from profane sources, but from the Scriptures: see Ps. xxix. 8; Isa. ii. 19, 21; xiii. 13; Ezek. xxxviii. 19 (especially); Joel iii. 16; Hagg. ii. 6, 7. **ἐπλήσθησαν**, with a fresh and renewed outpouring. **τοῦ ἁγ. πν.** is *personal*: **they were all filled with** *the Holy Spirit:*

ABDE P𝔓 a b c d f g h k l m o 13.

32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν [v]καρδία καὶ [w]ψυχὴ [vw]μία, καὶ [x]οὐδὲ εἷς τι τῶν [y]ὑπαρχόντων αὐτῷ ἔλεγεν [z]ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα [a]κοινά. 33 καὶ [b]δυνάμει μεγάλῃ [c]ἀπεδίδουν τὸ [d]μαρτύριον οἱ ἀπόστολοι τῆς [e]ἀναστάσεως τοῦ κυρίου Ἰησοῦ, [f]χάρις τε μεγάλη ἦν [g]ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ [h]ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ [i]κτήτορες [j]χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς [k]τιμὰς τῶν [l]πιπρα-

v here only. 2 Chron. xxx. 12.
w Phil. i. 27 only. 1 Chron. xii. 38.
x Matt. xxvii. 14. John i. 3. Rom. iii. 10 (2 Cor. vi. 5 v. r.). 2 Kings xiii. 30.
y neut. plu. part. w. dat., Luke viii. 3. xii. 15 only. Gen. xxxi. 18 Ed•vat(B def). Job xx. 29 Bℵ only. see ch. iii. 6 reff.
z = John x. 3, 4, 12.
a = ch. ii. 44 reff.
b = ch. i. 8 reff.
c = here only.
d = 1 Cor. i. 6 reff. see 1 Cor. ii. 1, = μαρτυρία, John i. 7 and passim.
e ch. i. 22 reff.
f ≃ Luke ii. 40 al. see note, and ch. ii. 47.
g = Luke x. 6. [Rom. iii. 22.] 1 Pet. iv. 14.
h here only. Deut. xv. 4, 7. xxvii. 6, 9 al. Isa. lv. 1. 14 only. Exod. xxii. 3.
i here only †.
j ch. i. 18 reff.
k = ch. v. 2, 3. vii. 16. Matt. 1 Matt. xiii. 46. xviii. 25. xxvi. 9 ||. ch. ii. 45. v. 4. Rom. vii.

32. rec ins η bef καρδια, with D³EP rel Orig₂ Chr₃ Bas₂ Leont Thl: om ABD¹ℵ Orig₂ (Ath Thdrt) Euthal Bas₃. rec ins η bef ψυχη, with EP rel 36 Orig₂ Chr₃ Bas₂ Leont Thl: om ABDℵ Orig₂ Ath Thdrt Euthal Bas₃. aft μια ins και ουκ ην διακρισις εν αυτοις ουδεμια D(E) Cypr₂ Zeno Ambr.—for διακ., χωρισμος, and for ουδ., τις E. om και E. ουδεις D e l. om τι D. αυτου D: αυτων P b² f g k l¹ m 40: om Hʳ 18. 36. 133. αλλα D. παντα BD: txt AEℵ 13 rel 36.

33. rec μεγ. bef δυν., with EP rel coptt Thl: txt ABDℵ a c h vulg syrr Chr Ireint Ors Aug. οι αποστ. bef το μαρτ. AE a g h k o Thl-sif Ors Aug. ins (aft ιησου) χριστου (A)DE(ℵ) Syr copt æth-rom arm Chr: om BP syr.—ιῡ χῡ bef του κῡ AN 36(addg ημων).—for κῡ ιῡ, ιῡ χῡ e Syr.—(*Very usual varr where the name ιησ. or χρ. occurs: the canon being in such cases, that* the simplest well-supported form of expression *was the genuine text.*)—τ. κ. ι. bef τ. αναστ. B.

34. for υπηρχεν, ην (*corrn to avoid tautology*) A(B)ℵ Fr-coisl a h Cyr: txt DEP rel.—ην bef τις B. οσοι γαρ κτητ. ησαν χωρ. η οικων υπηρχον (*combination*) D¹: om υπηρχ. D-corr (and lat) ℵ¹. D has πωλουντες. αι φεροντες (αιφερον [εφ. D⁸] τας D² and lat, prefg και) τιμας των πιπρασκο . . των (-σκομενων D² and lat).

the *meaning* being the same with πν. ἁγ., the *influence of the Holy Spirit*,—but the form of expression varied. See ch. i. 8; ii. 33, 38; ix. 31; x. 45.

32—37.] THE STATE OF THE CHURCH AT THIS TIME. This passage forms the conclusion of this division of the history and the transition to ch. v. **32. τῶν πιστευσάντων**] Much the same meaning as τῶν πιστευόντων, but with reference to their having *become converts*, and specially to those mentioned in ver. 4,—though the description is general. 'Ubi regnum habet fides, animos ita conciliat ut omnes idem velint et nolint. Hinc enim discordiæ, quod non regimur eodem Christi Spiritu.' Calvin. On the community of goods, see note at ch. ii. 45. We have the view there taken strikingly confirmed here by the expressions used. **No one called** (reckoned) **any thing of his goods** (which were still τὰ ὑπάρχοντα αὐτῷ, not alienated) [**to be**] **his own.** (ἔλεγεν, *dicebat*: hoc ipso præsupponitur *proprietatem* possessionis non plane fuisse deletam. Bengel.) **33.**] The Apostles were the specially appointed witnesses of the Resurrection, ch. i. 22: and this their testimony they gave *with power*, i.e. with a special gift of the Holy Spirit to enforce and illustrate, to persuade and dispute on, those facts of which their own experience (see ver. 20) informed them. That the Spirit did not inspire them with unbroken uniformity in *matters of fact*, our present Gospels, the remnants to us of this very testimony, sufficiently witness. Nor was this necessary: each man reported what he had heard and seen;—and it was in the *manner* of delivering this report that the great power of the Spirit was shewn. See, on the whole subject, Prolegg. Vol. I. i. § iii. 5 ff. **χάρις**, better **grace**, i.e. from God, than *favour*, i.e. from the people, which would hardly be so absolutely designated. **34.**] **γάρ** gives a proof of God's grace working in them, in that they imparted their goods to the poor: see especially 2 Cor. viii. 7. **πιπρασκομένων, the things which were being sold:**—the process of selling, as regarded the whole church, yet going on, though completed in individual cases; in the places cited by Wetst. from Demosth. and Appian the pres. retains its proper force, as here. In Appian, B. Civ. v. p. 1088, the expression is, τιμὰς τῶν ἔτι

σκομένων 35 καὶ ἐτίθουν [m]παρὰ τοὺς πόδας τῶν ἀπο- στόλων, [n]διεδίδετο δὲ ἑκάστῳ [o]καθότι ἄν τις [o]χρείαν εἶχεν. 36 Ἰωσὴφ δὲ ὁ [p]ἐπικληθεὶς Βαρνάβας [q]ἀπὸ τῶν ἀποστόλων, ὅ ἐστιν [r]μεθερμηνευόμενον [s]υἱὸς [t]παρακλή- σεως, Λευείτης, Κύπριος τῷ [u]γένει, 37 [v]ὑπάρχοντος αὐτῷ [w]ἀγροῦ [x]πωλήσας ἤνεγκεν τὸ [y]χρῆμα καὶ ἔθηκεν [m]παρὰ τοὺς πόδας τῶν ἀποστόλων. V. 1 Ἀνὴρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ [x]ἐπώλησεν [z]κτῆμα, 2 καὶ [a]ἐνοσφίσατο ἀπὸ τῆς [b]τιμῆς, [c]συνειδυίης καὶ τῆς γυναικός, καὶ ἐνέγκας [d]μέρος τι [e]παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3 εἶπεν δὲ ὁ Πέτρος

m Matt. xv. 30. ch. v. 2. vii. 58. 4 Kings iv. 37 Ald.
n Luke xi. 22. xviii. 22. John vi. 11 only. Josh. xiii. 6.
o ch. ii. 45 (reff.).
p ch. i. 23 reff.
q ch. ii. 22 reff.
r Matt. i. 23. Mark v. 41. xv. 22, 34. John i. (39 v. r.) 42. ch. xiii. 8 only†. Sir. prol. fin.
s = Mark iii. 17. Luke x. 6. xvi. 8. 1 Thess. v. 5 al. 2 Kings xiii. 28.

t = ch. xiii. 15. xv. 31. 2 Macc. xv. 11.
u = ch. xviii. 2 reff.
v = ch. iii. 6 reff.
w here only, exc. gospp. Mt. Mk. L. = Matt. xiii. 24, 44 al. Gen. xxiii. 9.
x 1 Cor. x. 25 reff.
y sing., here only. plur. Mark x. 23, 24 ‖ L. ch. viii. 18, 20. xxiv. 26 only. 2 Chron. i. 11, 12.
z ch. ii. 45 reff.
a Titus ii. 10 only. Josh. vii. 1. 2 Macc. iv. 32 only. iv. 4 (reff.) only. Job xxvii. 6.
b = ch. iv. 34 reff.
c = 1 Cor. iv. 4 (reff.) only.
d = John xix. 23 al. Gen. xlvii. 24.
e ch. iv. 35, 37.

35. [διεδίδετο, so AB¹DEℵ.] ins ενι bef εκαστω D. καθο (for καθοτι) and om αν P 31. 73.

36. rec ιωσης (*see note, ch* i. 23), with P 13 rel syr sah Chr$_1$ Thl: txt ABDEℵ 36. 40 vulg copt Syr æth arm Chr$_1$ Epiph. rec υπο, with D rel 36 Chr: txt ABEPℵ a d g h l m 40 H^r Thl. ερμηνευομενον B: om c^2. κυπρ. bef λευειτης D.

37. for αγρου, χωριου D^2(-ιον D^1). for παρα, προς Eℵ 36 Thl sif.

CHAP. V. 1. εν αυτω δε τω καιρω ανηρ (*beginning of ecclesiastical portion*) E. ονομ. bef αναν. AD b c m vulg: txt BEPℵ Chr. σαπφειρα (*corrn*) BD a b^2 g h l o Chr: σαφφυρα D^1(-ιρα D-corr): σαμπφιρι 13: σαμφιρη ℵ^3(παμφιρη ℵ^1): txt A E(-φφιρη) P k m.

2. om και ℵ^1(eadem manu suppletum videtur). for απο, εκ D. rec συνειδυιας (*corrn*), with DP rel: txt ABEℵ. rec aft γυν. ins αυτου, with EP rel Thl: om AB D-gr ℵ 13 arm Chr. εθετο D.

3. aft ειπεν δε ins προς αυτον E; aft πετρος c; simly vulg-ms(Matthæi) syr-w-ast Thl.

πιπρασκομένων. 35.] **παρὰ τοὺς πόδας**,—not a Hebraism for the whole person—but *literal*. So Cicero pro Flacco, c. 28, 'Ante pedes Prætoris in foro expensum est auri pondo centum.' (Rosenm.) Wetstein gives several other examples. The Apostles, like the Prætor, probably sat upon a raised seat, on the step of which, at their feet, the money was laid, in token of reverence. 36.] Barnabas, בַּר נְבוּאָה, is *υἱὸς προφητείας*—and the interpretation has been generally made good by taking *παράκλησις* as included in *προφητεία*, and as in the sense of exhortation: see ch. xi. 23. **Λευείτης**] The Levites might possess land at all times within the precincts of the Levitical cities: such was the case, e. g., in Jer. xxxii. 7. At the division of the kingdoms, the priests and Levites all resorted to Rehoboam in Judah (and Benjamin), 2 Chron. xi. 13; from that time probably, but certainly after the captivity, when the Mosaic division of the land was no longer accurately observed, the possession of land by Levites seems to have been allowed. The whole subject is involved in some uncertainty: cf. Levit. xxv. 32 ff.; Num. xxxv. 1—8; Deut. xii. 12; xviii. 8, al. **Κύπριος**] For the state of Cyprus at this time, see notes on ch. xi. 19; xiii. 4—7. 37. **χρῆμα**] Very unusual in this sense. See Herod. iii. 38, *ἐπὶ πόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας ἀποθνήσκοντας ἀποσυτέεσθαι*, and other examples in Wetstein.

CHAP. V. 1—11.] THE HISTORY OF ANANIAS AND SAPPHIRA. This incident, though naturally connected with the end of the last chapter, forms an important independent narrative. 1.] **Ἀνανίας**, חֲנַנְיָה, Neh. iii. 23, or חֲנַנְיָה, Dan. i. 6, in LXX: also 1 Chron. iii. 21, al. ≔ *The cloud of God*, or *The mercy of God*. **Σαπφείρη**, perhaps from the Greek *σάπφειρος*, sapphire, or from the Syriac שַׁפִּירָא, beautiful (Grot.).

The crime of these two is well described by Meyer: 'By the sale of their field, and the bringing in of the money they in fact professed to give the *whole price* as a gift of brotherly love to the common stock: but their aim was to get for themselves the credit of holy love and zeal by *one portion* of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve *two* masters, but to appear to serve only *One*.' 3.] The

f John xvi. 6. see Eccles. ix. 3.
g Matt. v. 11 al. constr., here only. Deut. xxxiii. 29.
h = ch. i. 18 reff.
i = here only. 1 Macc. xv. 7.
k ch. iv. 34 reff.
l ch. i. 7.
m = ver. 9. Luke ii. 49 only. 2 Kings xix. 22. see John xiv. 22.
n Luke ix. 44. xxi. 14. Hag. ii. 19. see ch. i. 7.
o constr., here only. Josh. xxiv. 27. 2 Kings xxii. 45. Ps. lxxvii. 36.
p ver. 10. ch. xii. 23 only. Judg. iv. 21 A. Ezek. xxi. 7 only.
q = ver. 11. Luke i. 65. Gen. xxxv. 5. see ch. ii. 43.
r = ch. viii. 26, 27 reff.
s = John xxi. 18. 1 Tim. v. 1, 2 al. οἱ ν., Tit. ii. 6. Jer. xiv. 3.

ABDE ℵ a b c d f g h k l m o 13

Ἀνανία, διὰ τί [f] ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου [g] ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ [a] νοσφίσασθαι [σε] [b] ἀπὸ τῆς [b] τιμῆς τοῦ [h] χωρίου; [4] οὐχὶ [i] μένον σοὶ ἔμενεν, καὶ [k] πραθὲν [l] ἐν τῇ σῇ [l] ἐξουσίᾳ ὑπῆρχεν; [m] τί ὅτι [n] ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ [o] ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. [5] ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν [p] ἐξέψυξεν. καὶ [q] ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας. [6] [r] ἀναστάντες δὲ οἱ [s] νεώ-

rec om *o*, with DP rel: ins ABEℵ b m 13 Chr. for *ανανια, προς ανανιαν* D vulg-mss(Lachmann). for *επληρ., επηρωσεν* ℵ¹. *το αγ. πν.* D-gr. rec om 2nd *σε*, with ABEℵ c k l o 36: ins DP rel 38. 42. 95-6. 113-77 sah Leont. (*I have inserted it doubtfully, as more in character, and very likely to have been omitted as unnecessary.*)

4. *εμενον* (but corrd) ℵ¹: *μεσον* D¹(txt D²). om *εν* (*confounded with last syllable of πραθεν*) P. om *σῃ* D. for *το πρ. τουτο, ποιησαι* (ins *το* D²) *πονηρον τουτο* D sah: *facere dolose rem istam* D-lat. *εψευσου* D¹(txt D²).

5. *ακουσας δε* D-gr: *και ευθεως ακουων* E. rec om *o*, with D rel 36 Orig Œc: ins ABEPℵ a b d f g h k m o Chr Thl. ins *παραχρημα* bef *πεσων* D. rec aft *ακουοντας* ins *ταυτα* (*see ver* 11), with EPℵ³ rel syr Chr Thl: om ABDℵ¹ vulg Syr coptt æth-pl Orig Lucif.

6. aft *αναστ. δε* ins *παραχρημα* E.

διὰ τί implies the power of resistance to Satan—**Why hast thou allowed Satan to fill, &c.?** **4.**] **While it remained, did it not remain thine own?** i. e. was it not in thine absolute power? **and when sold, was it not** (i. e. the price of it) **in thine own power**, to do with it what seemed good to thee? *τί ὅτι*, i. e. *τί ἐστιν ὅτι*: see reff. *ἔθου ἐν τ. καρδ.*, = שִׂים עַל־לֵב, Dan. i. 8; Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled: instead of that, *he put it in his heart*,—placed it there where the springs of action are, and it passed out into an act. *οὐκ ἐψ. ἀνθ., ἀλλὰ τ. θ.*] This *οὐκ, ἀλλά*, is not always an absolute and exclusive negation and assertion, see Mark ix. 37; John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive *us*, men; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed superintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are *different*. 'Hæc est sententia: Ananias mentitus est Deo et ejus Spiritui, non hominibus et Petro. Aude si potes, Sociniane, ita dicere: mentitus est non Spiritui Sancto et Petro, sed Deo.' Bengel.

5.] The deaths of Ananias and Sapphira were beyond question *supernaturally inflicted* by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their *horror at detection, and at the solemn words of Peter*. But, in addition to all other objections against this (see on *ἐξοίσουσιν*, ver. 9),—it would make man and wife *of the same temperament*, which would be very unlikely. We surely need not require any *justification* for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock: and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks: 'Quod gravitati pœnæ in corpore accessit, in anima *potuit* decedere.' *κ. ἐγέν. φόβ. κ.τ.λ.*] The *ἀκούοντες* can hardly be (Meyer) those *present*, who (De W.) not only *heard*, but saw: the remark is proleptical, and = that in ver. 11. **6.**] Were *οἱ νεώτεροι* a *class in the congregation* accustomed to perform such services,—or merely the younger men, from whom they would na-

τεροι [t]συνέστειλαν αὐτὸν καὶ [u]ἐξενέγκαντες [v]ἔθαψαν. 7 ἐγένετο δέ, [w]ὡς ὡρῶν τριῶν [x]διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. 8 [y]ἀπεκρίθη δὲ πρὸς αὐτὴν Πέτρος Εἰπέ μοι [z]εἰ [a]τοσούτου τὸ [b]χωρίον [c]ἀπέδοσθε; ἡ δὲ εἶπεν Ναὶ [a]τοσούτου. 9 ὁ δὲ Πέτρος πρὸς αὐτὴν [d]Τί ὅτι [e]συνεφωνήθη [f]ὑμῖν [g]πειράσαι τὸ [h]πνεῦμα [h]κυρίου; ἰδοὺ οἱ πόδες τῶν [v]θαψάντων τὸν ἄνδρα σου [i]ἐπὶ τῇ θύρᾳ, καὶ [j]ἐξοίσουσίν σε. 10 [k]ἔπεσεν δὲ

t = here only†. Eur. Troad. 376. (1 Cor. vii. 29 only. Sir. iv. 31.)
u = vv. 9, 10 (15. Mark viii. 23. Luke xv. 22. 1 Tim. vi. 7. Heb. vi. 8) only. see Luke vii. 12.
v 1 Cor. xv. 4 reff.
w = ver. 36 al.
x here only‡. of space, Gen. xxxii. 16 al.

y = ch. iii. 12. Matt. xi. 25 al. Deut. xxvi. 5. price, Matt. x. 29. xxvi. 9. Rev. vi. 6. 4 Kings vii. 1. xii. 16 only. Gen. xxv. 33. v. 36. ch. xv. 15 only. 4 Kings xii. 8. impers., here only. iii. 18. Winer, edn. 6, § 31. 10. Luke iv. 18, from Isa. lxi. 1. v. 22. John xi. 32. Rev. i. 17 only.
z = Matt. xxvi. 63. Mark xv. 44. d ver. 4 reff. g 1 Cor. x. 9 reff. (= ἐκπ. ib.) i = ch. iii. 10, 11 reff.
b ver. 3. e Matt. xviii. 19. xx. 2, 13. Luke xii. 16 only. Gen. xxv. 33. j ver. 6 reff.
c = ch. vii. 9. Heb. xi. 8. impers., here only. f dat., Matt. v. 21? James iii. 18. Winer, edn. 6, § 31. 10. h 2 Cor. iii. 17. see Luke iv. 18, from Isa. lxi. 1. k Mark v. 22. John xi. 32. Rev. i. 17 only.
a gen. of price, Matt. x. 29. xxvi. 9. Rev. vi. 6. 4 Kings vii. 1. xii. 16 only. Gen. xxv. 33. v. 36. ch. xv. 15 only. 4 Kings xii. 8. impers., here only. iii. 18. Winer, edn. 6, § 31. 10. Luke iv. 18, from Isa. lxi. 1. v. 22. John xi. 32. Rev. i. 17 only.

7. εως ℵ¹. διαστεμα D.

8. for απεκρ., ειπεν D vulg.—προς ην ο πετρος εφη E. rec (for προς αυτην) αυτη, with P rel vulg Chr Thl: om b¹: txt ABDℵ d e m 36. 40 (syr-w-ast) Orig Lucif. rec ins ο bef πετρος, with DEP rel Orig Chr: om ABℵ d 36. for ειπε μοι ει, επερωτησω σε ει αρα D-gr sah. το χωριον bef 1st τοσουτου D-gr. for 2nd δε, δη D¹(txt D-corr¹).

9. rec aft πετρ. ins ειπε, with AP rel 36: ειπεν δε πετρ. E: txt BDℵ vulg. om προς D¹-gr(ins D³). aft τι ins συν ℵ¹(ℵ³ disapproving). συνεφωνησεν D. ins του bef κῦρ. D. εισταται επι τη θ. E. ταις θυραις A.

10. και επ. D Syr Lucif.

turally be expected? Meyer and Olshausen (also Mosh. and Kuin.) maintain the former; Neander and De W. the latter. We can hardly assume, as yet, any such official distinctions in the congregation as would mark off οἱ νεώτεροι from οἱ πρεσβύτεροι, which latter are first officially mentioned ch. xi. 30. Besides which, we have no such ecclesiastical class as οἱ νεώτεροι. And the use of οἱ νεανίσκοι in ver. 10, as applying to these same persons, seems to decide that they were *merely the younger members* of the church, acting perhaps in accordance with Jewish custom,—perhaps also on some hint given by Peter. **συνέστειλαν**] So περιστέλλω, Ezek. xxix. 5; Tobit xii. 13; Sir. xxxviii. 16, **wrapped the body up**,—probably in their own mantles, taken off in preparing to carry him out. The context will not permit any more careful enfolding of the body to be understood. The speedy burial of the dead, practised among the later Jews, was unknown in earlier times, see Gen. xxiii. It was grounded on Num. xix. 11 ff. The practice was to bury before sunset of the same day. The *immediate* burial in this case adds to the probability that the young men obeyed an intimation from the Apostle. 7.] The construction is, ἐγένετο δέ, . . . καί, **It happened, that**: and ὡς ὡ. τ. διάστ. is parenthetical, not the nom. to ἐγένετο. See a precisely similar construction, Luke ix. 28: and Winer, edn. 6, § 62. 2. 8.] **ἀπεκρ.**, perhaps *to her salutation*: or, it may be, to her manner, challenging a reply. The word must at any rate be taken as implying *some* previous communication, to which an answer was to be given. **τοσούτ.**, naming the sum: or perhaps pointing to the money lying at his feet. The sense *tantilli* (Born.) is *implied* of course, but not expressed by τοσούτου. No stress on **ἀπέδοσθε** as referring to the smallness of price: it is the ordinary word for selling, see reff. 9.] To *try the omniscience* of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, *to tempt the Spirit of God*. It was a saying in their hearts 'There is no Holy Spirit:' and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no *individual lie* of a bad and covetous man, but a *preconcerted scheme* to deceive God. **οἱ πόδες**] Not that Peter heard (Olsh.) the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetical or lively description of the Hebrews, and indeed of all nations (see Isa. lii. 7; Nah. i. 15; Rom. x. 15; Eurip. Hippol. 656; Soph. Œd. Col. 890, al. freq.), making the member whereby the person acts, the actor. I take the words to mean, that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground, at a con-

l ch. iii. 7 reff.
m ver. 5 reff.
n Matt. xix. 20, 22. Mark xiv. 51 (bis). xvi. 5. Luke vii. 14. ch. ii. 17. 1 John ii. 13, 14 only. Gen. xiv. 24.
o = Matt. iii. 16. Gal. i. 18.
p ver. 5.
q ch. xi. 30 reff.
r ch. vii. 36 reff.
s ch. i. 14 reff.
t ch. iii. 11 reff.
u Eph. ii. 3. 1 Thess. iv. 13. v. 6.
v = ch. ix. 26. x. 28. xvii. 34. 1 Cor. vi. 16, 17. Ruth ii. 8.
w = ch. x. 46 reff.
x = Luke v. 15. John xix. 8. ch. ix. 22 al.
y = ch. ii. 41 reff.
z absol., ch. iv. 32 al. fr.
a plur., here only. Ps. cxlvi. 4.
b = Luke x. 32 al.
c Luke xiv. 21. Rev. xxi. 21 al. Ezek. xxviii. 23.
d ver. 6 reff.
e = Rev. x. 2. Luke viii. 16. v. 8, &c. ch. ix. 33 only†.
f here only †. see Luke v. 19, 24.
g Mark ii. 4, &c. vi. 55. John
h = Mark v. 28. vi. 56. 2 Cor. xi. 16.

[1] παραχρῆμα [k] πρὸς τοὺς [k] πόδας αὐτοῦ καὶ [m] ἐξέψυχεν· ABDE PNabc dfgh klmo 13
εἰσελθόντες δὲ οἱ [n] νεανίσκοι εὗρον αὐτὴν νεκρὰν καὶ [k] ἐξ-
ενέγκαντες [v] ἔθαψαν [o] πρὸς τὸν ἄνδρα αὐτῆς. 11 καὶ [p] ἐγέ-
νετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας
τοὺς ἀκούοντας ταῦτα.

12 [q] Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα
καὶ [r] τέρατα πολλὰ ἐν τῷ λαῷ. καὶ ἦσαν [s] ὁμοθυμαδὸν
ἅπαντες ἐν τῇ [t] στοᾷ Σολομῶνος· 13 τῶν δὲ [u] λοιπῶν
οὐδεὶς ἐτόλμα [v] κολλᾶσθαι αὐτοῖς, ἀλλ' [w] ἐμεγάλυνεν αὐ-
τοὺς ὁ λαός· 14 [x] μᾶλλον δὲ [y] προσετίθεντο [z] πιστεύοντες
τῷ κυρίῳ, [a] πλήθη ἀνδρῶν τε καὶ γυναικῶν· 15 ὥστε [b] κατὰ
τὰς [c] πλατείας [d] ἐκφέρειν τοὺς ἀσθενεῖς καὶ [d] τιθέναι [e] ἐπὶ
[f] κλιναρίων καὶ [g] κραβάττων, ἵνα ἐρχομένου Πέτρου [h] κἂν

rec (for προς) παρα (*see ch* iv. 35, 37, v. 2), with EP rel Lucif: επι 26. 37: υπο 2: txt ABDℵ Orig syr-mg, πρ. τ. π. αποστολου Syr.—for πρ. τ. π., ενωπιον 15-8. 36. ευραν A: ηυραν E: txt BDPℵ rel. συνστειλαντες εξηνεγκαν και D-gr.

11. om επι A sah. ακουοντες D, κατοικουντας P.

12. for δε, τε B Syr æth. Steph εγενετο, with h 4. 13-4-5. 78. 127-80 lect-12 Cyr-jer$_3$ Œc Thl: txt ABDEℵ rel 36 Chr Lucif. rec εν τω λαω bef πολλα, with P rel 36 Chr Thl: om πολλα k 133 lect-12: txt ABDEPℵ m o 13 vulg Syr Lucif. for απαντες, παντες ABE 1: txt DPℵ rel Chr Thl: add συνηγμενοι Syr copt; εν τω ιερω D 42 sah æth; εν τω ναω συνηγμενοι E. aft εν τη στ. ins τη D 42. rec σολομωντος, with A k o 36 Chr Thl: σαλομωντος ℵ: txt BDEP rel.

13. και ουδεις των λοιπων D æth. ουθεις B.

14. ins οι bef πιστ. A 13.

15. for κατα, και εις ABD^{s}ℵ k 13. 36. 40; και εν ταις πλατιες E: om æth: txt D^{1}P, none of the vss have και. om τας D^{1}. aft ασθεν. ins αυτων D. aft τιθ. ins εμπροσθεν αυτων E. rec κλινων (*corrn to more usual word*), with E rel Chr Thdrt: txt ABDℵ rel Cyr-jer.—pref των A. [κραβαττων, so ABDℵ.]

siderable distance from the city (Lightf.), and when there, to dig a grave, and bury it.

ἐξοίσουσιν] This word, spoken *before her death, decisively proves* that death to have been not a *result* merely of her detection, but a judicial infliction. **10.**] **εἰσελθόντες, when they came in**: not implying that they immediately entered, but leaving room for some interval of time: see above.

12—16.] PROGRESS OF THE FAITH; MIRACULOUS POWER AND DIGNITY OF THE APOSTLES. **12.**] **δέ** is merely *transitional*, and does not imply any contrast to the *φόβος* just mentioned, q. d. 'notwithstanding this fear, the Apostles went on working, &c.' See ch. ii. 43.

ἅπαντες, the Apostles only, not *all the Christians*. It does not follow, from *πάντες* referring to *all the believers* in ch. ii. 1 (see note there), that *ἅπαντες* necessarily refers to the same here also. The Apostles are *the subject of the paragraph*: and it is to set forth *their* unanimity and dignity that the description is given. They are represented as distinct from all others, believers and unbelievers (both which I take to be included under the term *οἱ λοιποί*): and the Jewish people itself magnified them. The further connexion see on ver. 14.

στ. Σολ.] See ch. iii. 11; John x. 23, note. **13.**] **τῶν λοιπῶν, all else**, whether believers or not; none dared to *join himself to* (see reff.), as being one of, or equal to, them: **but** (so far was this from being the case that) **the very people** (multitude) **magnified them. 14.**] **And** (not parenthetical, but continuing the description of the dignity of the Apostles) **the result of this was that believers were the more added to the Lord** (not *πιστ. τῷ κυρίῳ*, but *προσετ. τῷ κυρ.*, as decided by ch. xi. 24), **multitudes of men and women. 15.**] **ὥστε** now takes up afresh the main subject of vv. 12 and 13, the glorification of the apostolic office, **insomuch, that** . . . . . It is connected not only with *ἐμεγάλυνεν αὐτ. ὁ λ.*, but also with ver. 12. **κατὰ τὰς πλ.**] **down the**

ἡ [l]σκιὰ [k]ἐπισκιάσῃ τινὶ αὐτῶν, 16 [l]συνήρχετο δὲ καὶ τὸ πλῆθος τῶν [m]πέριξ πόλεων Ἰερουσαλήμ, φέροντες ἀσθενεῖς καὶ [n]ὀχλουμένους ὑπὸ [o]πνευμάτων [op]ἀκαθάρτων, [q]οἵτινες ἐθεραπεύοντο ἅπαντες.

17 [r]Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα [s]αἵρεσις τῶν Σαδδουκαίων, [tu]ἐπλήσθησαν [u]ζήλου

l Matt. iv. 16. Mark iv. 32. Luke i. 79. Col. ii. 17. Heb. viii. 5. x. 1 only. Judg. ix. 36.
k and constr., Mark ix. 7 (acc., ‖ Mt. L.). Luke i. 35 only. Ps. xc. 4.
l ch. i. 6 reff.

m here only†. Jos. B. J. ii. 19. 1.
n here (Luke vi. 18 rec.) only†. Tobit vi. 7 (not ℵ).
o Matt. x. 1 al. fr. in gosspp. Rev. xvi. 13. xviii. 2. Zech. xiii. 2.
p ch. x. 14 reff.
q = ch. x. 41 reff.
r ch. viii. 26, 27 reff.
s ch. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22.
1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1 only‡. Jos. Antt. xiii. 5. 9. see Lev. xxii. 18.
t = ch. iii. 10 reff.
u ch. xiii. 45 (reff.).

aft σκ. ins αυτου E 33 vulg Thdrt Thl-fin. επισκιασει B 13. 58. 133 Thl-fin. αυτω ℵ¹. aft αυτων add απηλλασσοντο γαρ απο πασης ασθενιας ως ειχεν εκαστος αυτων D; και ρυσθωσιν απο πασης ασθενιας ης ειχον E; *et liberarentur ab infirmitatibus suis* vulg(not fuld) Lucif.—*liberabantur* am Lucif; *ab infirmitate* (omg *s.*) am demid.

16. διο συνηρ. E. om και(ins D²) το D¹. for περιξ, περι D¹(txt D⁵[?]). rec ins εις bef ιερουσ., with DEP rel 36 demid Chr Thl: *circa* syr coptt: om ABℵ k vulg Lucif.—"from the other cities round about Jer" Syr (Etheridge). for υπο, απο D. for οιτινες, και D-gr 38. 113 sah Lucif. ειωντο παντες D.

17. for αναστ. δε, και παντα βλεπων αναστ. E: om Syr. ζηλους B¹.

streets, i.e. *in the line of the streets*,—see Winer, edn. 6, § 49, d. note.

κλιν. κ. κραβ.] Kuinoel's distinction, that the latter is a poor and humble bed, the former a couch of richer character, appears to be unfounded. (So also Bengel.)

Πέτρου] As the greatest, in pre-eminence and spiritual energizing, of the Apostles. Now especially was fulfilled to him the promise of Matt. xvi. 18 (see note there):—and even the shadow of the *Rock* (Isa. xxxii. 2, Heb., and E. V., spoken primarily of His divine Master) was sought for. We need find no stumbling-block in the fact of Peter's *shadow* having been believed to be the medium (or, as is surely implied, *having been* the medium) of working miracles. Cannot the 'Creator Spirit' work with any instruments, or with none, as pleases Him? And what is a hand or a voice, more than a shadow, except that the analogy of the ordinary instrument is a greater help to faith in the recipient? Where faith, as apparently here, did not need this help, the less likely medium was adopted. See, on the whole, ch. xix. 12, and note: and remark that only in the case of our Lord (Luke viii. 46 ‖) and His two great Apostles in the N. T.,—and of Elisha in the O. T., have we instances of this *healing virtue in the mere contact with or accessories of the person*. But what a fertile harvest of superstition and imposture has been made to spring out of these scanty examples! **16.**] Keep, in both verbs, **συνήρχετο** and **ἐθεραπεύοντο**, the imperfect sense; 'the multitude, &c., was coming together, bearing, &c.,—for all such (quippe qui) were being healed:' viz. when the next incident, **ἀναστὰς δὲ κ.τ.λ.**, happened.

17—42.] IMPRISONMENT, MIRACULOUS LIBERATION, EXAMINATION BEFORE THE SANHEDRIM, AND SCOURGING OF THE APOSTLES. **17.**] **ἀναστάς** is not redundant, but implies *being excited* by the popularity of the Apostles, and on that account commencing a course of action hostile to them: see reff. ('Non sibi quiescendum ratus est.' Beng. **διηγέρθη κινηθεὶς ἐπὶ τοῖς γενομένοις**, Chrys.) To suppose that the H. P. 'rose up' *after a council held* (Meyer) is far-fetched, and against the **ἐπλήσθησαν ζήλου**, which points to the kindling zeal of men first stirred up to action. **ὁ ἀρχ.**] Annas,—ch. iv. 6, and note on Luke iii. 2. **οἱ σὺν αὐτῷ**] those who were with him (see ch. iv. 13; xix. 38; xxii. 9). Not *the members of the Sanhedrim*: but *the friends and kindred* (ch. iv. 6) *of the H. P.*: see ver. 21: Kuinoel's 'qui a partibus ejus stabant' is too definite (De W.): it *was so*, but this meaning is not in the words. **ἡ οὖσα**] attr., but implying more than *οἱ ὄντες ἐξ αἱρέσεως τ. Σ.*:—the movement extended through *the whole sect*. On **αἵρ. τ. Σ.**, see Matt. iii. 7, note. The passage of Josephus, Antiq. xx. 9. 1, is worth transcribing: **πέμπει δὲ Καῖσαρ** (Nero) **Ἀλβῖνον εἰς τὴν Ἰουδαίαν ἔπαρχον, Φήστου τὴν τελευτὴν πυθόμενος. ὁ δὲ**

v ch. xxi. 27 reff.
w ch. iv. 3 reff.
x = here only: see ch. xvi. 37 reff.
y ch. [xvi. 9.] xvii. 10. xxiii. 31. Herod. i. 62 init. & fin.
z = Matt. xiv. 10. Acts, ch. viii. 3 & passim. Heb. xi. 36. Neh. iii. 25.
a = here only (see note).
b = here only. Jonah iv. 10, so ὑπὸ τὴν ἑωθενήν, Polyb. i. 53. 4.

18 καὶ [v] ἐπέβαλον τὰς [v] χεῖρας [v] ἐπὶ τοὺς ἀποστόλους καὶ [w] ἔθεντο αὐτοὺς ἐν [w] τηρήσει [x] δημοσίᾳ. 19 ἄγγελος δὲ [y] κυρίου [y] διὰ νυκτὸς ἤνοιξεν τὰς θύρας τῆς [z] φυλακῆς, ABDE Pr a b c d f g h k l m o 13
[y] ἐξαγαγών τε αὐτοὺς εἶπεν 20 Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς [a] ζωῆς ταύτης. 21 ἀκούσαντες δὲ εἰσῆλθον [b] ὑπὸ τὸν [c] ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον. [d] παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ [e] συνεκάλεσαν τὸ [f] συνέδριον καὶ πᾶσαν τὴν [g] γερουσίαν τῶν υἱῶν Ἰσραήλ, καὶ [h] ἀπέστειλαν εἰς τὸ [i] δεσμωτήριον ἀχθῆναι αὐτούς. 22 οἱ δὲ

ὑπὸ τὴν ὡραίαν (prima æstate), iii. 16. 7.
c Luke xxiv. 1 [John viii. 2] only. Joel ii. 2.
d Luke xii. 51. John iii. 23, Acts, ch. ix. 26. xvii. 10 & passim. Gen. xiv. 13.
e act., Mark xv. 16. Luke xv. 6 only. Josh. xxiii. 2. mid., ch. x. 24 al.
f ch. iv. 15 reff.
g here only. Exod. iii. 16 al. fr. (there also w. νἱ. Ἰσρ.)
h constr., w. pass., here only (?). see ch. xiii. 42 note. act., ch. xxvi. 17 reff.
i here bis. Matt. xi. 2. ch. xvi. 26 only. Gen. xxxix. 22 bis. xl. 3, 5 only.

18. επεβαλλον A. rec aft χειρας ins αυτων, with EP rel (syr) coptt Chr: om ABD ℵ 36. 40 vulg Syr arm Thl Lucif. εις τηρησειν E-gr Lucif(omg δημ.). aft δημ. ins και επορευθη εις εκαστος εις τα ιδια D.

19. τοτε δια ν. bef αγ. κ. D. rec ins της bef νυκτος, with EP ℵ³ rel 36 Chr: om ABD ℵ¹. ανοιξας ℵ 36 vulg sah: ανεωξαν D¹-gr, ανεωξεν D⁸ Chr. for τε, δε B 73. και εξ. E.

21. for ακουσ. δε, εξελθοντες δε E Syr. add εκ της φυλακης E. παραγενομενον B¹(sic, see table). aft συν αυτω ins εγερθεντες το πρωι D. συνκαλεσαμενοι D, retaining the και bef απεστειλαν.

βασιλεὺς ἀφείλετο μὲν τὸν Ἰώσηπον τὴν ἀρχιερωσύνην, τῷ δὲ Ἀνάνου παιδί, καὶ αὐτῷ Ἀνάνῳ λεγομένῳ, τὴν διαδοχὴν τῆς ἀρχῆς ἔδωκε. τοῦτον δέ φασι τὸν πρεσβύτατον Ἄνανον εὐτυχέστατον γενέσθαι· πέντε γὰρ ἔσχε παῖδας, καὶ τούτους πάντας συνέβη ἀρχιερατεῦσαι τῷ θεῷ, αὐτὸς καὶ πρότερον τῆς τιμῆς ἐπὶ πλεῖστον ἀπολαύσας, ὅπερ οὐδενὶ συνέβη τῶν παρ' ἡμῖν ἀρχιερέων. ὁ δὲ νεώτερος Ἄνανος . . . . θρασὺς ἦν τὸν τρόπον, καὶ τολμητὴς διαφερόντως· αἵρεσιν δὲ μετῄει τῶν Σαδδουκαίων, οἵπερ εἰσὶ περὶ τὰς κρίσεις ὠμοὶ παρὰ πάντας τοὺς Ἰουδαίους, καθὼς ἤδη δεδηλώκαμεν. This shews that the family of Annas, if not he himself, were connected with the sect of the Sadducees. They (see ch. iv. 1, note) were the chief enemies of the Apostles, for teaching *the resurrection*.

18. τηρ.] see ch. iv. 3. **20.**] **τῆς ζωῆς ταύτης**, an unusual expression, seems to refer to the peculiar nature of the enmity shewn towards them by the Sadducees, for preaching the *ἀνάστασις ζωῆς*—'of *this* LIFE, which they call in question.' Or perhaps τ. ζ. τ. may import the religion of Jesus having its issue in *life*. A similar expression, *ὁ λόγος τῆς σωτηρίας ταύτης*, occurs ch. xiii. 26. See also Rom. vii. 24. But beware of assuming in either of these passages the use of the figure called by the grammarians hypallage, so that *τὰ ῥ. τῆς ζ. ταύτης* = *τὰ ῥήματα ταῦτα τῆς ζωῆς*: for thus the sense is enervated, and the peculiar reference in each case lost. The indiscriminate application of these supposed figures of speech has been, and continues to be, one of the worst foes of sound exegesis. The deliverance, here granted to all the Apostles, was again vouchsafed to Peter in ch. xii., and is there related more in detail. It is there a minute touch of truth, that he should *mistake for a dream* (ver. 9) what he saw: having lain so long in prison, and his mind naturally dwelling on *this his former* miraculous liberation. **21.**] **ὑπὸ τ. ὄρθρ.**, at daybreak: see reff. **παραγενόμενος**] to the ordinary session chamber in the Temple, on the south side of it (Winer, Realw.): and therefore, if the Apostles were teaching *in Solomon's porch* (ver. 12), not in their immediate vicinity. Perhaps the *παραγενόμενος . . . . συνεκάλεσαν . . . .*, implying that the summons was not issued till *after the arrival of the H. P. and his friends*, may point to a meeting of the Sanhedrim hurriedly and insufficiently called, for the purpose of 'packing' it against the Apostles. If so, they did not succeed, see ver. 40: perhaps on account of the arrival of some who had been listeners to the Apostles' preaching. **πᾶσαν τ. γερουσίαν**] Probably the *πρεσβύτεροι*, including perhaps some who were not members of the Sanhedrim; the well-

[d] παραγενόμενοι ὑπηρέται οὐχ εὗρον αὐτοὺς ἐν τῇ [z] φυ-
λακῇ· 23 [j] ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι
τὸ [i] δεσμωτήριον εὕρομεν [k] κεκλεισμένον ἐν πάσῃ [l] ἀσφα-
λείᾳ καὶ τοὺς φύλακας ἑστῶτας [m] ἐπὶ τῶν θυρῶν, ἀνοί-
ξαντες δὲ [n] ἔσω οὐδένα εὕρομεν. 24 ὡς δὲ ἤκουσαν τοὺς
λόγους τούτους ὅ τε [o] στρατηγὸς τοῦ [o] ἱεροῦ καὶ οἱ
ἀρχιερεῖς, [p] διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο.
25 [d] παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς ὅτι ἰδοὺ οἱ
ἄνδρες οὓς ἔθεσθε ἐν τῇ [z] φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες
καὶ διδάσκοντες τὸν λαόν. 26 τότε [q] ἀπελθὼν ὁ [o] στρατ-
ηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς οὐ [r] μετὰ [r] βίας,
ἐφοβοῦντο γὰρ τὸν λαόν, [s] ἵνα] μὴ [t] λιθασθῶσιν.

j = ch. xv. 16 only. Gen. viii. 9. see John ii. 15. 2 Cor. i. 12 al.
k Matt. vi. 6. xxv. 10. ch. xxi. 30. Rev. xxi. 25. Ezek. xliv. 1, 2.
l = 1 Thess. v. 3 (Luke i. 4) only. Lev. xxvi. 5. (-ῶς, Mark xiv. 44.)
m = Matt. xxi. 19. Gen. xviii. 1. (πρό, James v. 9. ch. xii. 6.)
n = John xx. 26. Gen. xxxix. 11.
o ch. iv. 1 reff.
p ch. ii. 12 reff.
q = Matt. ii. 22. ch. ix. 17. xxiii. 32. Gen. xix. 2.
r ch. xxiv. 7 (xxi. 35. xxvii. 41) only. Exod. i. 14. xiv. 25.
s = John xviii. 28. xix. 31. see Winer, edn. 6, § 56. 2, note.
t John [viii. 5.] x. 31, 32, 33. xi. 8. ch. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37 only. 2 Kings xvi. 6, 13 only.

22. rec υπηρ. bef παραγ., with DEP rel 36 sah: txt ABℵ a h vulg Syr copt æth Lucif. add και ανυξαντες την φυλακην D vulg syr-w-ast. ουκ D. ηυρον E. for εν τη φυλ., εσω D.

23. for δε, και D¹(δε και D-corr¹). απηγγειλον ℵ. om οτι E-gr vulg Syr. rec aft το ins μεν (*to answer to* δε *follg*), with E-gr P rel 36 vulg coptt Chr: om ABDℵ Hʳ E-lat syrr æth. ηυραμεν (twice) E. ενκεκλεισμενον D¹. rec ins εξω bef εστ. (*gloss to particularize, and to answer to* εσω *follg*) with Chr-txt: om ABDEPℵ rel vss Chr-comm Thl Lucif. rec for επι, προ (*more usual*), with EP rel vulg-ed syr copt Chr: προς c: txt ABDℵ m 36, *ad* am fuld demid D-lat E-lat Syr sah.

24. rec ins ιερευς και ο bef στρατηγος, with P rel syr Thl-fin Œc: οι ιερεις και ο, omg the preceding ο τε, E: αρχιερευς και ο 67. 98. 104 Chr Thl-sif: for ο τε το αρχιερεις, ο τε στρατηγος κ. ο ιερευς του ιερου 96; οι αρχιερεις κ. οι στρατηγοι τ. ιε. Syr æth: txt ABDℵ e 36 vulg coptt arm Lucif. εθαυμαζον μεν τε και διηπ. π. αυτ. τι αν θελοι ειναι τ. E. aft αυτων ins το ℵ¹(ℵ³ disapproving). γενηται D¹(txt D⁴).

25. rec aft αυτοις ins λεγων, with 36 Thl-fin (Lucif): om ABDEPℵ rel vulg syrr coptt æth arm Chr Œc Thl-sif. om οι ℵ¹. om εστωτες(ins ℵ-corr¹) και ℵ¹.

26. for ηγαγ., ηγεν BD⁴ℵ: *deducebant* D-lat: απαγαγοντες 13: ηγαγον l: txt AD¹ĖP rel 36 vulg Chr Thl Lucif. om ου D¹(and lat: ins D⁴ or ⁵). φοβουμενοι γαρ D-gr. om ινα (*to connect* μη *with* εφοβ.) BDEℵ 13: ins AP rel 36 Chr Thl.

known foes of Jesus and his doctrine. The expression π. τ. γερουσ. τῶν υἱ. Ἰσραήλ, common in the LXX, is perhaps translated from the form of words in which they were summoned. γερουσία, being the ordinary word for the πρεσβύτεροι, would be the Hellenistic formal expression.

23. ἐν πάσ. ἀσφ.] Not, as Vulg., 'cum omni diligentia' (so Luth.), nor as E. V. '*with all safety*' (?); but in all security—'in a state of perfect safety.'

24.] If the ἱερεύς of the rec. be genuine, it must designate the *High* Priest; not that the word itself can bear the meaning (compare 1 Macc. xv. 1 and 2), but that the *context* points out *the priest* thus designated *to be* the H. P. (Meyer.) On **ὁ στρατ. τ. ἱερ.**, see note, ch. iv. 1. He appears to have been summoned to meet the Sanhedrim, perhaps as the offence had taken place within his jurisdiction. But he was probably one of the ἀρχιερεῖς (see Winer, Realw., Tempel, end). These latter were the *titular High Priests*, partly those who had served the office, partly the presidents of the twenty-four courses, partly the kindred of the H. P. (see Matt. ii. 4.)

αὐτῶν] '*The Apostles*,' the αὐτούς of ver. 22: not '*these words*,' as would appear at first sight. **τί ἂν γέν. τοῦτο**] **To what this would come**; 'whereunto this would *grow*,' E. V.:—not 'quomodo factum sit,' as Kuin.,—nor 'quid hoc esset rei' (τί ἂν εἴη, as ch. x. 17), as Grot. and others. **26.**] **[ἵνα] μὴ λιθ.** depends upon οὐ μετὰ βίας, not upon ἐφοβ. If, however, ἵνα be *omitted*, then this latter is

u ch. iv. 7 reff. v = ch. iv. 15 reff. w ch. xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 5, 18 only †. x constr., ch. [iv. 17.] xxiii. 14. Luke xxii. 15. John iii. 29. Gen. xxxi. 30 al. y ch. iv. 17 reff. z John xii. 3. ch. ii. 2 al. Hag. ii. 8. a = ch. ii. 42 reff. b 2 Pet. ii. 2, 5 only. Gen. vi. 17.

27 ἀγαγόντες δὲ αὐτοὺς [u]ἔστησαν ἐν τῷ [v]συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς 28 λέγων [wx]Παραγγελίᾳ [x]παρηγγείλαμεν ὑμῖν μὴ διδάσκειν [y]ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ [z]πεπληρώκατε τὴν Ἰερουσαλὴμ τῆς [a]διδαχῆς ὑμῶν, καὶ βούλεσθε [b]ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ H καὶ βουλεσθαι... ABDE HPNab cdfgh klmo 13 [c]αἷμα τοῦ ἀνθρώπου τούτου. 29 Ἀποκριθεὶς δὲ Πέτρος καὶ οἱ ἀπόστολοι εἶπαν [d]Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. 30 ὁ [e]θεὸς τῶν [f]πατέρων [f]ἡμῶν [g]ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς [h]διεχειρίσασθε [ik]κρεμάσαντες ἐπὶ [il]ξύλου.

c = Matt. xxiii. 35. xxvii. 25. 2 Kings i. 16. d ver. 32. ch. xxvii. 21. Titus iii. 1 only †. Sir. xxx. 28 (xxxiii. 37). Esdr. viii. 94 (90) only. e ch. iii. 13. xxii. 14. 1 Chron. xii. 17 al. f = John iv. 20. vi. 31. ch. iii. 13. vii. 11, &c. xiii. 17. xv. 10. xxii. 14. 1 Cor. x. 1. see ch. iii. 25. g = Matt. x. 8. ch. iii. 15? ‡. h ch. xxvi. 21 only †. i ch. x. 39. Gal. iii, 13, from Deut. xxi. 23. k = as above (i). Luke xxiii. 39 (Matt. xviii. 6. xxii. 40. ch. xxviii. 4) only. Gen. xl. 19. l = as above (i). 1 Pet. ii. 24.

27. *o ιερευς* D¹-gr(txt D⁵) Lucif.

28. rec ins *ου* bef *παραγγ.* (*making it a question, which has evidently been occasioned by επερωτησεν*), with DEPN³ rel 36 syrr sah æth Thdrt: om ABN¹ vulg D-lat copt Ath Cyr Lucif Prædest. for *διδασκ., λαλειν* A lect-17 Cyr Thdrt. om 1st *και* D¹(and lat: ins D²). *επληρωσατε* AN Chr Cyr. *εφαγαγειν* D¹(txt D⁸). *εκεινου* D¹-gr(txt D⁸) sah.

29. rec ins *ο* bef *πετρ.*, with 13. 36 Thl: om ABEHPN rel Chr.—D¹ omits *αποκρ.* to *ειπαν*, adding at end of ver *ο δε πετρος ειπεν προς αυτους.* [*ειπαν*, so ABEN.]

30. ins *δε* bef *θεος* AN copt. ins *τον παιδα αυτου* bef *ιησ.* E.

the case. **28.**] *δέον ἐρωτῆσαι πρῶτον, πῶς ἐξήλθετε; ὡς οὐδενὸς γενομένου, ἐρωτῶσι λέγοντες·* κ.τ.λ. Chrys. The same shyness of open allusion to the names or facts connected with Jesus and the spread of his doctrine may be traced in the **ὀνόματι τούτῳ**, and the **ἀνθρώπου τούτου**, and is a strong mark of truth and circumstantiality. 'Fugit appellare Jesum: Petrus appellat et celebrat, vv. 30, 31.' Bengel.

ἐπαγ. ἐφ' ἡμᾶς] not meaning, that *divine vengeance* would come on them for the murder of Jesus: but with a stress on *ἡμᾶς*—that the *people* would be incited to take vengeance on *them*, the Sanhedrim, for that murder. The preceding clause (*πεπληρ.* κ.τ.λ.) shews this to be their thought. Compare the pointed address of Peter to the Sanhedrim, ch. iv. 8—12, and the distinction between them and the people in iv. 21. This being so, the resemblance between this expression and the imprecation of the people in Matt. xxvii. 25 must not be too closely pressed, though the coincidence is too striking to escape notice.

29.] Peter, by word of mouth; the Apostles, as a body, by *assent*, implied in *his own utterance* and *their silence*. There is no ellipse of *ἄλλοι* before *ἀπόστ.* This defence of Peter divides itself into the propositions of an ordinary syllogism—(1) *The statement of the general truth that we must obey God rather than men:* (2) *The reduction of the present circumstances under that general truth*, as being the work of the God of their Fathers—shewn in his having raised and glorified Jesus, for a definite purpose, to give, &c. (3) *The identification of themselves with the course of action marked out by the* **πειθαρχεῖν δεῖ** . . . in that they were bearing witness to God's work, under the inspiration of the Holy Spirit given them as men obedient to God. The whole is a *perfect model of concise and ready eloquence, and of unanswerable logical coherence;* and a notable fulfilment of the promise, *δοθήσεται ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε* (Matt. x. 19).

πειθαρχεῖν] much stronger than *ἀκούειν*, ch. iv. 19,—as their conduct, in *persisting after prohibition*, had been more marked and determined. That was a mere '*listening to*' the proposition then made to them: this, a course of deliberate action, chosen and entered on. **θεῷ**—opposed to *τῆς διδ.* **ὑμῶν** of the H. P.; and to **ἀνθρώπου τούτου**. In the background, there would be the command of the angel, ver. 20: but it is not alleged: the great duty of preaching the gospel of Christ is kept on its highest grounds. **30. τῶν πατ. ἡμ.**] thus binding on Christ and his work, to the *covenant* whereof all present were partakers. **ἤγειρεν**] both from the emphatic position of the verb, and from the context, it must refer to the resurrection, not merely, as in Matt. xi. 11, Luke i. 69, Judg. iii. 9, to *raising up*

31 τοῦτον ὁ θεὸς [m]ἀρχηγὸν καὶ σωτῆρα [n]ὕψωσεν τῇ δεξιᾷ αὐτοῦ, [o]δοῦναι [o]μετάνοιαν τῷ Ἰσραὴλ καὶ [pq]ἄφεσιν [q]ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμὲν αὐτοῦ [r]μάρτυρες τῶν [s]ῥημάτων τούτων, [t]καὶ τὸ πνεῦμα [[t]δὲ] τὸ ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς [u]πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες

m = ch. iii. 15 reff.
n = ch. ii. 33 reff.
o ch. xi. 18. 2 Tim. ii. 25. Wisd. xii. 19. Jos. Antt. xx. 8. 7.
p Mark iii. 29. Eph. i. 7. Heb. ix. 22 ‡.

q Matt. xxvi. 28. Luke i. 77. iii. 3. ch. ii. 38. Col. i. 14 al.
r = ch. i. 8 and Acts passim. constr., ch. xiii. 31. Job xvi. 20.
s double gen., Phil. i. 25. ii. 30. Heb. xiii. 7.
t ch. iii. 24 reff.
u ver. 29 reff.

31. for δεξια, δοξη D^1(*caritate* D-lat: txt D^2) sah Iren-int. ins τον bef δουναι B $\aleph^1$($\aleph^3$ disapproving) Chr_2. επι τω Chr_1. ins των bef αμαρτ. D^5.—add εν αυτω D^1(and lat) sah æth-rom.

32. for εσμεν αυτου, εν αυτω B 69[1]. 100·5 Iren-int: αυτω m: om εσμεν æth: μαρτ. bef εσμεν A am D-lat Syr Iren-int: om αυτου $AD^1\aleph$ g h vulg Syr sah Chr_1 Did: syr places αυτου aft ρηματων: txt (*αυτου was prob omd from not being understood, and transposed from being thought to belong to* τ. ρηματων τουτων) D^5EHP 36 (æth) Chr_1 Thl. ins παντων bef των ρ. τ. D^1(and lat). om δε (*corrn?*) $ABD^1\aleph$ m vulg sah arm Did Thl-fin Iren-int: ins D^2E (H?) P rel 36 Chr Thl-sif. for ὃ, ον D^1E: om B 17. 73 copt: txt AD-corr H$\aleph$ rel 36.

33. ακουοντες P c h 104-5. aft ακου. ins ταυτα E 28 syr-w-ast sah.

in the ordinary sense. **ὑμεῖς**, answering to the **ἐφ' ἡμᾶς** of the H. P. **ἐπὶ ξύλου**] compare reff. and the similar contrast in ch. iii. 14, 15. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31, 32.] **ἀρχηγ. κ. σωτ.**, not, '*to be* a Prince and a Saviour:' but the words are the predicate of **τοῦτον**—**as a P. and a S.** **ἀρχηγόν**, as ch. iii. 15, which see. **κ. σωτ.** not = **τῆς σωτηρίας**. Jesus was to be King and Captain of Israel, and *also their Saviour*. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's speech: *a Prince*, to whom you owe obedience—*a Saviour*, by whom you must be saved from your sins. **τῇ δεξιᾷ**, by (not *to*) **His right hand**, as in ch. ii. 33, where see note. The great aim here, as there, is to set forth God as the DOER of all this. **δοῦναι**, in his *Kingly* prerogative; **μετ. κ. ἄφ. ἁμ.**, to lead to salvation (**εἰς σωτηρίαν**, as 2 Cor. vii. 10: **εἰς ζωήν**, as ch. xi. 18) by him as a *Saviour*. Somewhat similarly Bengel: '**μετ.**, qua Jesus accipitur ut *Princeps*: **ἄφεσ.** qua accipitur ut *Salvator*.'

The key to this part of the speech is Luke xxiv. 47—49, where we have, in our Lord's command to them, the same conjunction of **μετ. κ. ἄφεσ. ἁμ.**—and immediately follows, as here, **ὑμεῖς μάρτυρες τούτων**, appointing them to that office which they were now discharging,—and, corresponding to **τὸ πνεῦμα τὸ ἅγ.** of our text, **ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς**. By conjoining the Holy Ghost, as a witness, with themselves,—they claim and assert the promise of John xv. 26, 27: see also the apostolic letter of ch. xv. 28. When we remember, how much of the apostolic testimony was given in *writing*, as well as by word of mouth, this declaration of Peter becomes an important datum for judging of the nature of that testimony also. See a very similar conjunction, 1 John v. 9.

They were God's witnesses, in the things which they had seen and heard as men: the *Holy Ghost in them* was God's Witness, in purifying and enlarging by His inspiration that their testimony to facts, and in unfolding, from (and as inseparable from) these witnessed facts,—*the things which eye hath not seen, nor ear heard.* And *in the Scripture* THESE SAME TESTIMONIES are conjoined; *that of the Apostles*, holy men under the guidance and reminding of the Holy Spirit, faithfully and honestly reporting those things which fall under human observation: and *that of God the Spirit Himself*, testifying, through them, those loftier things which no human experience can assure, nor human imagination compass. **ῥημάτων**] **histories, things expressed in words**: see note on Luke i. 4. **τοῖς πειθ.**] Not **ἡμῖν**, which might make an unreal distinction between the Apostles and the then believers, and an implied exclusion of the hearers from this gift,—but generally, to *all* the **πειθαρχοῦσιν αὐτῷ**, by this word recalling the opening of the speech and binding all together. So that the sense of the whole is, 'We are acting in obedience to God, and for the everlasting good of our common Israel: and otherwise we cannot do.' And a solemn invitation is

v ch. vii. 54 only ‡. 1 Chron. xx. 3 only. w = Luke xiv. 31. John (xi. 53 v. r.) xii. 10. ch. xxvii. 39. 2 Cor. i. 17. Esth. iii. 6. x Luke xxii. 2. xxiii. 32. ch. ii. 23. vii. 21 al. Luke only, exc. Matt. ii. 16. Heb. x. 9. Ezek. xxvi. 8. y = ver. 27. z Luke v. 17. 1 Tim. i. 7 only ‡. see Neh. viii. 7 Ald. a 1 Cor. iii. 12. Heb. xiii. 4. Prov. iii. 15. b dat., ch. vii. 20 reff. Hom. Od. α'. 38. c = here only. see Job xi. 14. xxii. 23. Xen. Anab. vi. 6, 5, 25. d ch. xxvii. 28 reff. e Luke xii. 1. xvii. 3. xxi. 34. ch. xx. 28. (Deut. iv. 9.) f 2nd pers., 2 Cor. vii. 11 reff. g = Mark vi. 52. τὼ̈τὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρί, Herod. iii. 14.

v διεπρίοντο καὶ w ἐβουλεύοντο x ἀνελεῖν αὐτούς. 34 ἀναστὰς δέ τις ἐν τῷ̣ y συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, z νομοδιδάσκαλος a τίμιος b παντὶ τῷ̣ λαῷ̣, ἐκέλευσεν c ἔξω βραχὺ τοὺς ἀνθρώπους c ποιῆσαι, 35 εἶπέν τε πρὸς αὐτούς Ἄνδρες Ἰσραηλῖται, e προσέχετε ef ἑαυτοῖς g ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. 36 πρὸ γὰρ

C εαυ... ABCDE HPNab cdfgh klmo 13

εβουλοντο (*corrn, εβουλευ. not being understood*) ABE e l copt æth Chr$_2$: επεβουλευσαντο b : εβουλευσαντο k Thl-fin : txt DHPℵ rel vulg syrr Chr-comm Thl-sif Lucif.

34. aft συνεδ. ins αυτων E : εκ του συνεδριου D-gr E copt : om ε. τ. συνεδρ. Syr. rec aft βραχυ ins τι, with (H) P rel Thl-sif : βραχυτητι o : txt ABDEℵ Chr$_2$.— τ. απ. βρ. τι H d e o : τ. απ. εξω βρ. ποιησαι D. rec (for ανθρωπους) αποστολους, with DEHP rel 36 Syr sah æth Chr$_1$ Thl : txt ABℵ vulg copt arm Chr$_2$.

35. for τε, δε C k 58 copt. for αυτους, τους αρχοντας και τους συνεδριους D sah. εαυτους D^1. απο των ανθρωπων τουτων E tol. πραττειν ℵ.

implied. '*Be ye obedient likewise.*' It is remarkable that a similar word, ὑπήκουον τῇ πίστει, is used of the multitude of converted priests, ch. vi. 7. **33. διεπρίοντο**] sc. ταῖς καρδίαις as ch. vii. 54. From its conjunction there with ἔβρυχον τ. ὀδόντας, it does not appear to have any connexion with the phrase πρίειν or διαπρίειν τ. ὀδ. with which Hesych. and Wetst. identify it. **They were cut asunder** (in heart). So Persius, iii. 8, 'turgescit vitrea bilis: *Findor*, ut Arcadiæ pecuaria rudere credas.' And Plautus, Bacch. ii. 3. 17, 'Cor meum et cerebrum, Nicobule, *finditur*, Istius hominis ubi fit quaque mentio.' And Euseb. H. E. v. 1 (in Suicer, sub voce, where he cites other authorities also), ἐχαλέπαινον κ. διεπρίοντο καθ' ἡμῶν. **ἐβουλεύοντο**] **they were purposing**, 'taking counsel with the intent,' see reff. **34.**] **Γαμαλιήλ** = גַּמְלִיאֵל (see Numb. i. 10; ii. 20,) is generally, and not without probability, assumed to be identical with the celebrated Rabban Gamaliel, רַבָּן גַּמְלִיאֵל (the old man), one of the seven, to whom, among their Rabbis, the Jews give this title Rabban (= ῥαββουνί, John xx. 16), a wise and enlightened Pharisee, the son of Rabban Symeon (traditionally the Symeon of Luke ii. 25) and grandson of the famous Hillel. His name often appears in the Mischna, as an utterer of sayings quoted as authorities. He died eighteen years before the destruction of the city. (See Lightf. Centuria Chorogr. Matth. præmissa, ch. xv.) He was the preceptor of St. Paul (ch. xxii. 3). Ecclesiastical tradition makes him become a Christian and be baptized by Peter and John (Phot. cod. 171, vol. iii. p. 118 b. Winer, Realw.), and in the Clementine Recognn. (i. 65, p. 1242), he is stated to have been at this time a Christian, but secretly. The Jewish accounts do not agree, which make him die a Pharisee, with much more probability. Nor is the least trace of a Christian leaning to be found in his speech: see below. And considering that he was a Pharisee, opposing the prevalent faction of Sadducæism in a matter where the Resurrection was called in question,—and a wise and enlightened man opposing furious and unreasoning zealots,—considering also, that when the *anti-pharisaical* element of Christianity was brought out in the acts and sayings of Stephen, his pupil Saul was found the foremost persecutor,—we should, I think, be slow to suspect him of any favouring of the Apostles *as followers of Jesus*. (See particulars respecting Gamaliel collected in Conybeare and Howson's St. Paul, edn. 2, vol. i. p. 69, f.) He does not here appear as the president of the Sanhedrim, but only as a member. **ἔξω ποιῆσαι**] see reff. **to put out**—'cause to withdraw.' They are recalled in ver. 40. **35.**] The words ἐπὶ τ. ἀνθρ. τούτ. may be joined either with προσέχ. ἑαυτ., or with τί μέλ. πράσσ. The latter would give the more usual construction: and the transposition of words is not unexampled in the Acts, see ch. i. 2; xix. 4.

36.] A great chronological difficulty arises here. Josephus relates, Antt. xx. 5. 1, Φάδου δὲ τῆς Ἰουδαίας ἐπιτροπεύοντος γόης τις ἀνὴρ Θευδᾶς ὀνόματι πείθει τὸν πλεῖστον ὄχλον ἀναλαβόντα τὰς κτήσεις ἕπεσθαι πρὸς τὸν Ἰορδάνην ποταμὸν αὐτῷ· προφήτης γὰρ ἔλεγεν εἶναι, καὶ προστάγματι τὸν ποταμὸν σχίσας, δίοδον ἔφη παρέξειν αὐτοῖς ῥᾳδίαν. καὶ ταῦτα λέγων πολλοὺς ἠπάτησεν. οὐ μὴν εἴασεν αὐτοὺς τῆς ἀφροσύνης ὄνασθαι Φάδος, ἀλλ' ἐξέπεμψεν ἵλην ἱππέων ἐπ' αὐτούς, ἥτις

τούτων τῶν ἡμερῶν [h]ἀνέστη Θευδᾶς λέγων εἶναί [i]τινα ἑαυτόν, ᾧ [k]προσεκλίθη ἀνδρῶν ἀριθμὸς [l]ὡς τετρακοσίων· ὃς [m]ἀνῃρέθη, καὶ πάντες ὅσοι [n]ἐπείθοντο αὐτῷ [o]διελύθησαν καὶ [p]ἐγένοντο [p]εἰς οὐδέν. 37 [q]μετὰ τοῦτον [h]ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς [r]ἀπογραφῆς, καὶ [s]ἀπέστησεν [t]λαὸν [u]ὀπίσω αὐτοῦ· κἀκεῖνος

h = ch. vii. 18, from Exod. i. 8. see ch. vi. 9.
i = 1 Cor. iii. 7 reff.
k here only†. Hom. Od. φ'. 138. προσκλίνων τοῖς Ῥοδίοις ὁ Πτολ. κατ. τ. ὀλην αἰ-

ρεσιν, Polyb. iv. 51. 5. l = ver. 7 al. m = ver. 33. n = ch. xxiii. 21. xxvii. 11. Gal. v. 7. James iii. 3. Prov. xxvi. 25. o here only‡. διαλ. τὴν στρατιάν, Xen. Cyr. v. 5. 43. p Matt. xxi. 42, ch. iv. 11 and 1 Pet. ii. 7, from Ps. cxvii. 22. Luke xiii. 19. Rom. xi. 9. q ch. xiii. 25 reff. r Luke ii. 2 only†. 2 Macc. ii. 1 only. s = here only. (ver. 38.) Deut. xiii. 10. Herod. i. 154, and classics passim. t = Luke xxiii. 5 al. u = ch. xx. 30. 1 Tim. v. 15. Rev. xiii. 3, constr. prægn., see ch. xiii. 8. Luke iv. 38. Rom. xvi. 20.

36. ins μεγαν bef εαυτον D: aft, A^2E k o 13. 36 tol Syr Cyr Jer: om A^1BCH$\aleph$ rel vulg syr coptt Eus Chr Thl. aft ω ins και D-gr. rec προσεκολληθη, with f k o Chr Thl Œc: προσεκληθησαν C^1(appy): προσεκλειθησαν D-corr: προσετεθη 36: *appositi sunt* Jer: *inclinaverunt* syr: *adhæserunt* copt: *secuti sunt* Syr sah æth: *accesserunt* arm: txt ABEH$\aleph$ a^2 b d h m, προσεκληθη (*itacism*) C^2D^1P a^1 g l, *consensit* vulg E-lat, *adsensum est* D-lat (*the varr have been interpretations of or substitutions for the απαξ λεγ. in N T,* προσεκλιθη). rec αριθ. bef ανδρ., with DHP rel vulg syr Chr: txt ABCE$\aleph$ m demid. rec ωσει, with HP$\aleph^1$ rel 36 Thl: txt ABCDE$\aleph^2$ h. τετρακοσιοι $\aleph^1$. ος διελυθη(ανηρεθη D^4) αυτος δι' αυτου D. om διελυθησαν D^1(ins D^4). ουθεν D 33.

37. rec aft λαον ins ικανον, with HP rel 36 syrr sah Thl: pref E k 40 copt Chr: λα.

ἀπροσδόκητος ἐπιπεσοῦσα πολλοὺς μὲν ἀνεῖλε, πολλοὺς δὲ ζῶντας ἔλαβεν· αὐτόν τε τὸν Θευδᾶν ζωγρήσαντες ἀποτέμνουσι τὴν κεφαλήν, καὶ κομίζουσιν εἰς Ἱεροσόλυμα. But this was in the reign of Claudius, not before the year A.D. 44; and consequently at least twelve years after this speech of Gamaliel's. On this difficulty I will remark, that we are plainly *in no position* (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. For Josephus himself, speaking of a time which would accord very well with that referred to by Gamaliel, viz. the time when Archelaus went to Rome to be confirmed in the kingdom, says, ἐν τούτῳ δὲ καὶ ἕτερα μυρία θορύβων ἐχόμενα τὴν Ἰουδαίαν κατελάμβανε, πολλῶν πολλαχόσε κατ' οἰκείων ἐλπίδας κερδῶν καὶ Ἰουδαίων ἔχθρας ἐπὶ τὸ πολεμεῖν ὡρμημένων. And among these there may well have been an impostor of this name. But all attempts to identify Theudas with any other leader of outbreaks mentioned by Josephus have failed to convince any one except their propounders: e. g. that cited in Biscoe from Usher, Ann., p. 797, who supposes him the same as Judas the robber, son of Ezechias, Jos. Antt. xvii. 10. 5,—of Sonntag, who tries to identify him with Simon, mentioned Jos. Antt. xvii. 10. 6; B. J. ii. 4. 2,—and of Wieseler, who would have us believe him the same with Matthias ὁ Μαργαλώθου, Antt. xxvii. 6. 2, 4. The assumption of Josephus having *misplaced his Theudas* is perhaps improbable; but *by no means impossible*, in a historian *teeming with inaccuracies*. (See this abundantly demonstrated in an article on 'the Bible and Josephus,' in the Journal of Sacred Literature for Oct. 1850.) All we can say is, that such impostors were too frequent, for any one to be able to say that there was not one of this name (a name by no means uncommon, see Cicero ad divers. vi. 10, and Grot. h. l.) at the time specified. It is exceedingly improbable, considering the time and circumstances of the writing of the Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth.

The λέγων εἶναι of our text is curiously related to the ἔλεγεν εἶναι of Josephus.

ὡς τετρακοσίων hardly agrees with the τὸν πλεῖστον ὄχλον of Josephus above, and confirms the idea that different events are pointed at in the two accounts. But the Jewish historian speaks very widely about such matters: see note on ch. xxi. 38.

37. The decided μετὰ τοῦτον fixes beyond doubt the place here assigned to Theudas. This Judas, and the occasion of his revolt, are related by Josephus, Antt. xviii. 1. 1, Κυρήνιος δὲ . . . . ἐπὶ Συρίας παρῆν, ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους ἀπεσταλμένος, κ. τιμητὴς τῶν οὐσιῶν γενησόμενος . . . . παρῆν δὲ καὶ Κυρ. εἰς τὴν Ἰουδαίων προσθήκην τῆς Συρίας γενομένην ἀποτιμησόμενός τε αὐτῶν τὰς οὐσίας, κ. ἀποδωσόμενος τὰ Ἀρχελάου χρήματα. Οἱ δέ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατέβησαν τοῦ εἰς πλέον ἐναντιοῦσθαι . . . . . Ἰούδας

ABCDE HPΨ a b c d f g h k l m o 13

ψ ver. 36 reff.
w Matt. xxvi. 31 (from Zech. xiii. 7 AN$). Luke i. 51. John xi. 52. Num. x. 35.
x ch. iv. 29 reff.
y = Luke iv. 13. ch. xxii. 29. 2 Cor. xii. 8. Sir. vii. 2.
z = Matt. xv. 14. Mark xiv. 6. 4 Kings iv. 27.
a see Matt. xxi. 25.
b = Luke xviii. 61. ch. xxvii. 12, 42.

ἀπώλετο, καὶ πάντες ὅσοι [v]ἐπείθοντο αὐτῷ [w]διεσκορπίσθη-
σαν. 38 καὶ [x]τὰ [x]νῦν λέγω ὑμῖν, [y]ἀπόστητε ἀπὸ τῶν
ἀνθρώπων τούτων καὶ [z]ἄφετε αὐτούς· ὅτι ἐὰν ᾖ [a]ἐξ
ἀνθρώπων ἡ [b]βουλὴ αὕτη ἢ τὸ [c]ἔργον τοῦτο, [d]καταλυθή-
σεται· 39 εἰ δὲ [a]ἐκ θεοῦ ἐστίν, οὐ *δύνασθε [d]καταλῦσαι
αὐτούς, [e]μήποτε καὶ [f]θεομάχοι [g]εὑρεθῆτε. 40 [v]ἐπείσθησαν
δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους [h]δεί-
ραντες [i]παρήγγειλαν μὴ λαλεῖν [k]ἐπὶ τῷ ὀνόματι τοῦ
Ἰησοῦ, καὶ [l]ἀπέλυσαν. 41 Οἱ μὲν οὖν ἐπορεύοντο χαίρον-

c John vii. 21. d = Rom. xiv. 20. 2 Macc. ii. 22. e constr., here only. see note.
f here only ϯ. Symm. only, Job xxvi. 5. Prov. ix. 18. xxi. 16. (-χεῖν, 2 Macc. vii. 19. Eur. Iph. in Aul. 1409.)
g = 2 Cor. iv. 2 reff. h Matt. xxi. 35. ch. xvi. 37. xxii. 19 al.‡ 2 Chron. xxix. 34 A (ἐκδ. Β) only. i = ch. i. 4 reff.
k ch. iv. 17 reff. l = ch. xxvi. 32 reff.

πολυν C D-gr: txt A[1]BN vulg D-lat Eus Cyr. om παντες D 95. for οσοι, οι C[1·3].

38. om τα (not B[1]: corrd eadem manu: see table) E. aft νυν ins εισιν αδελφοι D (εισιν is marked for erasure). om υμιν N[1](ins N-corr[1]). rec (for αφετε) εασατε, with DEHP rel 36 Chr Thl: txt ABCN. aft αυτους ins μη μιαναντες τας χειρας D 34: μη μολυνοντες τας χ. υμων E. om αυτη HP a b c f g h l Thl-fin Œc.

39. for ει, εαν E. *δυνήσεσθε BCDEN a h k 13(appy)36 vulg Syr sah Orig Chr Œc Thl-fin (*alteration to agree with the foregoing future, and the conditional* ει? *see note*): δυνασθε AHP rel fuld syr copt Chr, Thl-sif. rec αυτο (*alteration to suit* εργον), with C[1]HP rel demid Syr coptt Chr Thl Œc: αυτον 180: τουτου διδασκαλιαν Orig: txt ABC[2]DEN am fuld syr æth arm Bede. aft αυτους add ουτε υμεις ουτε οι αρχοντες υμων E; ουτε υμεις ουτε βασιλεις ουτε τυραννοι· απεχεσθαι ουν απο των ανθρωπων τουτων D: simly 33-marg 180 demid syr-w-ast. om και D[1](and lat: ins D[2]) 163 coptt.

40. for επεισθησαν, επεισ . . . . ες ("una litera ante επ. et quatuor fere ante ες deletis") D[1](txt D[2][?]). aft δειρ. ins αυτους E: *cæsis cis* D-lat. aft λαλειν ins τινι E: αυτους A. rec aft απελ. ins αυτους, with DEHP rel 36 vulg Chr: om ABCN.

δὲ Γαυλανίτης ἀνὴρ ἐκ πόλεως ὄνομα Γάμαλα . . . . ἠπείγετο ἐπὶ ἀποστάσει. And, in returning to the mention of him as the founder of the fourth sect among the Jews (xviii. 1. 6), he calls him ὁ Γαλιλαῖος Ἰούδας. From the above citation it is plain that this ἀπογραφή was that so called κατ' ἐξοχήν, under Quirinus: see Luke ii. 2 and note. His revolt took a theocratic character, his followers maintaining μόνον ἡγεμόνα καὶ δεσπότην τὸν θεόν (Jos. as above). **ἀπώλετο**] Not related by Josephus. **διεσκορπίσθησαν**] Strictly accurate—for they still existed, and at last became active and notorious again, under Menahem, son of Judas τοῦ καλουμένου Γαλιλαίου, ὃς ἦν σοφιστὴς δεινότατος, καὶ ἐπὶ Κυρηνίου ποτὲ Ἰουδαίους ὀνειδίσας. (B. Jud. ii. 17. 7; see also Antt. xx. 5. 2.) **38.**] **ἐὰν ᾖ, εἰ…ἐστίν**: implying by the first, perhaps, the manifold devices of human imposture and wickedness, any of which it might be, (q.d. ὅτι ἂν ᾖ ἐξ ἀνθρώπ.,) and all of which would equally come to nought,—and, on the other hand, the solemnity and fixedness of the divine purpose, by the *indicative*, which are also intimated, in our text, by the *pres.* οὐ δύνασθε.

Or perhaps the indicative is used in the second place, because that is the *case assumed*, and on which the advice is founded.

ἡ βουλή] The whole plan—**the scheme**, of which this **ἔργον**, the fact under your present cognizance, forms a part. **39.**] The somewhat difficult connexion of **μήποτε κ. θ. εὑρ.** may be explained,—not by parenthesizing ὅτι . . . . αὐτούς, but by understanding '*and ye will be obliged to give up your attempt*' (which thought is contained in οὐ δύνασ. κατ. αὐτ.), **lest ye be**, &c. **καί**] Opponents not only to them, but *also* to God:—'*even*,' in E. V., does not give the sense. As regards Gamaliel's advice, we may remark that it was founded on a view of the issues of events, agreeing with the fatalism of the Pharisees: that it betokens *no leaning towards Christianity*, nor indeed very much even of worldly wisdom;—but serves to shew how low the supreme council of the Jews had sunk both in their theology and their political sagacity, if such a fallacious *laissez-aller* view of matters was the counsel of the wisest among them. It seems certainly, on a closer view, as if they accepted, from fear of the people (see ver. 26), this opportunity of compromising the matter, which Gamaliel had designedly afforded them. **40. δείραντες**] See Deut.

τες [m] ἀπὸ προσώπου τοῦ [n] συνεδρίου, ὅτι [o] κατηξιώθησαν [p] ὑπὲρ τοῦ [p] ὀνόματος [q] ἀτιμασθῆναι, 42 [r] πᾶσάν τε [r] ἡμέραν ἐν τῷ ἱερῷ καὶ [s] κατ' οἶκον οὐκ [t] ἐπαύοντο διδάσκοντες καὶ [u] εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

VI. [1] Ἐν δὲ ταῖς ἡμέραις ταύταις [v] πληθυνόντων τῶν μαθητῶν ἐγένετο [w] γογγυσμὸς τῶν [x] Ἑλληνιστῶν πρὸς τοὺς [y] Ἑβραίους, ὅτι [z] παρεθεωροῦντο ἐν τῇ [a] διακονίᾳ τῇ [b] καθημερινῇ αἱ [c] χῆραι αὐτῶν. 2 προσκαλεσάμενοι δὲ οἱ

m ch. vii. 45. reff.
n ch. iv. 15 reff.
o Luke xx. 35. (xxi. 36 v. r.) 2 Thess. i. 5 only. Gen. xxxi. 28 comp. 2 Macc. xiii. 12. 3 Macc. iii. 21 (only?).
p ch. ix. 16 reff. ellips., 3 John 7 only.
q Mark xii. 4. Luke xx. 11. John viii. 49. Rom. i. 24. ii. 23. James ii. 6 only. Prov. xxii. 22.
r Jer. xx. 7, 8. see Matt. xxviii. 20. 2 Pet. ii. 8.
s ch. ii. 46 reff.
t ch. xiii. 10 reff.
u constr., ch. xi. 20 reff.
v intrans., here only. Exod. i. 20. see ver. 7 reff.
w John vii. 12. Phil. ii. 14. 1 Pet. iv. 9 only. Exod. xvi. 7, 9.
x ch. ix. 29 (xi. 20 rec.) only †. see 2 Macc. iv. 13.
y 2 Cor. xi. 22, Phil. iii. 5 only. Gen. xxxix. 14. xli. 12.
z here only †. Xen. Mem. iv. 8. 7, but not =.
a = ch. xi. 29. 2 Cor. ix. 1, 12, 13‡ (1 Macc. xi. 58 only).
b here only †. Judith xii. 15 only.
c ch. ix. 39, 41 reff.

41. aft ουν add αποστολοι D 180 syr. rec υπ. τ. ον. bef κατηξ., with DEHP rel syr Chr Thl Lucif: txt ABℵ a d h m vulg Syr (coptt) Orig$_2$ Thdrt Ambrst$_2$ Quæst. rec aft ονομ. ins αυτου, with c d æth Orig$_2$ Lucif; του κυριου ιησου E b f g 12 syr Thl-sif; ιησου k o 13 vulg Thdrt; τ. ιησ. 36; τ. χριστου a e h m fuld tol Chr Thdrt, Thl-fin Ambrst Quæst (*all plainly shewing the additions to be spurious*): om ABCDHPℵ Syr coptt Ammon-c.

42. for τε, δε D vulg E-lat coptt Lucif. rec ιησ. bef τ. χρ., with HP rel am tol Syr copt æth-rom Lucif: ιησ. χρ. E 65 Chr: τ. κυριον ιησ. C 13: τον κν ιν, omg χρ., k: τ. κυρ. ιησ. χρ. D sah æth-pl: txt ABℵ 36 fuld syr Bas Cyr-jer (Iren-int). —(om ver c.)

CHAP. VI. **1.** ταυταις bef τ. ημ. D-gr: for ταυτ., εκειναις C^3 73 vulg sah. om 2nd τη D^1(ins D^6). at end ins εν τη διακονια των εβραιων D^1(and lat). χειραι P.

xxv. 2,—for disobedience to their command.

41. **τοῦ ὀν.**] Not '*this Name*' (as Beng. and Kuin.), but **the Name**, κατ' ἐξοχήν, viz. of Christ. So the Heb. שֵׁם is used Levit. xxiv. 11, 16: see reff. and compare τῆς ὁδοῦ, ch. ix. 2, and Euseb. H. E. v. 18, κέκριται (sc. Alexander) .... οὐ διὰ τὸ ὄνομα, ἀλλὰ δι' ἃς ἐτόλμησε λῃστείας. **42.** **πᾶσαν ἡμ.**] **every day**, not '*all day long*,' which would be πᾶσ. τὴν ἡμ. On **κατ' οἶκον** see note on ref. **τὸν χριστ. Ἰησ.**] According to the true reading even more pointedly than in the rec., τὸν χριστ. is the predicate, and Ἰησ. the subject: **preaching** (that) **Jesus** (is) **the Christ.**

CHAP. VI. **1—7.**] ELECTION OF SEVEN PERSONS TO SUPERINTEND THE DISTRIBUTION OF ALMS. **1.**] **δέ**, in contrast to the former entire unity of the church: introducing that great and important chapter in her history of *Judaizing divisions*, which from this time onward disquieted her.

ἐν τ. ἡμ. τ.] See ch. i. 15:—but not necessarily as there, 'within a very few days:' the expression is quite indefinite. Some time must have elapsed since ch. iv. 32.

Ἑλληνιστῶν—Ἑβραίους] The *Hellenists* (from ἑλληνίζειν) were the *Grecian Jews*: not only those who were *themselves* proselytes, nor only those who *came of families* once proselytized,—but all who, on account of origin or habitation, *spoke Greek* as their ordinary language, and used ordinarily the LXX version.

The *Hebrews* were the *pure Jews*, not necessarily *resident in Palestine* (e. g. Paul, who was Ἑβραῖος ἐξ Ἑβραίων, Phil. iii. 5. See also 2 Cor. xi. 22),—nor necessarily of *unmixed Jewish descent*, else the ἐξ Ἑβρ. would hardly have been an additional distinction,—but rather distinguished by *language*, as speaking the Syro-Chaldaic and using the Hebrew Scriptures.

παρεθεωροῦντο] The use of this appropriate word shews, I think, that Olsh.'s supposition, that χῆραι implies *all their poor*, is not correct. Those poor who could attend for themselves and represent their case were served: but the *widows*, who required more searching out at their own houses, were overlooked. And this because the Apostles, who certainly before this had the charge of the duty of distribution, being already too much occupied in the ministry of the Word to attend personally to it, had entrusted it apparently to some deputies among the *Hebrews*, who had committed this oversight. For the low estimation in which the Hellenistic Jews were held by the *Hebrews*, see Biscoe, History of the Acts, pp. 60, 61. **ἐν τῇ διακ. τ. καθ.**]

d = ch. iv. 32. xvii. 4. Luke i. 10. xix. 37 al. absol., ver. 5.
e John viii. 29. ch. xii. 3. 1 John iii. 22 only. Lev. x. 19. constr., here only.
f = Matt. xix. 5 ‖ Mk., from Gen. ii. 24. 2 Pet. ii. 15.
g ch. xi. 1 reff. xvi. 21. ch. xvi. 34.
n = Col. iv. 5. x. 37. 2 Macc. viii. 9.

δώδεκα τὸ [d]πλῆθος τῶν μαθητῶν εἶπαν Οὐκ [e]ἀρεστόν ABCDE HPNab
ἐστιν ἡμᾶς [f]καταλείψαντας τὸν [g]λόγον τοῦ [g]θεοῦ [h]δια- cdfgh
κονεῖν [i]τραπέζαις. 3 [k]ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας klmo
ἐξ ὑμῶν [l]μαρτυρουμένους ἑπτά, [m]πλήρεις [m]πνεύματος καὶ 13
[n]σοφίας, οὓς [o]καταστήσομεν ἐπὶ τῆς [p]χρείας ταύτης·
4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ [q]διακονίᾳ τοῦ λόγου

h = here only. see Matt. iv. 11. Luke x. 40. John xii. 2.
i = Matt. xv. 27. Luke
2 Kings ix. 7. (see Matt. xxi. 12 ‖.)
k = here only. Ezek. xxxiv. 11. = σκ,
l = ch. x. 22 reff. 1 Tim. v. 10. Heb. xi. 2, 39 ‡. (Num. xxxv. 30.)
m ch. vii. 55 reff.
o Matt. xxiv. 45, 47. Luke xii. 42. Gen. xli. 33, 41, 43.
p = here only. 1 Macc.
q = ch. xii. 25 reff. see ver. 1 reff.

2. om δε D[1]-gr(ins D-corr[1]) sah. [ειπαν, so ABC.] aft ειπ. ins προς αυτους D, *eis* Syr sah Cypr. ημιν CD Thl-fin: txt ABEHP rel 36 Bas Mac Marc Chr Thl-sif.—καταλ. bef ημ. E 13. 180. καταλιποντας E 5. 13. 40. 180 lect-12.

3. επισκεψωμεθα B. for ουν, δη A: δε BN: om æth sah Quæst: om αδελφ. A 13 æth Bas Marc Orig-int Quæst: τι ουν εστιν αδελφοι επισκεψασθαι D: txt CEH rel vss ff. εξ υμ. αυτων bef ανδρ. D Marc. πληρης AEHP k. rec aft πνευμ. ins αγιου, with A C[1.3](appy) EHP rel 36 demid sah Bas, ins κυριου μου αγιου Syr: om B C[2](appy) D(N) am fuld lux (syr) copt Chr Thl-sif-comm. (*The omission may have been made to suit ver* 10: *at the same time the insertion of* αγιον *from ver* 5 *was very obvious, and is the more probable of the two.*)—N[1] syr omit και also. rec καταστησωμεν (*corrn*), with HP e 13 vulg D-lat E-lat Marc Thl-fin: txt ABCDEN rel Syr sah æth Bas Chr Œc Thl-sif. αυτης D[1](txt D[2][?]).

4. ημ. δε εσομεθα . . . . προσκαρτερουντες D(*sumus* and *perseveramus* D-lat): προσκαρτερησωμεν EH l m coptt Ephr Bas Chr Marc Procop.

Some have argued from this that there must have been 'deacons' before: and that those now elected (see below on their names) were only for the service of the Hellenistic Jews. But I should rather believe, with De Wette and Röthe, that the Apostles had as yet, by themselves or by non-official deputies, performed the duty. The διακονία was the daily distribution of food: see on ver. 2. **2.**] **τὸ πλῆθος τ. μ.**,—'the *whole number* of disciples in Jerusalem:' summoning a general meeting of the church. How many they were in number at the time, is not said. Clearly the 120 names of ch. i. 15, cannot (Lightf.) be meant. **οὐκ ἀρεστόν ἐστιν**] 'non placet:' **it is not our pleasure**: not 'non æquum est,' as Beza, Calv., Kuin., and others (and E. V.), defending this rendering by ἀρεστόν being used in the LXX for the Heb. טוֹב: but even there it never signifies *good* or *right* absolutely, but is used subjectively, with בְּעֵינֶיךָ, 'in thine eyes:' see Gen. xvi. 6, ὡς ἂν σοι ἀρεστὸν ᾖ: also Deut. xii. 28, τὸ ἀρεστὸν . . . . ἐναντίον κυρίου τ. θεοῦ σου. **καταλείψαντας**] For to this it would come, if the Apostles were to enquire into, and do justice in, every case of asserted neglect. **διακονεῖν τραπέζαις**] It is a question whether this expression import the service of distributing money (see reff. and Luke xix. 23 al.)—or that of apportioning the daily public meals. The latter seems to me most probable, both on account of the καθημερινή above, and of the usage of διακονεῖν (see reff.). That both kinds of tables may be meant, is possible: but hardly probable. **3. ἐπισκ. οὖν**] The similarity to ref. Gen. seems to shew that the **look ye out** of the E. V. is the right rendering. **μαρτυρουμένους**] For this use of the pass. not found in the Gospp., compare besides reff., Jos. Antt. iii. 2. 5, τὸν στρατηγὸν Ἰησοῦν ἐνεγκωμίαζε, μαρτυρούμενον ἐφ' οἷς ἔπραξεν ὑπὸ παντὸς τοῦ στρατοῦ—and Marc. Antonin. vii. 62, συνεχῶς ἐφιστάναι, τίνες εἰσὶν οὗτοι, ὑφ' ὧν μαρτυρεῖσθαι θέλεις. **ἑπτά**] Some have supposed a reference to the number of nations of which the Hellenistic Jews would perhaps be composed: some, to 7000, to which number the believers would by this time amount (Bengel): some, to the mystic number seven, so common in Jewish writings (Meyer, De Wette):—but the best remark is Lightfoot's:—'quare septem eligendi, dicat cui est audacia.' Some present consideration of convenience probably regulated the number. **ἐπὶ τ. χρείας τ.**] 'super hoc opus,' Vulg.:—'ad hunc usum,' Grot.:—'over this requirement (desideratum),' Meyer:—but the occurrence of the very same expression 1 Macc. x. 37, ἐκ τούτων κατασταθήσεται ἐπὶ χρειῶν τῆς βασιλείας τῶν οὐσῶν εἰς πίστιν, seems to make the sense **business** (as E. V.), **duty**, more probable. The *duty* (see above) was,

[r] προσκαρτερήσομεν. 5 καὶ [st] ἤρεσεν ὁ λόγος [tu] ἐνώπιον παντὸς τοῦ [v] πλήθους, καὶ [w] ἐξελέξαντο Στέφανον ἄνδρα [x] πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον [y] προσήλυτον Ἀντιοχέα, 6 οὓς [z] ἔστησαν [a] ἐν- ὠπιον τῶν ἀποστόλων· καὶ προσευξάμενοι [b] ἐπέθηκαν

r = ch. i. 14 reff.
s Matt. xiv. 6. ‖ Mk. elsw. Paul (Rom. viii. 8 reff.).
t Jer. xviii. 4. 1 Macc. viii. 21.
u = Luke xiv. 10 al. Num. xiii. 34.
v absol., ch. ii. 6 reff.

w ch. xv. 7 reff. x ch. xix. 28 reff. y ch. ii. 10. xiii. 43. Matt. xxiii. 15 only. Exod. xxi. 48, 49 al.
z ch. i. 23. iv. 7. xxii. 30. Num. xxvii. 19, 22. a = ch. ii. 25 reff. b ch. viii. 17, 12 reff.

5. aft λογ. ins ουτος D Syr sah æth. μαθητων D. εξελεξαν τον (sic) ℵ. and πνευματος ℵ[1]. προχωρον E l. syr-mg-gr. τειμωνα B[1]D: τιμονα C[2]. αντιοχεαν C.

εναντιον C. aft πληθ. ins των πληρης DP(-ρις) ℵ. transpose πιστεως νικανωρα B[2]E: νικορα D-gr: νικαρινον παρμενα D[1](txt D-corr[2] [?]).

6. ουτοι εσταθησαν D-gr Syr sah. for και, οιτινες D-gr.

not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution. 4.] τ. διακονίᾳ τ. λόγου, in opposition to the διακονία τραπεζῶν. 'Hæ partes sunt nobilissimæ, quas nemo episcopus alteri, quasi ipse majoribus rebus intentus, delegare potest.' Bengel. 'Hinc apparet non frustra precandi studium commendari verbi ministris.' Calvin. 5.] πίστεως,—not in the lower sense (Kuin.) of 'truthfulness,'—but in the higher of **faith**, the root of all Christian virtues: see ch. xi. 24 (De W.).

Of these seven, Stephen and Philip (ch. viii. 5, 26, 40; xxi. 8) only are elsewhere mentioned. On the idea of Nicolas having founded the heretical sect of the Nicolaitanes, Rev. ii. 6, 15 (Lightf. and Grot. from Iren. adv. Hær. i. 26, p. 105, and Epiph. Hær. 25, p. 76), see note ad loc. From his being called προσήλυτον Ἀντιοχέα, some have argued (Heins.) that *he only* was a proselyte, and none of the rest: some (Salmasius), that *all* were proselytes,—but the rest, of Jerusalem. But neither inference seems justified: rather I should say that the addition simply imports that he became better known than the rest, from the very circumstance perhaps of Antioch having been afterwards so important a spot in the Christian history (ch. xi. 19, note). These names are *all Greek*: but we cannot thence infer that the seven were all Hellenists: the Apostles Philip and Andrew bore Greek names, but were certainly not Hellenists. There does appear however, in the case of these two Apostles, to have been a connexion with Greeks of some sort, see John xii. 20—22. Possibly, though Ἑβραῖοι, they may not have been ἐξ Ἑβραίων (see above on ver. 1), but sprung from intermarriage with Hellenists. And so these seven may have been partly Ἑβραῖοι, though their names seem to indicate, and their office would appear to require, that they were connected with Hellenists, and not likely to overlook or disparage them. The title of '*deacons*' is no where applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii. 8 ff. there is no absolute identification of the duties of deacons with those allotted to the seven, but at the same time nothing to imply that they were different. And ἀνέγκλητοι, ib. ver. 10, at all events is parallel with our μαρτυρουμένους, ver. 3. The universal consent of all Christian writers in regarding this as the institution of the office of deacons should not be overlooked: but at the same time we must be careful not to imagine that we have here the institution of the *ecclesiastical order* so named. The distinctness of the two is stated by Chrysostom, Hom. xiv. p. 115, ὁποῖον δὲ ἆρα ἀξίωμα εἶχον οὗτοι, καὶ ποίαν ἐδέξαντο χειροτονίαν, ἀναγκαῖον μαθεῖν. ἆρα τὴν τῶν διακόνων; καὶ μὴν τοῦτο ἐν ταῖς ἐκκλησίαις οὐκ ἔστιν· ἀλλὰ τῶν πρεσβυτέρων ἐστὶν ἡ οἰκονομία. ὅθεν οὔτε διακόνων, οὔτε πρεσβυτέρων οἶμαι τὸ ὄνομα εἶναι δῆλον καὶ φανερόν. ἀλλὰ τέως εἰς τοῦτο ἐχειροτονήθησαν. So also Œcumenius in loc.: τοὺς ἐκλεγέντας εἰς διακόνους ἐχειροτόνησαν, οὐ κατὰ τὸν νῦν ἐν ταῖς ἐκκλησίαις βαθμόν, ἀλλὰ τοῦ διανέμειν μετὰ ἀκριβείας καὶ ὀρφανοῖς καὶ χήραις τὰ πρὸς διατροφήν. See Suicer sub voce. But that the subsequent office of deacon was founded upon this appointment is very probable. The only one of these seven who appears in the subsequent history (ch. xxi. 8), is called Φίλιππος ὁ εὐαγγελιστής, probably from the success granted him as recorded in ch. viii. 12. In these early days titles sprung out of realities, and were not yet mere hierarchical classifications. 6.] ἐπέθηκαν, viz. the Apostles. Their office of giving themselves to *prayer* is here specially exercised.

The *laying on of hands*, the earliest mention of which is connected with *blessing only* (Gen. xlviii. 14), was prescribed to

c = ch. xi. 1. d = ch. vii. 17, xii. 24 al. Exod. i. 7. e as above (d). ch. xix. 20. Matt. vi. 28. Luke i. 80 al. ‡ trans., 1 Cor. iii. 6. f as above (d). ch. ix. 31. 1 Pet. i. 2. see ver. 1. g ch. i. 15. Luke v. 29. vi. 17. Ezek. xxiii. 24. h = Rom. vi. 16, 17. x. 16 al. Deut. xx. 12. see Rom. i. 5. xvi. 26. i Luke xviii. 8. ch. xiii. 8. 1 Tim. v. 8. j ver. 5. k ch. vii. 36 reff. l = Luke x. 25. Mark xiv. 57, 60. 2 Chron. xiii. 4, 6.

αὐτοῖς τὰς [b] χεῖρας. 7 Καὶ ὁ [c] λόγος τοῦ [c] θεοῦ [de] ηὔξανεν, καὶ [df] ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἰερουσαλὴμ σφόδρα, πολύς τε [g] ὄχλος τῶν ἱερέων, [h] ὑπήκουον [i] τῇ ...φφο C. πίστει.

8 Στέφανος δὲ [j] πλήρης χάριτος καὶ δυνάμεως ἐποίει [k] τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 [l] ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων C ves... ABCDE HPℵ a b c d f g h k l m o 13

7. for θεου, κυριου DE vulg syr Chr: txt ABCHP rel. μανθανοντων E. for ιερεων, ιουδαιων ℵ[1] e o. υπηκουον αν (or rather αν, Scriv) D[1]: -ουεν AE g vulg Chr. at end ins του ευαγγελιου syr-mg.

8. rec (for χαριτος) πιστεως (*corrn from ver* 5), with HP rel: χαριτος κ. πιστ. E: χαριτος θεου æth: txt ABDℵ k 36 vulg Syr coptt arm Bas Did Nyss Chr Aug. transp τερ. and σημ. E 40. 96. aft λαω add δια του ονοματος κυριου ιησου χρ. D sah Aug; δια του ονοματος του κυρ. ιησ. χρ. k 13; εν ονοματι τoυ κυριου E; δ. τ. ον. κυρ. syr-w-ast.

9. καθ ο ανεστ. τινες E: *adversus quem* &c E-lat. om 1st των ℵ. των

Moses as the form of conferring office on Joshua, Num. xxvii. 18, and from that time was used on such occasions by the Jews. From its adoption by the Apostles, it has ever been the practice of the Christian church in *ordaining*, or *setting apart* her ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. viii. 17; xix. 6, and Heb. vi. 2. **7.] καί** (not 'therefore,' as Kuin.), **and**, i. e., on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom:—and we soon hear of the part which Stephen bore in the work. **πολὺς ὄχλ. τ. ἱερέων**] The number of priests who returned from Babylon, Ezra ii. 36—39, was 4289: and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted. Casaubon, approved by Beza and Valcknaer, would read, πολύς τε ὄχλος, καὶ τῶν ἱερέων (sc. τινὲς) ὑπ.; and Heinsius, Wolf, Kuinoel, and Elsner attempt a distinction between ὄχλος τῶν ἱερ., 'sacerdotes ex plebe,' and the 'sacerdotes docti.' But, besides that the words will not bear this meaning, the distinction is one wholly unknown in the N. T. At this time was probably the *culminating point of popularity of the church at Jerusalem*. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the priests were gradually being won over. But God's designs were far different. At this period another great element in the testimony of the church is brought out, in the person of Stephen,—its *protest against Pharisaism*. This arrays against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both.

8—Ch. VII. 60.] The accusation, defence, and martyrdom of Stephen.

8.] This is the first instance of any, *not an Apostle*, working signs and wonders. The power was perhaps conferred by the laying on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to *all believers*, I should rather refer the power to the *eminence of Stephen's faith*. **χάριτος, divine grace** (not 'favour with the people'): the effects of which, the miracles, were called **χαρίσματα**.

9.] Λιβερτίνων is rightly explained by Chrysostom: *οἱ Ῥωμαίων ἀπελεύθεροι*. Philo, Legat. ad Caium, § 23, vol. ii. p. 568, speaks of *τὴν πέραν τοῦ Τιβέρεως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομὴν .... κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίων*, and adds, *Ῥωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθερωθέντες· αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτησαμένων ἠλευθερώθησαν, οὐδὲν τῶν πατρίων παραχαράξαι βιασθέντες* (p. 1014, Potter). Tacitus, Ann. ii. 85 (A.D. 19), relates, 'Actum et de sacris Ægyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia libertini generis, ea superstitione infecta, queis idonea ætas, in insulam Sardiniam veherentur .... cæteri cederent Italia, nisi certam ante diem profanos ritus exuissent.' In this Josephus agrees, Antt. xviii. 3. 5,

καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν [m] ἀπὸ Κιλικίας [n] καὶ Ἀσίας συνζητοῦντες τῷ Στεφάνῳ, [10] καὶ οὐκ [o] ἴσχυον [p] ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ [q] πνεύματι ᾧ ἐλάλει. [11] τότε [r] ὑπέβαλον ἄνδρας [s] λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ [t] λαλοῦντος [t] ῥήματα [u] βλάσφημα [v] εἰς Μωυσῆν καὶ τὸν θεόν. [12] [w] συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ

m = ch. ii. 5 reff. n and constr., Mark viii. 11. ix. 14 ‡. w. πρός, ch. ix. 29. o = Matt. viii. 28. ch. xv. 10. xxv. 7 al. Isa. l. 2. p Matt. v. 39. ch. xiii. 8. Rom. ix. 19. xiii. 2. Lev. xxvi. 37. Job xli. 2. q = Luke i. 17 al. Dan. vi. 3. ‡ here only †. Josh. xxiii. 4 Symm. so ὑπόβλητος, Jos. B. J. v. 10. 4. s constr., ch. xv. 27. 2 Pet. ii. 4. Winer, edn. 6, § 45. 1. t ch. xi. 14 reff. u = 2 Pet. ii. 11. Rev. xiii. 5 only ‡. (1 Tim. i. 13. 2 Tim. iii. 2 only. Isa. lxvi. 3 only. Wisd. i. 6 al.) v constr., Mark iii. 29. 2 Macc. viii. 4. Bel and Dr. 9 Theod. w here only †.

λεγομενων ℵ* k coptt Chr-mss. om και ασιας AD¹(and lat: ins D²). [συνζητ., so AB¹CDEℵ.]

10. for και, οιτινες ουκ D: om και sah. τη σοφ. τη ουση εν αυτω κ. τω πν. τω αγιω ω ελαλει, δια το ελεγχεσθαι αυτους (διοτι ελεγχοντο E) υπ (επ D¹: υπ D²) αυτου μετα πασης παρρησιας· μη δυναμενοι ουν (ου D¹) αντοφθαλμειν (so syr-mg, επιδη ουκ ηδυναντο αντιλεγιν E) τη αληθεια DE: simly from δια το ελεγχ. am² syr-mg.

11. λεγοντες ℵA, so probably D¹. for λαλουντος, λεγοντος ℵ¹, ρημ. βλασφημιας D-gr ℵ¹(but corrd) 137 vulg.

12. ins και ταυτα ειποντες bef συνεκ. τε E.

relating a story as one of its causes, in which Ida, a freedwoman, was the agent of the mischief. Here then we have abundant reason for numbers of these Jews 'libertini generis' having come to Jerusalem, being among the *cæteri* who were ordered to quit Italy: and what place so likely a refuge for Jews as Jerusalem? Those who find a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in Africa propria, or proconsularis, from which we find an episcopus Libertinensis sitting in the synod of Carthage in 411 (so Suidas, Λιβερτῖνοι, ὄνομα ἔθνους, —Schleusn., al.); or conjecture Λιβυστίνων to have been the true reading (so the Arm. version, *Libyorum*, Œcum., Lyra, Beza, Le Clerc, al.),—or even Λιβύων τῶν κατὰ Κυρήνην (Schulthess);—or suppose them (Lightf.) to have been freedmen from Jewish servitude,—or Italian freedmen, who had become proselytes. (The Arabic version given in the Paris polyglott curiously renders it *Corinthiorum.*) But none of these suppositions will bear examination, and the best interpretation is the usual one —that they were the descendants of Jewish freedmen at Rome, who had been expelled by Tiberius. There is no difficulty in their having had a synagogue of their own: for there were 460 or 480 synagogues at Jerusalem (Vitringa, Synag. p. 256. Lightf., Meyer). **Κυρηναίων**] See ch. ii. 10, note. **Ἀλεξανδρέων**] Two of the five regions of Alexandria were inhabited by Jews (see Jos. Antt. xiv. 7. 2, 10. 1; xix. 5. 2 al.). It was also the seat of the learning and philosophy of the Grecian Jews, which was now at its height. This metropolis of the Hellenists would certainly have a synagogue in Jerusalem. I understand *three* distinct synagogues to be meant, notwithstanding the somewhat equivocal construction,—and λεγομένης only to apply to the unusual term Λιβερτίνων. **τῶν ἀπὸ Κ.**] It seems doubtful whether this genitive also depends on συναγωγῆς. At first sight it would seem not, from the repetition of τῶν, answering to the τῶν before. But then we must remember, that as Κυρηναίων and Ἀλεξανδρέων both belong to *towns*, and towns well known as the residences of Jews, a change of designation would be necessary when the Jews of whole provinces came to be mentioned, and the synagogue would not be called that of the Κίλικες or Ἀσιανοί (ch. xx. 4), but that of **οἱ ἀπὸ Κ. κ. Ἀ.**:—and, this being the case, the article could not but be repeated, without any reference to the τῶν before. *Cilicia* was at this time a Roman province, the capital being the free city of Tarsus, see note on ch. ix. 11. *Asia*,—not exactly as in ch. ii. 9, where it is distinguished from Phrygia,—here and usually in the Acts implies Asia proconsularis, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia—known also as Asia cis Taurum. **11.**] Neander well remarks (Pfl. u. Leit., p. 81 ff.) that this false charge, coupled with the character of Stephen's apologetic speech, shews the *real character of his arguments with his opponents*:—that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with the permanence of the latter and better covenant, thus being in a remarkable manner the forerunner of St. Paul. **12.**] **τὸν λαόν**, *first*,—that by means of the popular feeling they might act upon the **πρεσβ. κ. γρ.**, the members of the Sanhedrim.

x absol., Luke xx. 1. Zech. i. 10, 11.
y ch. xix. 29. xxvii. 15. Luke viii. 29 only. Prov. vi. 25. 2 Macc. iii. 27. iv. 41 only.
z ch. iv. 15 reff.
a ch. i. 23. ver. 6.
b Rev. ii. 2. xxi. 8 only. Prov. xxiv. 33 (xxx. 9). see 1 Cor. xv. 15.
c and constr., ch. xiii. 10 reff.
d = Matt. v. 11. xii. 32.
e Matt. xxiv. 15. ch. xxi. 28 only. Ps. lxvii. 5. xv. 51, 52 reff. x. 25 +. 2 Macc. xi. 25.
f = Matt. xxvi. 61 ‖. 2 Cor. v. 1. Ezra v. 12.
g 1 Cor. h = Luke i. 9. ii. 42. ch. xv. 1. xxi. 21 al. Luke only, exc. John xix. 40 Heb. i = 1 Cor. xi. 2, 23. 2 Pet. ii. 21. Jude 3.
k ch. i. 10 reff.
l Matt. xxvi. 55. Luke ii. 46. John iv. 6. xi. 20. xx. 12. ch. xx. 9 only. Lev. xii. 5. Job xxxix. 27. Ezek. xxvi. 16 only.
m ch. viii. 22 reff.
n ch. xii. 15. xvii. 11. xxiv. 9.

τοὺς γραμματεῖς, καὶ [x]ἐπιστάντες [y]συνήρπασαν αὐτὸν ABCDE HPNah
καὶ ἤγαγον εἰς τὸ [z]συνέδριον, 13 [a]ἔστησάν τε μάρτυρας cdfgh klmo
[b]ψευδεῖς λέγοντας Ὁ ἄνθρωπος οὗτος οὐ [c]παύεται 13
[t]ῥήματα [t]λαλῶν [d]κατὰ τοῦ [e]τόπου τοῦ [e]ἁγίου καὶ τοῦ
νόμου. 14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ
Ναζωραῖος οὗτος [f]καταλύσει τὸν τόπον τοῦτον καὶ
[g]ἀλλάξει τὰ [h]ἔθη ἃ [i]παρέδωκεν ἡμῖν Μωυσῆς. 15 καὶ
[k]ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ [l]καθεζόμενοι ἐν τῷ
[z]συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέ-
λου. VII. [1]εἶπεν δὲ ὁ ἀρχιερεὺς [m]Εἰ [[m]ἄρα] ταῦτα [n]οὕτως

om 2nd τους C^1 k. om επισταντες ℵ. aft ηγαγον ins αυτον A e (Syr syr-w-ob) coptt.

13. εστ. δε H 13. 40. 96 E-lat copt: και εστ. D. aft ψευδ. ins κατα(κατ D-corr) αυτου D. λεγοντες ℵ. ουτ. bef ο ανθρ. C some-vss Chr Thl. rec aft ρημ. ins βλασφημα (*insertion from ver* 11), with EHP (k) 36 lux æth arm $Procl_1$ Thl: om ABCDℵ rel vulg syrr coptt.—κατα τ. τοπ. τ. αγιου κ. τ. νομου λαλων ρημ. βλασφ. k 13 Chr $Procl_1$. λαλ. bef ρημ. BCℵ (k) vulg syrr coptt Procl: txt ADEH rel Chr Thl.

rec aft αγ. ins τουτου (*to agree with ver* 14: *or perhaps because the meeting of the Sanhedrim seemed to have been in a part of the temple*), with BC 13 rel 36 tol syrr sah Chr Thl-fin: bef, k: om ADEHPℵ a b c e f h l o vulg copt æth arm Nyss-ms Chr comm Damasc Thl-sif.

14. εθνη B^1(corrd appy eadem manu). for α παρεδ., απερ εδωκεν P d 78. 116-23.

15. ητενιζον δε αυτω D^1-gr(txt D^2[and lat]): om εις $ℵ^1$(ins ℵ-corr^1). for απαντες, παντες ABCD^2E$ℵ^1$ c Thl-sif: om 13: txt (*see proleg*) D^1HP rel Chr Œc Thl-fin. καθημενοι D c 137-80. aft αγγ. ins εστωτος εν μεσω αυτων D: του θεου æth sah.

CHAP. VII. **1.** aft αρχ. ins τω στεφανω DE tol. om αρα (*as unnecessary*) ABCℵ 36: ins D-gr ĒHP rel syr Chr Thl Œc: *enim* E-lat: not expressed in vulg D-lat. τουτο D.

ἐπιστάντες] The same persons,—acting now by the authority of the Sanhedrim; Saul, among *οἱ ἀπὸ Κιλικίας*, being, as is afterwards (ch. vii. 58) implied, among the foremost,—**came upon him** (see reff.), **and seized him.** **13. ψευδεῖς**] The *falsehood* of their witness consisted, as in the similar case of our Lord, in taking Stephen's words out of their context, and *misrepresenting* what perhaps, to tidem verbis, he *had actually said.* **τοῦ τόπ. τ. ἁγ.**] The *temple*, see reff. **14.**] We may either take the words thus, *ὅτι Ἰησοῦς ὁ Ναζωραῖος, οὗτος κατ., 'that Jesus of N., he it is who shall destroy' . . . .* (see ch. vii. 35; 1 Cor. vi. 4),—or *ὅτι Ἰησοῦς, ὁ Ναζωραῖος οὗτος, κατ., 'that Jesus, this Nazarene, shall destroy . . . .,'*—or, which seems by far the best, take the whole together, **that this Jesus of N. shall destroy,** as in E. V. Compare *ὁ Παῦλος οὗτος*, ch. xix. 26. **15.**] It is a question with regard to this verse, Does it relate any *supernatural appearance, glorifying the face of Stephen,*—or merely describe the calm and holy aspect with which he stood before the council? The majority of Commentators suppose the latter: and certainly the foregoing description of Stephen would lead us to infer, that there was something remarkably striking in his appearance and demeanour, which overawed his adversaries. But both from the plain language of our text, well understood among the Jews to signify supernatural brightness (see examples in Wetstein), and from the fact that in Luke's own narrative we have supernatural brightness associated with angelic appearances more than once (see Luke ii. 9; ch. xii. 7), I should be inclined to think that the face of the martyr was *lighted up with a divine radiance.* That the effect on those present was not such as to prevent the examination proceeding, is no argument against this view: in the very mildness of the question of the H. P. which follows, I see the trace of some unusual incident exercising an influence over him. Chrysostom (who does not, however, seem to adopt the above interpretation, his *τοῦτο καὶ ἡ δόξα Μωυσέως*

[n] ἔχει ; [2] ὁ δὲ ἔφη Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. [o] ὁ [o] θεὸς τῆς [o] δόξης [p] ὤφθη τῷ· [q] πατρὶ ἡμῶν [q] Ἀβραὰμ

[o] here only. Ps. xxviii. 3. see 1 Cor. ii. 8. Heb. ix. 5. Ps. xxiii. 7, 9.

[p] ch. ii. 3 reff. ii. 21 only.

[q] Luke i. 73. (xvi. 24, 30.) John viii. 39, 53 (56). Rom. iv. (1) 12, 16. James

2. αδελφη (sic) D[1]-gr(txt D[2]).

being apparently only rhetorical) explains well the effect on the council: *ἐπίχαριν δὲ αὐτὸν δοκεῖ μοι ποιῆσαι τὸν θεόν, τάχα ἐπεὶ ἔμελλε τινὰ ἐρεῖν, καὶ ἵνα εὐθέως τῇ προσόψει καταπλήξῃ αὐτούς. ἔστι γάρ, ἔστι καὶ πρόσωπα χάριτος γέμοντα πνευματικῆς ἐπέρασται τοῖς ποθοῦσιν εἶναι, καὶ αἰδέσιμα τοῖς μισοῦσι καὶ φοβερά. ἢ καὶ ὡς αἰτίαν τούτο εἶπεν, δι' ἣν ἠνέσχοντο τῆς δημηγορίας αὐτοῦ. τί δαὶ ὁ ἀρχιερεύς; . . . ὁρᾷς πῶς μετὰ ἐπιεικείας ἡ ἐρώτησις καὶ οὐδὲν τέως φορτικὸν ἔχουσα;* In Act. Homil. xv. p. 120. CHAP. VII. 1.] On the H. P.'s question, see Chrys. just quoted. It is parallel with Matt. xxvi. 62, but singularly distinguished from that question by its mildness: see above. 2—53.] STEPHEN'S DEFENCE. In order to understand this wonderful and somewhat difficult speech, it will be well to bear in mind, (1) that the *general character* of it is *apologetic*, referring to the charge made against him: but (2) that in this apology, forgetting himself in the vast subject which he is vindicating, he every where mixes in the polemic and didactic element. A general synopsis of it may be thus given: (1) He shews (*apologetically*) that, so far from dishonouring Moses or God, he believes and holds in mind God's dealings with Abraham and Moses, and grounds upon them his preaching; that, so far from *dishonouring* the temple, he bears in mind its history and the sayings of the prophets respecting it; and he is proceeding,—when (interrupted by their murmurs or inattention? but see note, ver. 51) he bursts forth into a holy vehemence of invective against their rejection of God, which provokes his tumultuary expulsion from the council, and execution. (2) But simultaneously and parallel with this *apologetic* procedure, he also proceeds *didactically*, shewing them that a future Prophet was pointed out by Moses as the final Lawgiver of God's people,—that the Most High had revealed His spiritual and heavenly nature by the prophets, and did not dwell in temples made with hands. And (3) even more remarkably still does the *polemic* element run through the speech. "*It is not I, but* YOU, *who from the first times till now have rejected and spoken against God.*" And this element, just appearing ver. 9, and again more plainly vv. 25—28, and again more pointedly still in ver. 35, becomes dominant in vv. 39—44, and finally prevails, to the exclusion of the apologetic and didactic, in vv. 51—53. That other connected purposes have been discovered in the speech, as e. g. that so ably followed out by Chrys. Hom. xv.—xvii. (similarly Grot. and Calv.), of shewing that the covenant and promises were *before the law*, and sacrifice and the law *before the temple*,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.

The question, *from what probable source Luke derived his report of this speech*, so peculiar in its character and citations as to bear, even to the most prejudiced, decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Prolegg. to this vol. ch. i. § ii. 12 (a). Another question has been, in *what language* the speech was delivered. (1) It is a hardly disputable inference from ch. vi. 9, that Stephen was a Hellenist: (2) his citations and quasi-citations for the most part agree with the LXX version. Hence it seems most probable that he spoke *in Greek*, which was almost universally understood in Jerusalem. If he spoke in Hebrew (Syro-Chaldaic), then either those passages where the LXX varies from the Hebrew text (see below) must owe their insertion in that shape to some *Greek narrator* or to *Luke himself*,—or Stephen must have, in speaking, *translated them, thus varying*, into Hebrew: either supposition being in the highest degree improbable. **2. ἄνδρ. ἀδ. κ. πατ.**] So Paul, ch. xxii. 1, before a mixed assembly of Jews. The **ἄνδρ. ἀδ.** would embrace all: the **πατ.** would be a title of respect to the members of the Sanhedrim, in *this case*, but hardly in ch. xxii. 1. **ὁ θεὸς τ. δόξης**] Not = *θεὸς ἔνδοξος*, but the God of (i. e. who possesses and manifests Himself by) Glory, viz. the Shechinah, see Exod. xxiv. 16, 17, and ver. 55. The words **τῷ πατρὶ ἡμῶν** decide nothing as to Stephen's genuine Hebrew extraction. Any Jew would thus speak. **ὤφθη . . . . πρὶν ἢ κατ. αὐτ. ἐν Χαρ.**] This was the Jewish tradition, though not asserted in Genesis. Thus Philo (de Abrah. § 15 end, vol. ii. p. 12), having paraphrased the divine command, says, *διὰ τοῦτο τὴν*

r Matt. i. 18. Mark xiv. 30. ch. ii. 20. Isa. vii. 15. s Gen. xii. 1. t Luke i. 61. ver. 14 only. Exod. xii. 21. Job xxxii. 2. u ver. 34 (from Exod. iii. 10). Matt. xix. 21 ||. John xi. 43. Rom. i. 13. Rev. xvii. 1. xxi. 9 only. v ch. xix. 21 reff.

ὄντι ἐν τῇ Μεσοποταμίᾳ [r]πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, [3] καὶ εἶπεν πρὸς αὐτὸν [s]Ἔξελθε ἐκ τῆς γῆς σου ...προς αυτον d. καὶ [ἐκ] τῆς [t]συγγενείας σου, καὶ [u]δεῦρο εἰς τὴν γῆν ἣν ABCDE HPκab ἄν σοι δείξω. [4] Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκη- cfgh klmo σεν ἐν Χαρράν. κἀκεῖθεν [v]μετὰ τὸ ἀποθανεῖν τὸν πατέρα 13

χαρρα E m²(Aug) : χαρα m¹ : χαραν D-gr vulg(not am demid fuld &c).

3. for 1st εκ, απο D¹(txt D⁸, *de* D-lat). om 2nd εκ BD-gr sah Thl-sif: ins (*so* LXX) ACEHPℵ rel 36 vss Thl-fin Iren-int Aug. aft συγγ. σου ins (*from* LXX) και εκ του οικου του πατρος σου E 65-7 Aug. aft δευρο ins ει D¹. rec om την (*perhaps an error owing to similarity of endings: perhaps an attempt to render* γην *more indefinite*), with HP rel 36 Chr Thl : ins ABCDEℵ. εαν ℵ¹.

4. aft τοτε ins αβρααμ D Syr. και κατωκησεν D¹(and lat). for εν, εις H e f m o Thl: om 65-7 : επι 13. for κακειθεν, κακει ην, insg και bef μετωκ., D¹

πρώτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαρραίων λέγεται ποιεῖσθαι. But he accurately distinguishes between the λόγιον which he obeyed in leaving Chaldæa, and the θεὸς ὤφθη afterwards, adding a reason after his manner, why God could not be seen nor apprehended by him while he was yet χαλδαΐζων and an astrologer. The fact of his having left Ur by *some divine intimation* is plainly stated in Gen. xv. 7, and referred to in Neh. ix. 7. It was surely both natural and allowable to express this first command in the well-known words of the second. But we can hardly suppose that Stephen adopted the pluperfect rendering of וַיֹּאמֶר in Gen. xii. 1, as the LXX has εἶπεν. (Josephus, ordinarily cited as relating the same tradition, throws, as he often does, the whole history into confusion, saying, it is true, Antt. i. 7. 1, καταλείπει τ. Χαλδαίαν . . . τοῦ θεοῦ κελεύσαντος εἰς τὴν Χαναναίαν μετελθεῖν, but omitting entirely the sojourn in Haran, and connecting the migration with an outbreak of the Chaldæans against him for teaching the worship of the true God.) **Χαρράν**] So the LXX for חָרָן, Gen. xi. 31, &c.; 4 Kings xix. 12; Ezek. xxvii. 23,—Κάρραι τῆς Μεσοποταμίας, Herodian iv. 13 (Ptol. v. 18. 12. Strabo, xvi. p. 747),—'Carras cæde Crassi nobiles,' Plin. v. 24,—'Miserando funere Crassus Assyrias Latio maculavit sanguine Carras,' Lucan i. 104. It lay on an ancient road, in a large plain surrounded by mountains; it was still a great city in the days of the Arabian caliphs. See Winer, Realw. **4. μετὰ τὸ ἀποθανεῖν τὸν πατ. αὐτ.**] In Gen. xi. 26, we read that Terah lived 70 years and begot Abram, Nahor, and Haran; in xi. 32, that Terah lived 205 years, and died in Haran; and in xii. 4, that Abram was 75 years old when he left Haran. Since then cir. 70 + 75 = cir. 145, Terah must have lived cir. 60 years in Haran after Abram's departure. It seems evident, that the Jewish chronology, which Stephen follows, was at fault here, owing to the circumstance of Terah's death *being mentioned* Gen. xi. 32, *before* the command of Abram to leave Haran;—it not having been observed that the mention is *anticipatory*. And this is confirmed by Philo having fallen into the same mistake, de Migr. Abrah. § 32, vol. i. p. 464, πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστὰς γῆς Ἀβραὰμ ᾤκησεν εἰς Χαρράν· τελευτήσαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκεῖθε καὶ ἐκ ταύτης μετανίσταται. It is observable that the Samaritan Pentateuch in Gen. xi. 32, for 205, reads 145, which has most probably been an alteration to remove the apparent inconsistency. The subterfuge of understanding the *spiritual death* of Terah, who is, as a further hypothesis, supposed to have *relapsed into idolatry* at Haran, appears to have originated with the Rabbis (see Kuinoel ad loc. and Lightf. Hor. Heb.) on discovering that their tradition was at variance with the sacred chronology. They have not been without followers in modern Christendom. It is truly lamentable to see the great Bengel, warped by the unworthy effort of squaring at all hazards, the letter of God's word in such matters, write thus: 'Abram, dum Thara vixit in Haran, domum quodammodo paternam habuit in Haran, in terra Canaan duntaxat peregrinum agens; mortuo autem patre, plane in terra Canaan domum unice habere cœpit.' (This alteration of relation *in* the land being expressed by μετῴκισεν αὐτὸν εἰς!) The way in which the difficulty has been met by Wordsworth and others, viz. that we have no right to assume that Abram was born when Terah was 70, but may regard him as the *youngest son*, would leave us in this equally unsatisfactory position:—Terah, *in the course of nature*, begets his son Abram at 130 (205—75): yet this very son Abram regards it as incredible that he himself should beget a son

αὐτοῦ [w] μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην [x] εἰς ἣν ὑμεῖς νῦν [x] κατοικεῖτε, 5 καὶ οὐκ ἔδωκεν αὐτῷ [y] κληρονομίαν ἐν αὐτῇ, οὐδὲ [z] βῆμα ποδός· καὶ [a] ἐπηγγείλατο [a] δοῦναι αὐτῷ [b] εἰς [c] κατάσχεσιν αὐτὴν καὶ τῷ [d] σπέρματι αὐτοῦ [e] μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. 6 ἐλάλησεν δὲ οὕτως ὁ θεός, ὅτι ἔσται τὸ [d] σπέρμα αὐτοῦ [f] πάροικον ἐν γῇ [g] ἀλλοτρίᾳ, καὶ [h] δουλώσουσιν αὐτὸ καὶ [i] κακώσουσιν ἔτη τετρακόσια. 7 καὶ τὸ ἔθνος ᾧ ἐὰν δουλεύσουσιν [k] κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ [l] λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ. 8 καὶ ἔδωκεν

w ver. 43 only. 1 Chron. viii. 6. (-κεσία, see Matt. i. 11.)
x Matt. ii. 23. iv. 13. 2 Chron. xix. 4 B.
y = Heb. xi. 8. Josh. xiii. 14.
z = here only. Deut. ii. 5. (ch. xii. 21 reff.)
a Gen. xiii. 15. constr., Mark xiv. 11.
b = Mark xiii. 9. xiv. 9 al. Gen. xvii. 8.
c ver. 45 only. Num. xxxii. 5.
d Rom. ix. 7 reff.
e ch. xiii. 25 reff.
f ver. 29. Eph. ii. 19. 1 Pet. ii. 11 only. Gen. xv. 13.
g Rom. xiv. 4 reff.
h Rom. vi. 18, 22. 1 Cor. vii. 15. ix. 19. Gal. iv. 3. Tit. ii. 3. 2 Pet. ii. 19 only. Gen. l. c. Wisd. xix. 14. 1 Macc. viii. 11 only.
i ver. 19. ch. xii. 1. xiv. 2. xviii. 10. 1 Pet. iii. 13 only. Exod. v. 22 al.
k = 1 Cor. xi. 31, 32. Rev. xviii. 8. xix. 2. Gen. l. c. 1 Matt. iv. 10 (from Deut. vi. 13). ver. 42. ch. xxiv. 14. Rom. i. 9 al. Exod. iii. 12. (-ρεία, Rom. ix. 4.)

(and lat: κακειθε D^2). μετοικησεν D^1(txt D^2). aft αυτ. ins ο θεος E Syr. aft κατοικ. ins και οι πατερες ημων DE syr-w-ast Aug, but for ημων, υμων E syr-w-ast Aug; D adds further οι προ ημων, syr-w-ast οι προ υμ.

5. for 2nd και, αλλ D am &c sah Iren-int: txt ABCEHPℵ rel fuld syrr copt Chr Thl. rec αυτω bef δουναι: txt ABCDEHP b c e f g l m o Thl,—δουναι αυτην εις κατασχ. αυτω AEℵ a h k 13. for last αυτω, αυτου C.

6. for ουτως, αυτω H^1ℵ k: αυτω ουτως b 49. 96 Ath. aft ο θ. ins προς αυτον D Iren-int: λεγων πρ. αυτον Syr. for αυτου, σου ℵ. for αυτα, αυτους D vulg copt æth: αυτω e 13. aft κακωσ. ins αυτο C vss Thl-sif-comm; αυτω 13.—κακ αυτο κ. δουλ. E.

7. το δε C e 120 sah æth-pl. αν BD: txt ACEHℵ rel Chr. rec δουλευσωσιν (*corrn to suit* LXX), with BEHPℵ rel vulg Chr: txt AC D-gr syrr copt Iren-int. rec ειπεν bef ο θ., with DEHP rel 36 vss Chr Thl Iren-int: txt ABCℵ. aft εξελ. ins εκειθεν E. λατρευσωσιν C^1E.

at 99 (Gen. xvii. 1, 17); and on the fact of the birth of Isaac being *out of the course of nature*, most important Scriptural arguments and consequences are founded, cf. Rom. iv. 17—21, Heb. xi. 11, 12. We may fairly leave these Commentators with their new difficulty: only remarking for our instruction, how sure those are to plunge into hopeless confusion, who, from motives however good, once begin to handle the word of God deceitfully. **μετ. αὐτ. εἰς**] In these words Stephen clearly recognizes the *second command*, to migrate from Haran to Canaan: and as clearly therefore made no *mistake* in ver. 2, but applied the expressed words of the second command to the first injunction, the λόγιον of Philo. **5. οὐκ ἔδωκεν**] There is no occasion here to wrest our text in order to produce accordance with the history. The field which Abraham bought for the burial of his dead surely did not come under the description of κληρονομία, nor give him any standing as a possessor in the land. To avoid this seeming inconsistency, Schöttgen and Bengel lay a stress on ἔδωκεν, 'agrum illum . . . non ex donatione divina accepit Abraham, sed emit, ipsa emtione peregrinum eum esse docente' (Bengel). Kuinoel and Olshausen take οὐκ for οὔπω. **καί** before ἐπηγγ. is not *'yet'* (Beza), nor is ἐπηγγ. to be construed *pluperfect* (id.); **and he promised** is the simple rendering of the words, and the right one. The following καί is by Kuin. rendered *'nimirum:'* but again it is only the simple copula, וְלוֹ נָתַתִּי. **6, 7.**] A free citation from the LXX, with the words καὶ λατρ. μοι ἐν τ. τόπ. τούτῳ adapted and added from Exod. iii. 12. The shifts of some Commentators to avoid this plain fact are not worth recounting: but again, the student who would not handle the word of God deceitfully should be here and every where on his guard against them. The round number, 400 years, given here and Gen. l. c., is *further specified* Exod. xii. 40 as 430. (See Gal. iii. 17, and note.) **7.**] **ὁ θεὸς εἶπεν** is inserted by Stephen in passing from the narrative form (τὸ σπ. αὐτοῦ) into the direct (κρ. ἐγώ). **8.**] On the institution of circumcision, it is called a **διαθήκη**, Gen. xvii. 10, and the immediate promise of that covenant was δώσω σοι κ. τῷ σπέρματί σου μετά σε τὴν γῆν ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναὰν εἰς κατάσχεσιν αἰώνιον· καὶ ἔσομαι αὐτοῖς εἰς θεόν, id. ver. 8.

m = ch. iii. 25. Heb. ix. 4. Exod. xix. 5.
n 1 Cor. vii. 19 reff.
o = Rom. v. 12 reff.
p 1 Cor. vii. 18 reff. Gen. xxi. 4.
q here bis. ch. ii. 29. Heb. vii. 4 only. 1 Chron. xxiv. 31 B. xxvii. 22.
r = ch. xvii. 5. 1 Cor. xiii. 4. James iv. 2. Gen. xxxvii. 11.
s = ch. v. 8, Heb. xii. 16 only. Gen. xxxvii. 28, 36.
t ch. x. 38 reff. Gen. xxxix. 21, 23.
u = ver. 34. ch. xii. 11. xxiii. 27. xxvi. 17. Gal. i. 4. (Matt. v. 29. xviii. 9) only. Exod. iii. 8.
v Rom. v. 3 reff.
w = ch. ii. 47 reff. Gen. xxxix. 21.
x Mark ii. 12. Luke i. 6. xx. 26. xxiv. 19. ch. viii. 32 only. Gen. vi. 8.
y Luke xii. 14. vv. 27, 35. Heb. vii. 28. Gen. xli. 41.
z — Matt. ii. 6. Luke xxii. 26. Heb. xiii. 7, 17, 24. Deut. i. 15.
a = ch. x. 2 reff.
b Luke iv. 25. xv. 14. Gen. xli. 54.
c = Luke ix. 12. [Rom. iv. 1.]
d here only ‡. Gen. xlii. 27. Deut. xi. 15 al.
e ch. v. 30 reff.
2 Tim. i. 18. Lam. i. 6.
f constr., ch. xxiv. 10 reff.
g here only. Prov. xxx. 22. σῖτος, Gen. xlii. 2. σῖτα, Job xii. 11 al.
h = ch. xix. 22 reff.
i ch. ix. 30. xi. 22 al4. Gal. iv. 4, 6. Luke i. 53. xx. 10, 11 only. L.P. Gen. xlv. 1.
k = here only. l here only. Gen. xlv. 1.
m 1 Cor. iii. 13 reff.
n = ch. iv. 6 reff.
o ch. x. 32. xx. 17. xxi⁹. 25 only. Hos. xi. 2.
p ver. 3 reff.

ABCDE HPNab cfgh klmo 13

αὐτῷ [m] διαθήκην [n] περιτομῆς· καὶ [o] οὕτως ἐγέννησεν τὸν
Ἰσαὰκ καὶ [p] περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ
Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακὼβ τοὺς δώδεκα [q] πατρι-
ἀρχας. 9 καὶ οἱ [q] πατριάρχαι [r] ζηλώσαντες τὸν Ἰωσὴφ
[s] ἀπέδοντο εἰς Αἴγυπτον· καὶ [t] ἦν ὁ θεὸς [t] μετ' αὐτοῦ
10 καὶ [u] ἐξείλατο αὐτὸν ἐκ πασῶν τῶν [v] θλίψεων αὐτοῦ,
καὶ ἔδωκεν αὐτῷ [w] χάριν καὶ σοφίαν [x] ἐναντίον Φαραὼ
βασιλέως Αἰγύπτου, καὶ [y] κατέστησεν αὐτὸν [z] ἡγούμενον
[y] ἐπ' Αἴγυπτον καὶ ὅλον τὸν [a] οἶκον αὐτοῦ. 11 ἦλθεν
δὲ [b] λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ Χανααὰν καὶ
[v] θλῖψις μεγάλη, καὶ οὐχ [c] ηὕρισκον [d] χορτάσματα οἱ
[e] πατέρες [e] ἡμῶν. 12 ἀκούσας δὲ Ἰακὼβ [f] ὄντα [g] σιτία [h] εἰς
Αἴγυπτον [i] ἐξαπέστειλεν τοὺς [e] πατέρας [e] ἡμῶν πρῶτον,
13 καὶ [k] ἐν τῷ [k] δευτέρῳ [l] ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς
αὐτοῦ, καὶ [m] φανερὸν [m] ἐγένετο τῷ Φαραὼ τὸ [n] γένος
Ἰωσήφ. 14 ἀποστείλας δὲ Ἰωσὴφ [o] μετεκαλέσατο Ἰα-
κὼβ τὸν πατέρα αὐτοῦ, καὶ πᾶσαν τὴν [p] συγγένειαν

8. for ογδοη, εβδομη ℵ¹. rec ins *o* bef 2nd ισαακ, with DHP rel 36 Chr Thl-fin Œc: om ABCEℵ Thl-sif. aft ισ. ins εγεννησε E. rec ins *o* bef 2nd ιακωβ, with D²HP rel 36 Chr Œc Thl: om ABCD¹Eℵ.

10. [εξειλατο, so ABCDEPℵ m 36 Thl-fin.] χαριν bef αυτ. D-gr: om αυτω A. εναντι ℵ k. ins εφ bef ολον AC E-gr ℵ g vulg Syr copt: om BDHP rel 36 E-lat Chr. for αυτου, τουτον B¹.

11. rec την γην αιγυπτου, with EHP rel 36 syr æth Chr: εφ ολης της αιγυπτου D, *super omnem terram ægypti* D-lat (*see* LXX): txt ABCℵ vulg Syr coptt. [ηυρισκον, so B(sic: see table) EP k.]

12. rec σιτα, with HP rel Chr: σιτον 13 Thl-sif: σιτεια 15. 40. 100: txt ABCDEℵ. rec εν αιγυπτω (*corrn, as more usual: Meyer thinks* εις αιγ. *to have been a gloss to* εξαπεστειλεν, *and then to have found its way into the txt to the exclusion of the original* εν αιγ., *but this is far-fetched*), with DHP Chr Thl: txt ABCEℵ 40. εξαπεστειλαν ℵ¹.

13. for εν, επι D 18. εγνωρισθη AB: εγνωσθη 25: *agnitus est* E-lat: *recognitus est* D-lat: *cognitus est* vulg: txt CDEHℵ rel 36 Chr Thl. om αδελφοις P. for εγενετο, εγενηθη D. om τω [bef φαραω] ℵ. rec ins τον bef ιωσηφ (*added for clearness*), with DHP rel Chr: om BC.— for ιωσ., αυτου AEℵ 40 vulg arm.

14. rec τον πατ. αυ. bef ιακωβ, with HP rel syrr Chr: om ιακωβ 15-8. 47¹. 163 æth: txt ABCDEℵ a h m vulg coptt arm. rec aft συγγ. ins αυτου (*for explicitness*), with DE rel: om ABCHPℵ b f g m o 36 am demid fuld arm Chr Thl.

οὕτως, thus, 'in this new covenant state;' —or, 'in fulfilment of the promise of *seed* implied in the above words.' In this word **οὕτως** lies hid the germ of the subsequent teaching of the Holy Spirit by St. Paul, Gal. iii.

9.] Here we have the first hint of the rebellious spirit in Israel, which the progress of the history brings out.

10.] Observe (Mey.) the simple coupling of the clauses by *καί*, as characteristic of this speech. **χάριν κ. σοφ.**] No Hendiadys: **favour**, so that he was *acceptable* to Pharaoh (see reff.): and **wisdom**, so that Ph. consulted him and followed his suggestion, especially in the important case recorded Gen. xli. 38. **κατ-**

q ἐν r ψυχαῖς ἑβδομηκονταπέντε. 15 καὶ s κατέβη Ἰακὼβ εἰς Αἴγυπτον, καὶ t ἐτελεύτησεν αὐτὸς καὶ οἱ u πατέρες u ἡμῶν, 16 καὶ v μετετέθησαν εἰς Συχὲμ καὶ w ἐτέθησαν ἐν τῷ x μνήματι y ᾧ z ὠνήσατο Ἀβραὰμ a τιμῆς b ἀργυρίου

q = Luke xiv. 31. Jude 14. Deut. x. 22. r = ch. ii. 41 reff. s = ch. xviii. 22 al. Gen. xii. 10. t ch. ii. 29 reff. u ch. v. 30 reff.

v Gal. i. 6. Heb. vii. 12. xi. 5 bis. Jude 4 only. Sir. xliv. 16. Deut. xxvii. 17. w = John xix 41, 42 al. 3 Kings xiii. 31. x Luke viii. 27 ‖ Mk. xxiii. 53. xxiv. 1. ch. ii. 29. Rev. xi. 9 only. Exod. xiv. 11. y attr., ch. i. 1 reff. z here only †. a = ch. iv. 34 reff. b ch. iii. 6. xx. 33. Exod. xxi. 32.

ἑβδ. bef ψυχ. (*see* LXX) DH a (c) f h m: ὁ και ἑ ψ D: D syr Chr seem to join εν ε. π. ψ. with κατεβη follg (*see* LXX *Deut* x. 22).

15. rec κατεβη δε, with BH rel coptt Chr: κατεβη (alone) D 40. 73. 96 syr: txt ACEPℵ 36 vulg Syr æth. (*From similarity of* και κατ., *and dropped out as in* D, *and then* δε *was supplied.*) om εις αιγυπτον B. (*Omitted as superfluous? or perhaps it was a gloss from the marg. Tischendorf* [ed 7] *excludes it from the txt; but the authority is too weak.*) aft αυτος ins εκει E Syr: τε D.

16. μετηχθησαν D. συχεν (1st) D-gr. rec (for ᾧ) ὅ, with HP rel Chr Thl-

ἔστησεν] viz. Pharaoh: a change of subject: see reff. Gen. **14. ἐν ψυχαῖς ἑβδομηκονταπέντε**] In the Hebrew text, Gen. xlvi. 27; Exod. i. 5; Deut. x. 22, *seventy* souls are reckoned, viz. sixty-six born of Jacob, Jacob himself, Joseph, and his two sons born in Egypt. So also Josephus, Antt. ii. 7. 4; vi. 5. 6. But the LXX, whom Stephen follows, insert in Gen. xlvi. 20 an account of the children and grandchildren of Manasseh and Ephraim, five in number: and in ver. 27 read *υἱοὶ δὲ Ἰωσὴφ οἱ γενόμενοι αὐτῷ ἐν γῇ* Αἰγ., *ψυχαὶ ἐννέα. πᾶσαι ψυχαὶ οἴκου Ἰακὼβ αἱ εἰσελθοῦσαι μετὰ Ἰακὼβ* (om *μετὰ Ἰακώβ*, and *ψυχαί* below, A, but obviously without any effect on the general statement) *εἰς Αἴγυπτον*, **ψυχαὶ ἑβδομηκονταπέντε**:—reckoning, as it appears, curiously enough, among the sons of Joseph, Joseph himself, and his wife Asenath; for these are required to make up the nine, according to their ver. 20. And similarly in Exod. i. 5, and in Deut. x. 22 A. (Wordsw., who is careful to note that A omits *μετὰ Ἰακώβ* in Gen. xlvi. 27, omits the fact that it reads *πέντε* here, by stating "seventy" as the LXX testimony.) With regard to the various attempts to solve the difficulty (66 + 12 wives, minus [Joseph and his wife, and Judah's wife who died in Canaan] = 75, Seb. Schmid and Wolf:—that Stephen spoke of those who were *invited*,—Moses of those who *went*, Krebs and Loesner:—that *πάντες* should be read for *πέντε*, Beza:—&c.), see above on vv. 6, 7. The remarks of Jerome are curious:—he is arguing, on Gen. l. c., that the number *really was seventy*,—and adds, 'Quod si e contrario nobis id opponitur, quomodo in Actibus Apostolorum in concione Stephani dicatur ad populum, septuaginta quinque animas ingressas esse Ægyptum, facilis excusatio est. Non enim debuit sanctus Lucas, qui ipsius (istius?) historiæ scriptor est, in gentes Actuum Apostolorum volumen emittens, contrarium aliquid scribere adversus eam scripturam, quæ jam fuerat gentibus divulgata.' Philo, de Migr. Abr. § 36, vol. i. pp. 467 f., mentions both numbers (reading 75 in Gen. and 70 in Deut., see above), and gives allegorical reasons for both: and really Wordsworth's solution, that Stephen includes those born of Jacob's line in Egypt to shew that they "were equally children of the promise with those born in Canaan," is hardly better. When we come to understand **μετεκαλέσατο . . . πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομηκονταπέντε**, as represented by *including, for a purpose, those already in Egypt*, it seems to me that a stigma is cast on St. Stephen far more serious than that of mere numeral inaccuracy. **16.**] **μετετέθησαν**, viz. *αὐτὸς καὶ οἱ πατέρες ἡμῶν*, not the latter only,—as Kuin., Olsh., and Wordsw., to evade part of the difficulty of the verse. The facts, as related in the O. T., were these: Jacob, dying in Egypt, was (Gen. l. 13) taken into the land of Canaan, and buried in the cave of Machpelah, before Mamre (on the rest of the verse see below): Joseph, dying also in Egypt, was taken in a coffin (Gen. l. 26) at the Exodus (Exod. xiii. 19), and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs the sacred text says nothing, but rather by the specification in Exod. xiii. 19, leaves it to be inferred that they were buried in Egypt. Josephus, Antt. ii. 8. 2, relates that they were taken and buried in *Hebron*, and adds, B. J. iv. 9. 7, *ὃν καὶ τὰ μνημεῖα μέχρι τοῦ νῦν ἐν τῇδε τῇ πολίχνῃ* (*Hebron*) *δείκνυται, πάνυ καλῆς μαρμάρου καὶ φιλοτίμως εἰργασμένα*:—the Rabbinical traditions mentioned by Wetst. and Lightf. report them to have been buried in *Sychem*: and Jerome (Ep.

c = Rev. iii. 18. 2 Kings xxiv. 21.
d = (here only?) 2 Macc. i. 31.
e = Luke xxi. 28. xxii. 1 al. Deut. xxxi. 14.
f = ch. iii. 21 reff.
g ch. i. 4 reff.
h = Matt. xiv. 7. Jer. li. (xlv.) 25.

c παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. 17 d καθὼς δὲ
e ἤγγιζεν ὁ f χρόνος τῆς g ἐπαγγελίας y ἧς h ὡμολόγησεν p ο χρο-
νος... ABCDE
ὁ θεὸς τῷ Ἀβραάμ, i ηὔξησεν ὁ λαὸς καὶ i ἐπληθύνθη HPN ab
ἐν Αἰγύπτῳ, 18 k ἄχρι οὗ l ἀνέστη βασιλεὺς m ἕτερος ὃς c f g h k
οὐκ ᾔδει τὸν Ἰωσήφ. 19 οὗτος n κατασοφισάμενος τὸ l m o p
13
o γένος ἡμῶν p ἐκάκωσεν τοὺς q πατέρας r τοῦ s ποιεῖν

ἐδέοντο δὲ . . ὁ δὲ ὡμολόγει. Xen. Anab. vii. 4. 13. Exod. i. 7. k w. indic., ch. xxvii. 33. Rev. xvii. 17. see Heb. iii. 13.
i ch. vi. 7 (reff.). Exod. i. 8. l = ch. v. 36, 37. m = ch. ii. 40 al.
n here only. Exod. i. 10. Judith v. 11. x. 19 only. o = ch. xviii. 2 reff. p ver. 6 reff. q absol., John vi. 58. vii. 22. ch. xiii. 32. xxvi. 6. Rom. ix. 5. xi. 28. xv. 8. Heb. i. 1. 2 Pet. iii. 4 only. r = ch. iii. 12 reff. s = Matt. iii. 3 ||. v. 36. Rev. xxi. 5.

fin: txt ABCDEℵ c g l m Thl-sif. aft αβρ. ins ο πατηρ ημων E(sic). rec εμμορ, with EP rel Thl-sif: txt ABCDHℵ a c h copt Chr. for του, εν BCℵ[1] sah arm: του εν AEℵ[3] tol copt: του εκ syr: *et Sychem* D-lat: txt D-grH(P) rel vulg æth Chr Thl Œc. (*The varr arise from this συχεμ having been mistaken for a* place, *as above.*)—του χεμ (passing from υ to ν) P.

17. for καθως, ως A. rec ωμοσεν, with HP p rel syr-txt: επηγγειλατο DE tol syr-mg: txt ABC ℵ(ομολογ.), *confessus erat* vulg. (*The varr have arisen from the unusual sense of* ωμολ.)

18. rec αχρις (*corrn*), with AB[2]EHPℵ 36 Chr: txt B[1]CD Thl-sif. aft ετερος ins επ αιγυπτον ABCℵ o 36 Syr syr-mg coptt: om DEHP p rel syr-txt Chr Thl Œc. for ηδει τον, εμνησθη του DE.

19. for ουτος, και D-gr(om D-lat). rec aft πατερας ins ημων, with ACEHP rel

ad Eustochium: Epitaph. Paulæ, 108 [27] 13, vol. i., p. 708) relating the pilgrimages of Paula to the sacred places, says: "transivit Sichem, ... atque inde divertens vidit duodecim Patriarcharum sepulchra." These traditions probably Stephen followed; and, in haste or inadvertence, classed *Jacob* with the rest. ᾧ ὠνήσατο Ἀβραάμ] The burying-place which Abraham bought was not at *Sychem*, but (Gen. xxiii. 3—20) at *Hebron*, and was bought of *Ephron the Hittite*. It was *Jacob* who (Gen. xxxiii. 19) bought a field where he had pitched his tent, near *Sychem*, of the *children of Hamor*, Shechem's father: and no mention is made of its being *for a burying-place*. The two incidents are certainly here *confused*: and no ingenuity of the Commentators has ever devised an escape from the inference. The mention of a few such attempts may suffice.—(1) The omission of Ἀβραάμ (Beza, Valck., Kuin., Schött., al.) against all MS. evidence [not excepting E, the reading of which, variously stated by Meyer and Tischendorf, has been ascertained by inspection],—and against the construction also; for after μετετέθησαν, Ἰακώβ could hardly be the subject to ὠνήσατο:—(2) rendering, against all grammar, while omitting Ἀβραάμ, ὠνήσατο 'emptum erat' (Kuin.):—(3) construing Ἀβραάμ, *Abrahamides*, i. e. *Jacob* (Surenhus. al.):—(4) that of Wordsworth, made up of—omitting Jacob from the grammatical construction (see above); —*proving, from Jerome* and *Bede* (without any allusion to the passage of Josephus above cited!), that the other patriarchs were buried at Shechem:—a priori reasons why Stephen should have chosen to bring forward Shechem and not Hebron; reasons (see Wordsw.'s note) not very creditable if they existed: &c. &c. The fact of the mistake occurring where it does, will be far more instructive to the Christian student than the most ingenious solution of the difficulty could be, if it teaches him fearlessly and honestly to recognize the phænomena presented by the text of Scripture, instead of wresting them to suit a preconceived theory. I entirely agree with Wordsworth, that "there is nothing in these difficulties which invalidates the claims of St. Stephen to Inspiration," any more than those expressions in Scripture "invalidate its inspiration," which imply that the sun revolves round the earth. But as Wordsw. lives in days when men are no longer burnt for asserting that the earth moves, he surely might abstain from railing in such unmeasured terms (see his Acts, p. 35, col. i.) at those who in contending for common fairness and honesty find it necessary to carry somewhat further the same canon of reasonable interpretation. Humble searchers after divine truth will not be terrified by being charged with "assumption and conceit," or being told that their exegesis can produce no result but "degeneracy, degradation, disbelief, and demoralization." But they will deeply feel it to be their duty, to caution the student against all crooked and disingenuous ways of handling the word of God.

τὰ [t] βρέφη [u] ἔκθετα αὐτῶν [v] εἰς τὸ μὴ [w] ζωογονεῖσθαι. 20 [x] ἐν [x] ᾧ [x] καιρῷ ἐγεννήθη Μωυσῆς καὶ ἦν [y] ἀστεῖος [z] τῷ θεῷ. ὃς [a] ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός. 21 [b] ἐκτεθέντος δὲ [c] αὐτοῦ [d] ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ [a] ἀνεθρέψατο [c] αὐτὸν ἑαυτῇ [e] εἰς υἱόν. 22 καὶ [f] ἐπαιδεύθη Μωυσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ [g] δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. 23 ὡς δὲ [h] ἐπληροῦτο αὐτῷ [i] τεσσερακονταετὴς χρόνος, [k] ἀνέβη ἐπὶ τὴν

[t] Luke i. 41, 44. ii. 12, 16. xviii. 15. 2 Tim. iii. 15. 1 Pet. ii. 2 only †. 1 Macc. i. 61. Ps. viii. 3 Aq. [u] here only †. Ezek. xlii. 3 Alius in Hexap. (ἐκτιθέναι, ver. 21. Eur. Phœn. 25. Æl. Var. Hist. ii. 7. Philo, Vit. Moys. ‖ 3, vol. ii. p. 83. ἔκθεσις, Wisd. xi. 14.) [v] ch. iii. 19. Rom. i. 11, 20 al. [w] Luke xvii. 33. ‖ Tim. vi. 13 only. Exod. i. 17, 18, 22 al. [x] here only. ἐν αὐτ. τ. κ., Luke xiii. 1. ἐν ἐκείν. τ. κ., Matt. xi. 25. ἐν τῷ κ. τούτ., Mark x. 30. [y] Heb. xi. 23 only. Exod. ii. 2. [z] dat., Jonah iii. 3. 2 Cor. x. 4. James iii. 5. (1 Cor. ix. 2.) Winer, edn. 6, § 31. 4. see Gen. x. 9. xxiii. 6. xxx. 8 (Heb.). Luke i. 15. 2 Cor. i. 12. [a] here bis, ch. xxii. 3 only †. Wisd. vii. 4 BN F(not A) only. [b] = here only ‡. Wisd. xviii. 5. (ch. xi. 4 reff.) see ver. 19 reff. [c] constr., John viii. 30. xii. 37. [d] = here only. Exod. ii. 10. see ch. v. 33 reff. [e] = ver. 5. ch. xiii. 22. Isa. xlix. 6. [f] = ch. xxii. 3. 2 Tim. ii. 25 (1 Cor. xi. 32 reff.), Prov. xxix. 17. [g] ch. xviii. 24 reff. xiii. 18 only. [h] = Luke xxi. 24. ver. 30. ch. ix. 23. xxiv. 27. Gen. xxv. 24. [i] ch. ii. 9 only. Isa. lxv. 16. Jer. iii. 16. [k] w. ἐπί, 1 Cor. ii. w. ἐν, Luke xxiv. 38 only.

36 am-corr[1] vss Chr: om BDℵ am[1] fuld. rec εκθετα bef τα βρεφη, with DEHP rel 36 Chr Thl: τα βρεφη αυτων εκθετα m p: txt ABCℵ. aft ζωογον. ins τα αρρενα E.

20. rec aft πατρος ins αυτου, with DE g m o 13 Thl: om ABCHP rel Chr.—ℵ[1] has μου, but marked for erasure by the same hand.

21. rec εκτεθεντα δε αυτον, with EHP rel: txt ABCDℵ p 36. [ανειλατο, so ABCDEH f[1] p.]—add εις (παρα D) τον ποταμον DE syr-w-ast. om αυτον [aft ανειλατο] a c e h k o Chr Thl. om και D[1]-gr(ins D[2 or 4]). om αυτον [aft ανεθρ.] D[1](and lat) c, ins syr-w-ob; for εαυτη, αυτη D[1] 180, εν αυτη 13: txt D[3]. om εις B.

22. rec om 1st εν, with B D-corr HP rel 36 vulg Orig-ms[1] Chr[1] Thl: ins ACEℵ vulg-ms syrr coptt æth Orig[5] Ps-Just Bas Thdrt.—πασαν την σοφιαν D[1]. for δε, τε D E-gr l vss: txt ABCHPℵ rel 36 E-lat copt Chr[1] Thl. rec ins εν bef εργ., with E-gr P g l m 13 vulg æth: om A B(sic: see table) CDHℵ a b f h o p 36 E-lat copt Chr Thl.—εργοις κ. εν λογοις c.—εν λογω κ. εν εργω k. rec om αυτου (*as unnecessary*), with HP rel syr Ps-Just Chr: ins ABCDEℵ p 36 vulg Syr coptt.

23. μ' ετης (sic) bef αυτω D. for επι, εις H.

"Non tali auxilio, nec defensoribus istis."

17.] **καθώς**, not '*when*' (as E. V., Beza, Kuin.), but **as**, 'in proportion as.' See ref. 19. **τοῦ ποιεῖν**] **so that they exposed**, see ref. Meyer maintains that the inf. of the *purpose* is not to be departed from,—'in order that they might expose:' but I do not see that this meaning would express the fact. The purpose is afterwards expressed, **εἰς τὸ κ.τ.λ.**

20. **ἀστ. τῷ θεῷ**] add to reff. (Meyer), Hesiod, Op. 825, ἀναίτιος ἀθανάτοισιν,—and Æsch. Agam. 352, θεοῖς ἀναμπλάκητος. The expression here seems borrowed from tradition: Josephus calls the infant Moses παῖδα μορφῇ θείον. Philo de vita Mos. § 3, vol. ii. p. 83, says, γεννηθεὶς οὖν ὁ παῖς εὐθὺς ὄψιν ἐνέφηνεν ἀστειοτέραν ἢ κατ' ἰδιώτην. 22.] That Moses was instructed in the wisdom of the Egyptians, is not found in the O. T., but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh's daughter. This *wisdom of the Egyptians*, celebrated by so many ancient writers (see Wetst. ad loc.), consisted mainly in natural philosophy, medicine, and mathematics, and its teachers were the priests. Philo de vita Mos. § 5, p. 84, enters into minute detail: ἀριθμοὺς μὲν οὖν κ. γεωμετρίαν, κ. τήν τε ῥυθμικὴν κ. ἁρμονικὴν κ. μετρικὴν θεωρίαν, κ. μουσικὴν τὴν σύμπασαν, διά τε χρήσεως ὀργάνων, κ. λόγων τῶν ἐν ταῖς τέχναις, κ. διεξόδοις τοπικωτέραις. Αἰγυπτίων οἱ λόγιοι παρέδοσαν, κ. προσέτι τῶν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμμασιν ἐπιδείκνυται, κ. διὰ τῆς τῶν ζώων ἀποδοχῆς, ἃ καὶ θεῶν τιμαῖς γεραίρουσι. τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἕλληνες ἐδίδασκον· οἱ δ' ἐκ τῶν πλησιοχώρων, τά τ' Ἀσσυρίων γράμματα, κ. τὴν τῶν οὐρανίων Χαλδαϊκὴν ἐπιστήμην. **δυνατὸς ἐν λόγοις**] So Josephus calls Moses πλήθεσιν ὁμιλεῖν πιθανώτατος, but *late in his course*, during the journey through the wilderness;—when the divine Spirit, as the book of Deuteronomy abundantly testifies, had turned his 'slowness of speech' into the most fervid eloquence. That he was so thus early, during his Egyptian course, was probably reported by tradition, but hardly seems to agree with Exod. iv. 10—16. 23. **τεσσερα-**

k καρδίαν αὐτοῦ l ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς ABCDE HPNab
m υἱοὺς Ἰσραήλ. 24 καὶ ἰδών τινα n ἀδικούμενον o ἠμύνατο efghk lmop
καὶ p ἐποίησεν pq ἐκδίκησιν τῷ r καταπονουμένῳ s πατάξας 13
τὸν Αἰγύπτιον. 25 ἐνόμιζεν δὲ t συνιέναι τοὺς ἀδελφοὺς
[αὐτοῦ] ὅτι ὁ θεὸς u διὰ χειρὸς αὐτοῦ v δίδωσιν w σωτηρίαν
αὐτοῖς· οἱ δὲ οὐ t συνῆκαν. 26 τῇ τε x ἐπιούσῃ ἡμέρᾳ y ὤφθη
αὐτοῖς z μαχομένοις, καὶ a συνήλασεν αὐτοὺς εἰς εἰρήνην
εἰπών Ἄνδρες ἀδελφοί ἐστε [ὑμεῖς]· b ἵνα τί ἀδικεῖτε
ἀλλήλους; 27 ὁ δὲ ἀδικῶν τὸν c πλησίον d ἀπώσατο αὐτὸν
εἰπών Τίς σὲ e κατέστησεν ἄρχοντα καὶ f δικαστὴν ἐφ'
ἡμᾶς; 28 μὴ g ἀνελεῖν με σὺ θέλεις h ὃν τρόπον g ἀνεῖλες
i ἐχθὲς τὸν Αἰγύπτιον; 29 ἔφυγεν δὲ Μωυσῆς k ἐν τῷ
l λόγῳ τούτῳ, καὶ ἐγένετο m πάροικος ἐν γῇ Μαδιάμ, οὗ

1 = ch. xv. 36. Matt. xxv. 36, 43. James i. 27. Judg. xv. 1.
m ch. x. 36 reff. Exod. ii. 11.
n 1 Cor. vi. 7. 2 Cor. vii. 12. Isa. i. 17.
o here only. Isa. lix. 16.
p Luke xviii. 7, 8 only. Micah v. 15.
q Rom. xii. 19 reff.
r 2 Pet. ii. 7 only. 2 Macc. viii. 2 AB(not Edvat F) only.
s = Matt. xxvi. 31 ||, from Zech. xiii. 7. Exod. ii. 12.
t w. ὅτι, Matt. xvi. 12. xvii. 13. Isa. xliii. 10. abs., Matt. xiii. 13, 15 || (from Isa. vi. 9, 10).
u ch. xi. 30 reff.
v pres., ch. xvi. 38 reff.
w = Luke i. 71. 1 Kings xiv. 45. Jos. Antt. ii. 9. 7.
x ch. xxiii. 11. xvi. 11 reff. 1 Chron. xx. 1.
see Matt. vi. 11 and note.
y ch. ii. 3 reff.
z John vi. 52. 2 Tim. ii. 24. James iv. 1 only. Exod. xxi. 22.
a here only †. 2 Macc. iv. 26, 42. v. 5 only. συνελάσας τὰ θηρία, Xen. Cyr. i. 4. 14. συνελαυνόμενος ἄκων εἰς μάχην, Plut. Cæs. p. 728 (Wetst.).
b 1 Cor. x. 29 reff.
c Rom. xiii. 9, 10 reff. Exod. ii. 13.
d Rom. xi. 1, 2 reff.
e ver. 10 reff. Exod. ii. 14.
f ver. 35. Luke xii. 14 only. Exod. l. c.
g = ch. v. 33 reff.
h ch. i. 11 reff.
i John iv. 52. Heb. xiii. 8 only. 4 Kings ix. 26.
k = Matt. vi. 7. John xvi. 30. 1 Pet. ii. 12.
l = Luke i. 29. ch. v. 5 al.
m ver. 6 reff. Exod. ii. 22.

ins του bef επισκ. E 180. om 2nd τους B.

24. aft αδικ. ins εκ του γενους αυτου DE Syr syr-w-ast æth.—om αυτ. D-gr. aft αιγ. add (*from Exod* ii. 12, LXX) και εκρυψεν αυτον εν τη αμμω D æth.

25. ενομιζον D-gr 13. om 1st αυτου BCℵ vulg(am demid, not tol): ins ADEHP rel. rec αυτ. bef σωτ., with EHP rel syr sah Chr: txt ABCDℵ m p vulg copt Fulg. for οι, ου ℵ¹(but corrd). om ου D¹-gr(ins D-corr¹).

26. elz (for τε) δε, with EP vulg copt: txt ABCD²Hℵ rel 36 syr æth Chr Thl Œc. —for τη τε, τοτε D¹. aft μαχ. (-νος D¹-gr: txt D²) ins και ειδεν αυτους αδικουντας D¹. συνηλλασσεν BCDℵ o sah æth Promiss, *reconciliabit* vulg, *reconciliavit* D-lat: συνηλλασεν H p: txt AEP rel vss Chr. (*The varr appear to be occasioned by explanations of the origl* συνηλασεν.) αυτοις C¹H. om υμεις (*as unnecessary*) ABCEℵ p vulg (Syr?) sah arm Chr Promiss: ins HP rel 36 (syr copt) Thl Œc.—τι ποιειτε ανδρες αδελφοι ινα τι αδικειται εις(om εις D²) αλληλους D.

27. ειπας D. for και, η E vss. ημων (*from* LXX, *Exod* ii. 14) ABCHPℵ m² p 13 Thl-sif: txt DE rel Chr.

28. [εχθες, so B¹CDℵ.]

29. ουτως και εφυγαδευσεν Μωυσης D¹(txt D³): εφυγαδευσεν δε Μωυσην E.

κονταετὴς χρ.] *μέγας γενόμενος* M., Exod. ii. 11, LXX. The exact age was traditional, see Lightf. **ἀνέβη**] No nominative (as διαλογισμός, Kuin.) must be supplied: it is impersonal; see reff. **24.**] **τὸν Αἰγύπτιον**, from the history being so universally known, that the agent in the *ἀδικία* would be readily supplied: see Winer, edn. 6, § 67. 1, d. **25.**] The present, **δίδωσιν**, sets forth the work of liberation as already begun by the act just related, see reff. Here we have again the *resistance to the Holy Spirit* hinted: see ver. 51, and note on ver. 2. **26.**] **αὐτοῖς, to them**, *two of them*, taken as representing his brethren the children of Israel. **συνήλασεν**, not imperf., '*he endeavoured to unite*;' the aorist will not bear this sense: nor is it needed:—the act, *on Moses' part*, was complete;—not '*he would have set them at one*' (E. V.), but, **he set them at one.** If the explanatory reading *συνήλλασσεν* be taken, we then have the imperfect force—"*he was reconciling*," or "*attempted to reconcile*," them. **ἄνδρες ἀδελφοί** should be taken together, as in Gen. xiii. 8, *ἄνθρωποι ἀδελφοί ἐσμεν ἡμεῖς*. See also ch. ii. 14 (De W.). **27.**] The *further progress of resistance to the Spirit* on the part of Israel. **29. Μαδιάμ**] So LXX, Exod. ii. 15, for מִדְיָן. Winer (Realw. 'Midian') supposes *this Midian* to have been a *nomad* detachment of the more settled Midianites,—which at that time was encamped in the neighbourhood of Sinai and Horeb. For Jethro, Moses' father-in-law, is not found there, in Exod. xviii. 1 ff., but comes to

ἐγέννησεν υἱοὺς δύο. 30 καὶ [n] πληρωθέντων ἐτῶν τεσσεράκοντα [o] ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος [p] ἐν [pq] φλογὶ [p] πυρὸς [r] βάτου. 31 ὁ δὲ Μωυσῆς ἰδὼν [s] ἐθαύμαζεν τὸ [t] ὅραμα· προσερχομένου δὲ αὐτοῦ [u] κατανοῆσαι [v] ἐγένετο φωνὴ κυρίου 32 Ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. [w] ἔντρομος δὲ γενόμενος Μωυσῆς οὐκ ἐτόλμα [n] κατανοῆσαι. 33 εἶπεν δὲ αὐτῷ ὁ κύριος [x] Λῦσον τὸ [xy] ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας γῆ ἁγία ἐστίν. 34 [z] ἰδὼν

n = ver. 23.
o ver. 26. Exod. iii. 2.
p Rev. i. 14. ii. 18. xix. 12. Ps. xxviii. 7. π. φ., 2 Thess. i. 8. Heb. i. 7. Sir. viii. 10.
q as above (p). Luke xvi. 24 only. Judg. iii. 22.
r Luke vi. 44 ‖ Mk. xx. 37. ver. 35 only. Exod. iii. 2 &c. Deut. xxxiii. 16. Job xxxi. 40 only.

s constr., Luke vii. 9. Jude 16. Job xxxii. 22. Xen. Cyr. iii. 1, 38. exc. Matt. xvii. 9. Gen. xlvi. 2.
t ch. ix. 10 al8. Acts only,
u Luke xii. 24, 27. ch. xi. 6. Heb. iii. 1. Gen. xlii. 9.
v = John x. 35. ch. x. 13. xiii. 32. Gen. xv. 1, 4. x. 11 Theod.
w ch. xvi. 29. Heb. xii. 21 only. Ps. xvii. 7. Dan.
x = Luke iii. 16 ‖ Mk. J. ch. xiii. 25. Exod. iii. 5.
y as above (x). Matt. iii. 11. Luke xv. 22. Gen. xiv. 23.
z here only. Exod. iii. 7 al. fr. constr., Heb. vi. 14, from

δυω D[1](txt D[3]).

30. aft και ins μετα ταυτα D. πλησθεντων αυτω ετη D[1](txt D[2][and lat]). rec aft αγγελος ins κυριου (*natural addn, and here occasioned by Exod* iii. 2, LXX), with DEHP rel Syr: om ABCℵ p vulg coptt. πυρι φλογος (*see note*) ACE 36 vulg Syr: txt BDHPℵ p rel syr coptt Chr Thl.

31. rec εθαυμασε (*corrn to historical tense*), with ABC rel vulg Chr Thl-fin: txt DEHPℵ b f g l m p 36 Thl-sif Aug. om το οραμα A. και προσερ. αυτ. [κ]αι κατ. D[1]. ο κυριος ειπεν αυτω λεγων D Syr æth. for κυρ., εκ του ουρανου λεγουσα E. rec aft κυρ. ins προς αυτον, with CEHP rel vulg-mss sah Chr: om ABℵ p am demid syr copt arm.

32. om ο [bef 1st θεος] CH[1]: εγω ειμι θ. E vulg(not am fuld) D-lat. om ο [bef 2nd θ.] C[1]. rec ins ο θεος bef ισ. and bef ιακ., with (D)EHP rel æth Chr Thl: (om ο, twice, D:) om ABCℵ p syrr coptt arm. (*The insertion has prob been to suit* LXX, *which* D *does still more closely by omg the artt.*) μωυσης bef γενομενος ℵ. ετολμησεν ℵ.

33. om ο [bef κυρ.] A. for κυρ., θεος E. for 1st clause, και εγενετο φωνη προς αυτον D. λυσαι D[4](?) 142. aft υποδ. ins σου εκ C[1]: εκ C[2]E k syrr æth. —σου bef τ. π. B. rec for εφ, εν (*corrn to suit* LXX), with EHP rel 36 Chr: txt ABCD[2]ℵ p.—for εφ ω, ου D[1]: add συ C(συν C[1]) lect-13 sah arm.

visit Moses from a distance. See also Numb. x. 29 ff. **υἱοὺς δύο**] Exod. ii. 22; iv. 20; xviii. 3. **30. ἐτ. τεσσ.**] This follows from the tradition of ver. 23, combined with Exod. vii. 7, 'Moses in palatio Pharaonis degit XL annos, in Midiane XL annos, et ministravit Israel XL annos.' Bereshith Rabba, f. 115. 3. (Mey.)

Σινᾶ] *Horeb*, Exod. iii. 1. But both were points of the same mountain range, and the names were convertibly used. In Exod., Levit., and Numb., the law is said to have been given from *Sinai;* in Deut. from *Horeb*. 'The desert of Mount Sina' is the desert in which Mt. S. is situated. So 'the Peak of Derbyshire,' originally no doubt some single hill, has come to mean the whole district in which that hill is situated. **ἄγγελος**] Here, as continually in the O. T., the angel bears the authority and presence of God Himself: which angel, since God *giveth not His glory to another*, must have been the *great Angel of the covenant*, the מַלְאַךְ פָּנָיו of Isa. lxiii. 9, '*the Angel of His Presence*,'—the SON OF GOD. See below on εἰς διαταγὰς ἀγγέλων, ver. 53. Stier remarks, that this *second* appearance of God, *to Moses* (see ver. 2), introduces the *legal* dispensation, as the *first, to Abraham*, the *patriarchal*.

The readings of the LXX, as well as of our text, vary between πυρὶ φλογός (B) and φλογὶ πυρός (A). The Heb. is בְּלַבַּת־אֵשׁ. The construction is, **in the fiery flame** (or, **the flaming fire**) **of a bush.** **32.**] The order of Exod. iii. 6, is here somewhat varied. The command to put off the shoe was given *on the approach* of Moses, and before these words were spoken. **οὐκ ἐτόλμ. καταν.** = εὐλαβεῖτο κατεμβλέψαι, LXX. **33.**] See Josh. v. 15. Putting off the sandals was a *mark of reverence*. The priests performed all their ministrations *barefooted*. The Arabs to this day continue the practice: they always enter their mosques barefooted. Among the Pythagoreans it was a maxim, ἀνυπόδητος θῦε κ. προσκύνει, Iamblich. vita Pythag. 105 (Mey.). So Juvenal, Sat. vi. 158, 'Observant ubi festa mero pede sabbata

z εἶδον τὴν a κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ ABCDE HPN a b
τοῦ b στεναγμοῦ αὐτῶν ἤκουσα, καὶ c κατέβην d ἐξελέσθαι c f g h k l m o p
αὐτούς· καὶ νῦν e δεῦρο ἀποστείλω σε εἰς Αἴγυπτον. 13
35 τοῦτον τὸν Μωυσῆν ὃν f ἠρνήσαντο εἰπόντες Τίς σὲ
g κατέστησεν ἄρχοντα καὶ h δικαστήν; τοῦτον ὁ θεὸς καὶ
ἄρχοντα καὶ i λυτρωτὴν ἀπέσταλκεν k σὺν χειρὶ ἀγγέλου
τοῦ l ὀφθέντος αὐτῷ ἐν τῇ m βάτῳ. 36 οὗτος n ἐξήγαγεν
αὐτοὺς o ποιήσας p τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ
ἐν q ἐρυθρᾷ θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσεράκοντα.
37 οὗτός ἐστιν ὁ Μωυσῆς ὁ εἰπὰς τοῖς υἱοῖς Ἰσραὴλ
Προφήτην ὑμῖν r ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν

a here only. Exod. l. c. Thucyd. vii. 82 init.
b Rom. viii. 26 only. Exod. ii. 24.
c = Gen. xi. 5. Exod. iii. 8.
d = ver. 10 reff.
e = Rev. xvii. 1. xxi. 9. Gen. xxxi. 44.
f = Matt. x. 33, ch. iii. 13, 14. 2 Pet. ii. 1 al.‡
g ver. 10 reff.
h ver. 27 reff.
i here only. Lev. xxv. 31, 32. Ps. xviii. 14. lxxvii. 35 only.
k σύν, = 1 Cor. xv. 10.
l ch. ii. 3 reff.
m ver. 30 reff.
n absol., Mark xv. 20. ch. v. 19.
o = ch. ii. 22. John xii. 37 al.
p in N. T. alw. w. σημ., ch. ii. 19, 22, 43 al5. Matt. xxiv. 24 || Mk. John iv. 18. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4 only. Exod. xi. 10.
q Heb. xi. 29 only. Exod. x. 19.
r = Matt. xxii. 24. ch. iii. 22, from Deut. xviii. 15, 18.

34. και ιδων γαρ D[1]. om μου D[1](ins D[5]). for αυτων, αυτου BD. ακηκοα D 9. νυνι C[2]. rec αποστελω, with HP rel Syr Thl (*here, though αποστειλω is accordg to LXX, the corrn to -ελω was so very obvious, that I have retained the more unusual form, esp as the authorities in its favour are so strong*): αποστελλω a: txt ABCDEℵ c p Chr.

35. aft δικαστ. ins εφ ημων CDℵ p 36; εφ ημας E k o; so, tol Syr syr-w-ast coptt æth arm Chr Thl-fin (*corrn to suit LXX and ver* 27): om ABHP rel vulg Thl-sif. rec om 2nd και, with ACHP rel vulg Chr: ins BDE p syr: it is supplied by ℵ or ℵ-corr[1]. αρχηγον A a h Chr[2]. for λυτρωτην, δικαστην ℵ[1]: λυτρωτην δικαστην ℵ[3]. rec απεστειλεν, with CHP rel Chr: txt ABDEℵ c p. rec (for συν) εν, with HPℵ rel 36 D-lat Chr[1] Thl: *per manum* vss: txt ABCDE c p 13 vulg syr sah Chr[2] (*εν has appy arisen from a confusion with the last syll of απεσταλκεν. I cannot see the force of Meyer's reasoning, that συν is a corrn setting forth more strikingly the superhuman powers of Moses*).

36. ins ο bef ποιησας D[1]. for γη, τη BC m D-lat sah: om b[1]: txt A D-gr EHPℵ Chr Œc Thl-sif. rec αιγυπτου, with D rel Thl-fin: txt ABCEHPℵ h k l m o p 36 sah Chr Œc Thl-sif.

37. om 1st ο DH a b[2] c e f h o. rec ειπων (*corrn to more usual form*), with EHP rel 36 Chr: txt ABCDℵ p. rec ins κυριος bef ο θεος, with CEHP rel: aft, Syr: om ABDℵ p vulg sah æth: for θεος, κυριος syr. rec aft θεος ins υμων, with b m 13: ημων EH rel Thl: om ABDℵ p vulg syrr coptt æth. om υμων ℵ[1].

reges.' On the sanctity of the place, Chrys. remarks,—οὐδαμοῦ ναός, κ. ὁ τόπος ἅγιος τῇ ἐπιφανείᾳ κ. ἐνεργείᾳ τοῦ χριστοῦ.

34.] ἰδὼν εἶδον, LXX. Emphatic, to express the רָאֹה רָאִיתִי of the Heb., as often elsewhere. The instances commonly cited from the classics, of the phrase φεύγων ἐκφεύγειν, Herod. v. 95; Aristoph. Acharn. 177; Nub. 168; Eur. Phœn. 1231, &c., do not apply: for, as Porson observes, 'in his locis simplici verbo conatus, composito effectus indicatur.' ἀποστείλω] aoris tsubjunctive, as LXX, Exod. iii. 10. See Winer, edn. 6, § 41. 4. **35.**] The second τοῦτον is repeated emphatically. So οὗτος again, vv. 36, 37, 38. ἠρνήσαντο, ver. 27. The rejecter of Moses there is regarded as the *representative of the nation*: see note on αὐτοῖς, ver. 26. In this express mention of the rejection of Moses by the Jews and his election and mission by God, the parallel of Jesus Christ is no doubt in Stephen's mind, and the inference intended to be drawn, that *it does not follow that* GOD REJECTS *those whom* THEY REJECTED. The difficulty of ἀπέσταλκεν has caused it to be altered into the historic tense, ἀπέστειλεν. But the perf. sets forth not only the fact of God's sending Moses *then*, but the endurance of his mission till now—**him hath God sent**: with a still closer reference than before, to Him whom God had *now* exalted as the true ἄρχοντα κ. λυτρωτήν. See ch. v. 31. **37.**] See ch. iii. 22, notes. Our text has probably been altered to agree verbally with the former citation. **38.**] γίνομαι μετά is not a Hebraism, as Kuin.: see reff. That Moses conversed with both the Angel

[s] ὡς ἐμέ. 38 οὗτός ἐστιν ὁ [t] γενόμενος ἐν τῇ [u] ἐκκλησίᾳ ἐν τῇ ἐρήμῳ [t] μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν [v] πατέρων [v] ἡμῶν, ὃς [w] ἐδέξατο [x] λόγια [y] ζῶντα [z] δοῦναι ἡμῖν, 39 ᾧ οὐκ ἠθέλησαν [a] ὑπήκοοι γενέσθαι οἱ [v] πατέρες [v] ἡμῶν, ἀλλὰ [b] ἀπώσαντο καὶ [c] ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40 εἰπόντες τῷ Ἀαρών [d] Ποίησον ἡμῖν θεοὺς οἳ [e] προπορεύσονται ἡμῶν· ὁ γὰρ [f] Μωυσῆς οὗτος, ὃς [g] ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί [h] ἐγένετο [f] αὐτῷ. 41 καὶ [i] ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ [j] ἀνήγαγον [k] θυσίαν τῷ [l] εἰδώλῳ, καὶ [m] εὐφραίνοντο ἐν τοῖς [n] ἔργοις τῶν [n] χειρῶν

s = ch. iii. 22. Matt. vii. 29.
t ch. ix. 19. xx. 18. Mark xvi. 19.
u = ch. xix. 32, 39, 41. see notes. Deut. xxxii. 1 (xxxi. 30).
v ch. v. 30 reff.
w = 2 Cor. vi. 1.
x Rom. iii. 2. Heb. v. 12. 1 Pet. iv. 11 only. Num. xxiv. 4, 16 al.
y = John vi. 51. Heb. iv. 12. x. 20. 1 Pet. i. 23. see Ps. cxviii. 50.
z = ver. 8. ch. xiii. 21 al. Ezek. xx. 11 and pass.

a 2 Cor. ii. 9. Phil. ii. 8 only. Prov. iv. 3. 3. 1 Kings x. 6. Lam. i. 20. see ver. 42. xiv. 19. Josh. x. 13. viii. 13. 1 Macc. iv. 27. iii. 15 al.
b ver. 27. Jer. ii. 37.
c Matt. xviii.
d Exod. xxxii. 1.
e Luke i. 76 only. Exod. xiv. 19. Josh. x. 13.
f constr., Rev. ii. 26. iii. 12.
g see ver. 36.
h Matt. viii. 13. 1 Macc. iv. 27.
i here only †. Exod. xxxii. 8.
j = here only. 3 Kings ii. 35. Luke xii. 19. Rom. xv. 10. 2 Cor. ii. 2. Gal. iv. 27.
k abs., Matt. ix. 13. Heb. viii. 3 al. Gen. xlvi. 1.
l 1 Cor. x. 19 reff.
m ch. ii. 36. w. ἐν, Rev. xviii. 20. 1 Kings ii. 1
n Rev. ix. 20 (Heb. i. 10, from Ps. cx. 25) only. Ps. cxxxiv. 15. Isa. xxxvii. 19.

ωσει D[1]. rec aft εμε ins αυτον ακουσεσθε (*from* LXX), with CDE (ακουεσθε D[1][?], *quem audistis* E-lat[1]) rel 36 vulg syrr copt: om ABHPℵ a f g h l m p sah Chr$_2$ Thl-sif.

38. om 2nd του D[1](ins D[6]). νμων ℵ: om e. for εδεξ., εξελεξατο B. νμιν ℵ.

39. for ω, οτι D-gr. [αλλα, so ABCDEHℵ k o.] απεστρ. D m. aft εστρ. ins και ℵ[1](but corrd). rec om εν, with DEHP rel vulg Chr$_2$ Œc Thl Iren-int: ins ABCℵ 36. 40 Did-c. τη καρδια HP rel syr copt æth-pl Chr$_2$ Œc Thl Iren-int: txt ABCDE p 36. 40 vulg Syr æth-rom. om αυτων D.

40. ειπαντες D. aft ουτος ins ο ανθρωπος ℵ. ο εξαγαγων E. rec γεγονεν (*corrn to* LXX, *Exod* xxxii. 1), with DEHP p rel Chr Œc Thl: txt ABCℵ 36.

41. for ανηγαγον, απηγοντο D[1](ανηγοντο D-corr[1]: txt D-corr).

of the covenant and our fathers, implies that he was the *mediator between them*, as indeed ὃς ἐδέξατ. λόγ. ζ. more plainly declares. **ἐκκλησίᾳ** probably, **the assembly** held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not '*the church*' generally: but the article does not determine this: it would be expressed, whichever meaning we take. Wordsw. observes on the meaning which the words ἡ ἐκκλησία ἐν τῇ ἐρήμῳ carry for the student of Christian prophecy, Rev. xii. 1—6. **λόγια ζῶντα**] **living**, see reff., not = ζωοποιοῦντα (Grot., Kuin.), '*life-giving*:' still less to be understood '*given vivâ voce*' (Pisc. Alberti). So Soph. Œd. Tyr. 482, τὰ μεσόμφαλα γᾶς ἀπονοσφίζων | μαντεῖα· τὰ δ' αἰεὶ | ζῶντα περιποτᾶται.

39.] Another instance, brought home again by the words **οἱ πατέρες ἡμῶν**, of *rejection of God's appointed messenger and servant*. **ἐστράφησαν**] **they turned back in their heart to Egypt**: not, '*they wished to return to Egypt*,' of which in Exod. xxxii. there is no trace (but later, in Num. xiv. 4), and which would hardly suit **προπορεύσονται**; but 'they apostatized in heart to the Egyptian idolatries.' The very title by which Aaron proclaims his idol, is, 'These be thy gods, O Israel, which *brought thee up out of* the land of Egypt,' Exod. xxxii. 4. See also Neh. ix. 18. 40. **προπορ.**] As God had done in the pillar of the cloud and fire. The plural is not (as Kuin.) put for *θεόν*, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of *idols*, a multitude. The plural is used by Aaron, see above. In the **οὗτος** may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.' 41. **ἐμοσχοποίησαν**] apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. Herod. iii. 28. Diod. Sic. i. 21. Strabo, xvii. 805 (Winer, Realw. 'Kalb'). The *ox* was a common symbolic form of idols in the East; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson (second series, ii. 97, Winer) thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis (Diod. Sic. i. 21. Strabo, xvii. 803)

αὐτῶν. 42 ο ἔστρεψεν δὲ ὁ θεὸς καὶ ᵖ παρέδωκεν αὐτοὺς ABCDE HPNab cfghk lmoq 13
ᵠ λατρεύειν τῇ ʳˢ στρατιᾷ τοῦ ˢ οὐρανοῦ, καθὼς γέγραπται
ἐν βίβλῳ τῶν προφητῶν Μὴ ᵗ σφάγια καὶ θυσίας ᵘ προσ-
ἠνέγκατέ μοι ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, ᵛ οἶκος Ἰσραήλ,
43 καὶ ʷ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ˣ ἄστρον
τοῦ θεοῦ Ῥεφάν, τοὺς ʸ τύπους οὓς ἐποιήσατε προσκυνεῖν
αὐτοῖς; καὶ ᶻ μετοικιῶ ὑμᾶς ᵃ ἐπέκεινα Βαβυλῶνος.

o intrans. (appy), here only† trans., Matt. v. 39. Rev. xi. 6 only. see ver. 39.
p = Rom. i. 24, 26, 28. Job xvi. 12. constr., here only. see ch. xvi. 4.
q ver. 7.
r Luke ii. 13 only.
s 3 Kings xxii. 19. Jer. vii. 18.
t here only. Amos v. 25.
u = ch. xxi. 26. Heb. xi. 4. John xvi. 2. Num. xxxi. 50.
v ch. ii. 36 reff. xxi. 25. ch. xxvii. 20. 4 ql.) l. c. only. 27. Hag. ii. 19.
w = here only. (ch. xx. 13, 14. xxiii. 31. Eph. vi. 13, 16. 2 Tim. iv. 11.) Luke only, exc. Heb. xi. 12 (from Exod. xxxii. 13). Jos. Antt. i. 19. 8, 10
x Luke
y = here only. (ver. 4 reff.
z ver. 4 reff.
a here only. = Isa. xviii. 1. of time, Lev. xxii.

42. aft εστρ. δε ins αυτους C sah. om των D. εν τη ερ. οικ. ισ. bef ετη τεσ. (*see LXX-A*) A: εν τη ερημω is in the margin of B: εν ερ. bef ετη τεσ. a h. at end ins λεγει κυριος C.

43. rec aft θεου ins υμων (*corrn to suit LXX*), with ACEPℵ rel vulg syr copt; ημων a^1 l: om BĒ Syr sah arm Orig Iren-int Philas. rec ρεμφαν, with rel Chr Thl-fin: ρεμφαμ D: ρομφα B: ρομφαν ℵ¹: ρεμφα p vulg-mss(Lachm): ρεφα H: ρεφφα o: ρεφφαν P h k l Œc: ραφαν 180 Just: txt (A)CĒ(ℵ³) g 13. 36 Syr syr-mg-gr coptt Orig-ms Cyr Thdrt Thl-sif Jer,—ραιφαν Aℵ³. for επεκ., επι [τα με]ρη D¹(txt D⁴); *in illas partes* D-lat, *in partem* E-lat.

as a living symbol of the sun. Jeroboam afterwards set up golden calves at Bethel and Dan, and with the same proclamation: see 1 Kings xii. 28. **42. ἔστρεψεν**] **neuter, changed,—turned,** as ἀναστρέψω, ch. xv. 16. No word, as ἑαυτόν, or τὴν γνώμην, or τὸ πρόσωπον αὐτοῦ, need be supplied: nor must ἔστρ. κ. παρ. be rendered '*again delivered them*' (Vitring., De Dieu, al.), a Hebraism which has no place in the N. T. (Mey.): nor must we understand αὐτούς (as C in var. readd.),—God turned *them;* for, though philologically there is no objection to this, the sense requires that ἔστρεψεν should form an introduction to παρέδωκεν—God, who had hitherto watched over them for good, *now provoked by their rebellion, turned,* and delivered them up to their own ways.

παρέδωκεν—not '*suffered them to fall into:*' all these explainings away of the strong expressions of Scripture belong to the rationalistic school of interpreters (which is not modern merely: even Chrysostom has here εἴασε): it was a *judicial delivering up,* not a mere letting alone, see reff. **τῇ στρ. τ. οὐρ.**] This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In aftertimes we have frequent traces of star-worship: see 2 Kings xvii. 16; xxi. 3, 5; xxiii. 4, 5; Jer. xix. 13; Zeph. i. 5. See also Deut. iv. 19; xvii. 3; Job xxxi. 26. **βίβλ. τ. προφ.**] The book of the prophets, regarded as a whole. The citation (ref.) is from the LXX. **μὴ σφάγ. κ. θ.**] A question usually preceding a *negative* answer, see Matt. vii. 9; Rom. xi. 1; 1 Cor. ix. 8 al.: but not always: see Matt. xii. 23 (xxvi. 22); John iv. 29; viii. 22. Winer, edn. 6, § 57. 3, b. There is no stress on μοί ('Is it to *Me* that ye offered, &c. [i. e. to me only?'] as Rosenm., Heinr., Olsh., Kuin., Stier: the position of μοί in the sentence will not allow of this). I should take the question here according to the usual construction, and understand it as a reproach, implying that God does not receive as offered to Him, sacrifices in which He has been made to share with idols:—**it is not true that ye offered to Me** (but no stress on Me) **sacrifices,** &c.; 'I regard it as never having happened.'

43.] The answer, by God Himself: **Yea, ἀνελάβετε, ye carried about with you,** (not *My* tabernacle as your sole or chief holy place, but) **the tabernacle** (מִשְׁכַּן, the portable tent for the image: Diod. Sic. xx. 65, mentions the ἱερὰ σκηνή in the Carthaginian camp) **of M.,** &c. Stephen was *not the sole* dishonourer, *if a dishonourer,* of the holy place—their fathers had done it before. **Μολόχ**] So the LXX: the Heb. has מַלְכְּכֶם, '*of your king;*'—the LXX probably followed another reading (מלכם is actually found in 577 Kennicot and 440¹ De Rossi), or perhaps explained the expression by the cognate name of this god. Moloch (Winer, Realw.) was the Phœnician Saturn: his image was of brass with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. The rigid prohibitions of the worship of Moloch (Lev. xviii. 21 xx. 2—5) were openly transgressed by

44 ἡ [b]σκηνὴ τοῦ [b]μαρτυρίου ἦν τοῖς [c]πατράσιν [c]ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς [d]διετάξατο ὁ λαλῶν τῷ Μωυσῇ ποιῆσαι αὐτὴν κατὰ τὸν [e]τύπον ὃν ἑωράκει, 45 ἣν καὶ [f]εἰσήγαγον [g]διαδεξάμενοι οἱ [c]πατέρες [c]ἡμῶν μετὰ Ἰησοῦ ἐν τῇ [h]κατασχέσει τῶν ἐθνῶν [i]ὧν [k]ἐξῶσεν ὁ θεὸς ἀπὸ [i]προ-

b Rev. xv. 5 only. Exod. xxvii. 21 al. fr.
c ch. v. 30 reff.
d mid., ch. xxiv. 23.
1 Cor. vii. 17. xi. 34. Tit. i. 5 only +.
e = Heb. viii. 5, from Exod.
xxv. 40. Phil. iii. 17 al.
f = here only. Xen. Rep. Ath. ii. 3.
g here only. 2 Chron. xxxi. 12.
h ver. 5 only. Num. xxxii. 5.
i attr., ch. i. 1 reff.
k = here (ch. xxvii. 39) only. Jer. xxiv. 9.
l ch. v. 41. Rev. xx. 11. Num. xx. 6. Deut. xi. 23.

44. rec ins εν bef τοις, with D¹ E-gr k² 36 syr Thl-fin: om ABCD²PN p rel am fuld lux E-lat copt Chr Thl-sif. υμων A g o: om k m 13. εταξατο ℵ¹.. om ὁ D. αυτη (sic)ℵ. κατα το πα[. . .]υπον (? παρατυπον) D¹(txt D⁴). εορακεν DH, εωρακεν E 36.

45. μ. ιησουν D¹, *cum jesum* D-lat. εξεωσεν E ℵ(but corrd) 5. 13. 180.

Ahaz, 2 Kings xvi. 3; by Manasseh, ib. xxi. 6; see also xxiii. 10; Jer. vii. 31; xxxii. 35. In the kingdom of Israel this abomination had been long practised, see 2 Kings xvii. 17; Ezek. xxiii. 37. We find traces of it at Carthage (Diod. Sic. xx. 14), among the Phœnicians (Q. Curt. iv. 3. 23. Euseb. laud. Const. xiii. 4. Porphyr. de Abstin. ii. 56),—among the Cretans and Rhodians (Porphyr. ibid.), and the Assyrian colonists at Sepharvaim, 2 Kings xvii. 31. **τὸ ἄστρον τοῦ θ. Ῥεφάν**] Heb. כִּיּוּן, Chiún; but what the meaning of either this or Ῥαιφάν (LXX) is, we have nothing but conjecture to inform us. The principal opinions have been (1) that of Kircher, who maintains Ῥεφάν (Ῥηφάν) to be a Coptic word, signifying *the planet Saturn*, and answering to the Arabic 'Kewan:' (2) that of Hengstenberg, Authentie des Pentat. 110 ff., who entirely repudiates Kircher's interpretation, and supposes Ῥηφάν to have arisen from a misreading of כיון for כין. But Winer (Realw.) prefers the former opinion, and supports it by the authority of eminent modern Coptic and Arabic scholars. De Wette and Hengstenberg believe כִּיּוּן to be an appellative noun, and would render it, *Gestell*, *the carriage* or *frame*, on which the star or image was carried: '*imaginem idolorum vestrorum*,' Vulg. Amos. l. c. Wordsw. after Cyr. alex. in Catena, supposes ῥεφάν to signify σκότισμα, or blindness, and suggests that the name may have been one given by the Jews in contempt, like Beelzebub, to the god of the Ekronites. See Smith, Bibl. Dict., art. Remphan. **Βαβυλῶνος**] Δαμασκοῦ, LXX and Heb. The fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity.

44. **ἡ σκ. τ. μαρτ.**] In opposition to the σκ. just mentioned: but also in pursuance of one of the great aims of the speech, *to shew that holiness is not confined to locality or building*. This part of his subject Stephen now enters on more particularly. The words ἡ σκ. τ. μαρτ. are the LXX rendering of אֹהֶל מוֹעֵד (Num. xvi. 18, 19 al.) 'the tabernacle of the assembly' (or 'congregation,' E. V.). They apparently derived the latter word from עוּד, 'testatus est,' instead of יָעַד, 'constituit.' **τύπον**] (ref.): another contrast, cf. τύπους οὓς ἐποιήσατε, ver. 43.

45. **εἰσήγ.**] absolute: **introduced**, viz. εἰς τὴν γῆν:—not connected with ἐν τῇ κατασχ.,—see below. **διαδεξ.**] **Having inherited it**, i. e. succeeded to its custody and privileges. The sense of 'successores,' 'qui majores exceperunt,' is ungrammatical; as also is that of 'postea,' 'deinceps.' **ἐν τῇ κατασχέσει**] **at** (or 'in') **their taking possession**. The Vulg. rendering, 'in possessionem gentium,' is philologically inadmissible; 'in terram a gentibus occupatam' (Calvin, De Dieu, Grot., Kuin.) is still worse. The passage of the LXX, Num. xxxii. 5, δοθήτω ἡ γῆ αὕτη τοῖς οἰκέταις σου ἐν κατασχέσει, brought forward to justify these renderings, is directly against them. The word is one of those examples of verbal nouns in -σις where the meaning hovers uncertainly between the act of doing and the thing done. Such is often the case with καύχησις in St. Paul. Cf. for a very near approach to the concrete meaning of this word, Num. xxvii. 4, 7. But, abstract or concrete, it always, as might be expected from the very composition of the word, is used of that final and settled possession which Israel took of the land, not of that transitory possession from which the gentes were driven out. So that Wordsw.'s rendering, "the portion, or possession of the Gentiles," is out of the question.

The martyr combines rapidly a considerable period, during which this κατάσχεσις and this expulsion was taking place (for it was not complete till the time of

ABCDE HPNab cfghk lmop 13

ὥπου τῶν [e] πατέρων [e] ἡμῶν, [46] ἕως τῶν ἡμερῶν Δαυείδ, ὃς [mn] εὗρεν [n] χάριν ἐνώπιον τοῦ θεοῦ καὶ [o] ἠτήσατο [p] εὑρεῖν [q] σκήνωμα τῷ *θεῷ Ἰακώβ· [47] Σολομὼν δὲ [r] ᾠκοδόμη-
σεν αὐτῷ [r] οἶκον. [48] ἀλλ' οὐχ ὁ [s] ὕψιστος ἐν [t] χειροποι-
ήτοις [u] κατοικεῖ, καθὼς ὁ προφήτης λέγει, [49] [v] Ὁ οὐρανός
μοι θρόνος, ἡ δὲ γῆ [w] ὑποπόδιον τῶν ποδῶν μου· [x] ποῖον
[r] οἶκον [r] οἰκοδομήσετέ μοι, λέγει κύριος, ἢ τίς [y] τόπος
τῆς [z] καταπαύσεώς μου; [50] οὐχὶ ἡ [a] χείρ μου ἐποίησεν ταῦτα
πάντα; [51] [b] σκληροτράχηλοι καὶ [cde] ἀπερίτμητοι τῇ [d] καρδίᾳ
καὶ τοῖς [e] ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ [f] ἀντιπί-

m = 2 Tim. i. 18.
n Luke i. 30. Heb. iv. 16 only. Gen. xxxiii. 10.
o constr. (but not ellips.), ch. iii. 14 reff. see Eccl. ii. 10.
p Psa. cxxxi. 5. = Heb. xii. 17. see Hos. xii. 8.
q 2 Pet. i. 13, 14 only. Ps. xxv. 8.
r 1 Chron. xxviii. 6. Matt. vii. 24, 26. Luke vi. 48, 49 (but οἰκίαν).
s abs., Luke i. 32, 35, 76. vi. 35 only. Deut. xxxii. 8 al. t ch. xvii. 24. Mark xiv. 58. Eph. ii. 11. Heb. ix. 11, 24 only. Isa. ii. 18. u of God, ch. xvii. 24. Matt. xxiii. 21. Eph. iii. 17 only. (see Eph. ii. 22.) Ps. ii. 8. Isa. lvii. 15. v Isa. lxvi. 1. w ch. ii. 35 reff. x ch. iv. 7 reff. y = ch. iv. 31.
z Heb. iii. 11, 18. iv. 1, 3, &c., only. Deut. xii. 9. = Ps. cxxxi. 14. a see ch. xi. 21 reff. b here only. Exod. xxxiii. 3, 5 al. c here only. d Ezek. xliv. 7. Jer. ix. 26. e Jer. vi. 10.
f here only. Num. xxvii. 14. Herodian vi. 3.

46. om ητησατο ℵ[1]. σκηνωμα bef ευρ. D. *οἴκῳ BDHℵ[1]: θεω ACEPℵ[3] rel 36 vulg Syr Chr Œc Thl.

47. σαλωμων AC: σαλομων ℵ. οικοδ. B[1](sic: see table) D. εαυτω CH Thl-sif.

48. ο δε υψ. ου(om ου D-lat) κατοικ. εν χειρ. D. rec aft χειροπ. ins ναοις (*explanatory gloss: or from ch* xvii. 4), with HP rel 36 Chr Thl Aug: om ABCDEℵ p vulg syrr coptt æth Pamph-int Fulg. for καθως, ως D: καθως και E-gr(and lat[2]) 76.

49. for μοι, μου D[1](txt D[3]): add εστιν D. και η γη (*as LXX-B*) B vss(not vulg syr). οικοδομησατε B 42. for τις, ποιος (*as LXX*) D. at end add εστιν D 13 Thdrt.

50. παντα bef ταυτα (*cf LXX*) ACDEP l m: txt BHℵ p rel.

51. for τη καρδια, καρδιαις (*corrd to plur to suit the plur subject*) ACD; ταις καρδιαις ℵ c vss Chr Jer: καρδιας B(sic: see table): txt EHP p rel spec Syr coptt Ath Cyr-jer

David) in order to arrive at the next great event of his history, *the substitution of the temple of Solomon for the tabernacle.* **46. ἠτήσατο] asked permission,** see 2 Sam. vii. 2 ff., in which this request is made through Nathan the prophet, and at first conceded by Nathan, though afterwards, on a revelation made from God, denied:—not '*wished*' (Grot., Kuin.: '*desired,*' E. V.). The vow (a species of prayer) here referred to, is defined by the words **εὑρεῖν σκήνωμα,** to be that mentioned Ps. cxxxi. 1—5 (LXX).

48.] But, though Solomon built Him an house, *we are not to suppose, for all that, that He is confined to earthly spots.* **καθὼς ὁ πρ. λ.**] We have in substance the same declaration by Solomon himself at the dedication of his temple, 1 Kings viii. 27; see also the beautiful prayer of David, 1 Chron. xxix. 10—19. The citation is freely from the LXX.

The student will not fail to be interested in observing the apparent reference to this declaration in Stephen's apology, by St. Paul, ch. xvii. 24. **51.**] I do not think there is any occasion to suppose an *interruption from the audience* to have occasioned this outbreak of holy indignation. At each separate recital (vv. 9, 25, 35, 39 ff.) he has dwelt, with continually increasing fervour, on the *rebellions against and rejections of God by His people.* He has now brought down the history to the establishment of the temple worship. From Solomon's time to his own, he saw but a succession of apostasies, idolatries, rejection of God's prophets:—a dark and loathsome catalogue, terminated by the betrayal and murder of the Just One Himself. It is not at all beyond probability, to believe that the zeal of his fervent spirit was by the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired invective. I find that this is also Neander's view, in opposition to the generality of Commentators (P. u. L., p. 92), as also that of Prof. Hackett, in his commentary on the Acts: and I cannot but think it far the most probable. *ἐνταῦθα λοιπὸν καταφορικῶς τῷ λόγῳ κέχρηται. πολλὴ ἦν παῤῥησία μέλλοντος αὐτοῦ ἀποθνήσκειν· καὶ γὰρ καὶ τοῦτο οἶμαι αὐτὸν εἰδέναι,* Chrysost. **σκληρ. κ. ἀπερ.**] Words and figures familiar to the prophets in speaking of the rebellious Israel: see, besides reff., Deut. ix. 6, 13; Neh. ix. 16:—Deut. x. 16; xxx. 6 Heb. See also Rom.

πτετε, [g] ὡς οἱ [h] πατέρες [h] ὑμῶν καὶ ὑμεῖς. 52 τίνα τῶν προ- [g] Matt. vi. 10. Thucyd. viii. 1.
φητῶν οὐκ [i] ἐδίωξαν οἱ [h] πατέρες [h] ὑμῶν; καὶ ἀπέκτειναν [h] ch. iii. 25 reff.
τοὺς [k] προκαταγγείλαντας περὶ τῆς [l] ἐλεύσεως τοῦ [m] δικαίου, [i] Matt. v. 10, 11. ch. ix. 4 5. xxii. 4, 7, 8 al. Ps. vii. 1.
οὗ νῦν ὑμεῖς [n] προδόται καὶ [o] φονεῖς ἐγένεσθε, 53 [p] οἵτινες [k] ch. iii. 18 only †.
[q] ἐλάβετε τὸν νόμον [r] εἰς [s] διαταγὰς ἀγγέλων καὶ οὐκ [l] here only †.
[t] ἐφυλάξατε. 54 Ἀκούοντες δὲ ταῦτα [u] διεπρίοντο ταῖς [m] abs., = ch. iii. 14. xxii.

ὑμῶν] ὑμ. AB DEHP abfg klm op 13

14. 1 Pet. iii. 18. see James v. 6. [n] Luke vi 16. 2 Tim. iii. 4 only †. 2 Macc. v. 15. x. 13, 22 only
[o] Matt. xxii. 7. ch. iii. 14. xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15 only. 4 Kings ix. 31 compl. Wisd. xii. 5 only. [p] = ch. x. 41 reff. [q] = John vii. 39. Rom. iv. 11 al. Hos. xiii. 1.
[r] = ch. ii. 39. viii. 20. xvi. 4 reff. [s] Rom. xiii. 2 only. Ezra iv. 11 only. see Gal. iii. 19. [t] = ch.
[u] ch. v. 33 only ‡. 1 Chron. xx. 3 only.

Chr$_1$ Thdrt Thl.—add υμων ℵ o. for ως, καθως D. ins και bef υμων D^1. om και υμεις D.

52. for οι πατ. υμ., εκεινοι D^1(txt D^6). απεκτ. αυτους τους προκαταγγελλοντας π. (ins της D^3) ελ. D^1. rec γεγενησθε (*corrn to appy more suitable tense, see note*), with HP rel Chr Thl: txt ABCDEℵ k p Orig.

53. εφυλαξεσθε A.

ii. 29. **ὡσίν**] I should hardly think of any allusion to Ps. xl. (xxxix.) 6,—because the LXX have rendered 'mine ears hast thou opened' by *σῶμα κατηρτίσω μοι*.

τῷ πν. τ. ἁγ. ἀντ.] Apparently a reference to Isa. lxiii. 10. The instances as yet had been confined to *οἱ πατ. ὑμ.*: now he has arrived at their own times. The *two* are taken up again in the next verse.

52. **τίνα τ. προφ.**] See Matt. xxiii. 31 ff.: 2 Chron. xxxvi. 16: where the same general expressions are used of their persecuting the prophets. Such sayings are not to be pressed to the letter, but represent the uniform attitude of disobedience and hostility which they assumed to the messengers of God. See also the parable, Matt. xxi. 35. **τοὺς προκ.**] *The office of all the prophets*, see ch. iii. 18. The assertion is repeated, to connect them, by this title, with Him, whom they announced.

τοῦ δικαίου] Schöttg. vol. ii. p. 18, has shewn from the Rabbinical writings that this name was used by the Jews to designate the Messiah. See reff. and note on James v. 6. **προδόται**] By Judas's treachery, of which the Sanhedrists had been the accomplices; Matt. xxvi. 14—16:—**φονεῖς**, by the hands of the Romans; ch. ii. 23, note. **ἐγένεσθε** is preferable not only on account of its MS. authority, but as being the *historical tense*, like the rest. It was probably altered to the perfect, as suiting the *time then present*, better than the aorist. 53.] The use of **οἵτινες**, instead of *οἱ*, so very frequent in the Acts and Epistles, occurs when the clause introduced by it contains a *further explanation* of the position or classification of the person or persons alluded to, and not when the relative serves for simple identification. See Rom. i. 25, 32.

εἰς διαταγὰς ἀγγέλων] Many explanations have been given. Chrys. *διαταχθέντα νόμον λέγει, τὸν ἐγχειρισθέντα αὐτῷ δι' ἄγγελον τὸν ὀφθέντα αὐτῷ ἐν τῷ βάτῳ*: and Œc. *νόμον λαβόντας διατάξεις ἔχοντα, αἵτινες ἰσάγγελον ἐποίουν πολιτείαν ἔχειν τοὺς τελοῦντας αὐτόν*. Heinsius and Lightfoot understand by ἀγγέλ. *the prophets*: Grot., Calov., and Krebs, '*præsentibus angelorum ordinibus*,' taking διαταγάς = διατάξεις in the sense of divisions of an army (Judith viii. 36), in which it never occurs,—not to say that εἰς will not bear this: Beza, Calv., Piscator, Elsn., Hamm., Kuin., &c., '*ab angelis promulgatum*,' which εἰς will not bear (ἐν): Winer, Gr., edn. 6, § 32. 4, b, '*as commands of angels*' (but see below), which, however, was not the fact (Mey., who refers to Jos. Antt. xv. 5. 3, *ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντων*):—the Syriac version, '*per mandatum angelorum*:'—Vulg. and Calv., '*in dispositione* (or *-onibus*) *angelorum*:' Schöttg., '*per ministerium angelorum*.' These three last are precluded by the foregoing remarks. The key to the right rendering seems to be the similar expression in ref. Gal., *ὁ νόμος διαταγεὶς δι' ἀγγέλων*. The law was *given* by God, but *announced* by angels. The people received God's law then, **εἰς διαταγὰς ἀγγέλων, at the injunction** (a sense of διατ. amply justified, see Palm and Rost's lex. *διάταξις*, and Polyb. iv. 19. 10; 87. 5: and preferred by Winer in his last edn., ut supra) **of angels**. So Matt. xii. 41, *μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ*, 'they repented *at the preaching* of Jonas.' The only other legitimate rendering, 'as the injunctions of angels,' comes under the objections made to Winer's former view, above. 54—60.] EFFECT OF THE SPEECH: STONING OF

καρδίαις αὐτῶν καὶ [v] ἔβρυχον τοὺς ὀδόντας [w] ἐπ' αὐτόν. ABCDE HP ℵ a l
55 [x] ὑπάρχων δὲ [y] πλήρης [y] πνεύματος [y] ἁγίου, [z] ἀτενίσας f g h k
εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα [a] ἐκ m o p 13
δεξιῶν τοῦ θεοῦ, 56 καὶ εἶπεν Ἰδοὺ [b] θεωρῶ τοὺς οὐρανοὺς
[c] διηνοιγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου [a] ἐκ δεξιῶν
ἑστῶτα τοῦ θεοῦ. 57 [d] κράξαντες δὲ [d] φωνῇ [d] μεγάλῃ [e] συν-
έσχον τὰ ὦτα αὐτῶν καὶ [f] ὥρμησαν [g] ὁμοθυμαδὸν ἐπ' αὐτόν,
58 καὶ [h] ἐκβαλόντες ἔξω τῆς πόλεως [i] ἐλιθοβόλουν. καὶ οἱ

v here only. Ps. xxxiv. 16 al. see Matt. viii. 12 al.
w = Matt. xv. 32. Luke xxiii. 28. Rev. i. 7.
x ch. ii. 30 reff.
y Luke iv. 1. ch. vi. 5. xi. 24 only.
z ch. i. 10 reff.
a ch. ii. 25 reff.
b = Mark v. 15. John ix. 8 al.
c Luke ii. 23 (from Exod. xiii. 12). xxiv, 31 &c. ch. xvi. 14. xvii. 3. L. only, exc. Mark xii. 34.
d Matt. xxvii. 50. ver. 60. Rev. vi. 10 al. 2 Kings xix. 4.
e = here only. Isa. lii. 15.
f Matt. viii. 32 ‖. ch. xix. 29 only. 1 Kings xv. 19. 2 Macc. x. 16. (-μή, ch. xiv. 5. -μημα, Rev. xviii. 21.)
g ch. i. 14 reff.
h = Matt. xxi. 39 ‖. Luke iv. 29. Lev. xiv. 40.
i here bis. Matt. xxi. 35. xxiii. 37 ‖. (John viii. 5, v. r.) ch. xiv. 5. Heb. xii. 20 only. Exod. viii. 26 al.

54. ακουσαντες δε αυτου D. om ταυτα ℵ¹. και εβρ. τε D¹. aft οδ. ins αυτων E k Syr sah æth.

55. aft πληρης ins πιστεως και ℵ o. ιησ. τον κυριον εκ δε. του θ. εστ. D. for τ. θεου, αυτου C 1 Thl-fin.

56. rec ανεωγμενους (*corrn to more usual word*), with D-corr¹ HP rel 36 Epiph Chr Constt Thdrt Thl: ηνεωγμ. D¹: txt ABCℵ p Ath Cyr-jer. εστ. bef εκ δεξ. ACEℵ¹ m vss Nys Epiph₃ Cyr-jer Chr₁ Aug.

58. aft εκβ. ins αυτον A k 13 sah Thl-fin. aft ελιθ. ins αυτον D Syr syr-w-ast

STEPHEN. **54.**] διεπρ., see note on ref.

55.] Certainly, in so far as the vision of Stephen was *supernatural*, it was not *necessary* that the *material heavens should have been visible* to him; but from the words ἀτενίσας **εἰς τὸν οὐρανόν** it would seem that they *were*. We are not told *where* the Sanhedrim were assembled. It does not seem as if they were convened in the ordinary session room: it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrim to be present, as seems to have been the case. **ἑστῶτα**] A reason why the glorified Saviour was seen *standing*, and not *sitting*, has been pleasingly given by Chrysostom (in Cramer's Catena): τί οὖν ἑστῶτα καὶ οὐχὶ καθήμενον; ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα· καὶ γὰρ περὶ τοῦ πατρὸς λέγεται "ἀνάστα ὁ θεός." Similarly Gregory the Great, Hom. ii. 29, vol. i. p. 1572, 'Stephanus stantem vidit, quem adjutorem habuit.' So also Arator, i. 611 ff. p. 124, ed. Migne, 'pro martyre surgit, Quem tunc stare videt; confessio nostra sedentem Cum soleat celebrare magis.' [See also the collect for St. Stephen's day.] But not perhaps correctly: for 'help' does not seem here to be the applicable idea, but the *confirmation of his faith* by the ecstatic vision of the Saviour's glory at God's right hand. I should be rather disposed to think that there was reference in the vision to that in Zech. iii. 1, where Zech. sees Ἰησοῦν τὸν ἱερέα τὸν μέγαν, ἑστῶτα πρὸ προσώπου ἀγγέλου κυρίου. Stephen, under accusation of blaspheming the *earthly temple*, is granted a sight of the *heavenly temple*; being cited before the *Sadducee High Priest* who believed neither angel nor spirit, he is vouchsafed a vision of the *heavenly* HIGH PRIEST, standing and ministering at the throne amidst the angels and just men made perfect.

56.] This is the only time that our Lord is by human lips called the SON OF MAN after His ascension (Rev. i. 13; xiv. 14, are not instances). And *why here?* I believe, for this reason. Stephen, full of the Holy Ghost, speaking *now* not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the *very words*, Matt. xxvi. 64, in which Jesus Himself, *before this council*, had foretold His glorification;—and assures them that that exaltation of the SON OF MAN, which they should hereafter witness to their dismay, was *already begun and actual*. **58.** **ἔξω τ. πόλ.**] See Levit. xxiv. 14. 'Locus lapidationis erat extra urbem: omnes enim civitates muris cinctæ paritatem habent ad castra Israelis.' Babyl. Sanhedr. ad loc. (Meyer.) Cf. also Heb. xiii. 12, 13.

ἐλιθοβόλουν] **they stoned him**: an anticipation of the fact, the details of which follow: not, '*they prepared to stone him*:' nor 'jam in itinere ad supplicii locum petulanter eum lapidibus lacessebant' (Heinr.): nor need we conjecture ἐλιθολόγουν with Markland. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xviii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative

k μάρτυρες l ἀπέθεντο τὰ ἱμάτια αὐτῶν m παρὰ τοὺς πόδας n νεανίου καλουμένου Σαύλου, 59 καὶ i ἐλιθοβόλουν τὸν d επι-καλουμένον... ABCDE HPNℵ a b d f g h k l m o p 13 Στέφανον o ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι τὸ p πνεῦμά μου. 60 q θεὶς δὲ τὰ qr γόνατα s ἔκραξεν s φωνῇ s μεγάλῃ Κύριε, μὴ t στήσῃς αὐτοῖς ταύτην τὴν ἁμαρτίαν, καὶ τοῦτο εἰπὼν u ἐκοιμήθη. VIII. 1 Σαῦλος δὲ ἦν v συνευδοκῶν τῇ w ἀναιρέσει αὐτοῦ. ἐγένετο δὲ ἐν ἐκείνῃ τῇ

k = Deut. xvii. 7. l Matt. xii. 14. Rom. xiii. 12. Eph. iv. 22, 25. Col. iii. 8. Heb. xii. 1. James i. 21. I Pet. ii. 1 only. = 2 Macc. viii. 35. m ch. iv. 35 reff. n ch. xx. 9 reff. Acts only. o ch. ii. 21 reff. p = Luke xxiii. 46 ‖ Mt. J. Eccl. xii. 7. q ch. ix. 40. xx. 36. xxi. 5. Mark xv. 19. Luke xxii. 41 only +. see 3 Kings viii. 54. r as above (q). Rom. xi. 4 reff. Luke v. 8. Heb. xii. 12. s ver. 57. t met., here only. propr., Matt. xxvi. 15? 2 Kings xiv. 26. Zech. xi. 12. u = 1 Cor. vii. 39 reff. v 1 Cor. vii. 12, 13 reff. w here only. Num. xi. 15.

coptt arm. om αυτων HP a b¹ f g h l m Thl-sif: ins A(B)CDEN p rel 36 vss Chr Œc Thl-fin.—εαυτ. B. aft νεαν. ins τινος D Syr arm: του f h 13 Chr$_1$ Thl-sif.

59. aft ιησ. ins χριστε C d 40 Chr Thdrt.

60. om δε D¹(ins D-corr¹): τε ℵ. φωνην μεγαλην D¹: φωνῃ μεγαλῃ C¹ p: om ℵ¹. add λεγων D am spec copt. στησεις D¹(txt D²) d 180. rec την αμ. bef ταυτ., with EHPℵ rel syr copt Chr$_3$ Thdrt Chron: txt ABCD vulg spec Syr sah æth Petr Iren-int Cypr.

before us, and from the fact of a bloody persecution having taken place soon after it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of this kind. But here no sentence is recorded: and perhaps the very violence and zelotic character of the execution might constitute it, not an encroachment on the power of the Procurator, as it would have been if strictly in form of law, but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of *their own law*, in the place and manner of the stoning, is no objection to this view. **οἱ μάρτυρες**] See ref. They disencumbered themselves of their loose outer garments, ὥστε εἶναι κοῦφοι καὶ ἀπαραπόδιστοι εἰς τὸ λιθοβολεῖν. Theophyl. **ἀπέθεντο**] to keep them. Such notices are deeply interesting, when we recollect by *whom* they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than *thirty* at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority. **59.**] The attempt to escape from this direct prayer to the Saviour by making Ἰησοῦ the genitive, and supposing it addressed to the Father,—in the face of the ever-recurring words κύριος Ἰησοῦς (see Rev. xxii. 20 especially), and the utter absence of any instance or analogy to justify it,—is only characteristic of the school to which it belongs. Yet in this case it has been favoured even by Bentley and Valcknaer, who supposed θεόν to have been omitted in the text, being absorbed by the preceding -ον. But if any such accus. had been used, it would certainly have been τὸν θεόν. **δέξαι τὸ πν. μ.**] The same prayer in substance had been made by our Lord on the cross (ref. Luke) to His Father. To *Him* was now committed the key of David. Similarly, the young man Saul, in after years: πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν, 2 Tim. i. 12. **60.**] The more accurate philological Commentators, De Wette and Meyer, deny that στήσῃς here can, as ordinarily explained, refer to *weighing* (reff. Matt.; Jer. xxxix. [xxxii.] 10), since not the *sin*, but the *punishment*, would be the thing weighed out,—and it would be harsh to take the one for the other, in a sentence of this kind. Meyer would understand ἱστάναι as opposed to ἀφιέναι, τὴν ἁμαρτίαν, '*Fix not this sin upon them*:' but De Wette, as seems to me more probably, renders it **Reckon not this sin to them** ('lay not this sin to their charge,' E. V.), supporting this by Rom. x. 3. This again was somewhat similar (though not exactly, see note there) to our Lord's prayer, Luke xxiii. 34. **ἐκοιμήθη**] Not a Christian expression only: Wetstein, on Matt. xxvii. 52, cites Jewish examples: and we have in the Anthology, iii. 1. 10, τῇδε Σάων ὁ Δίωνος Ἀκάνθιος ἱερὸν ὕπνον | κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθούς. But it became *the usual* Christian *term* for death. Its use here, when the circumstances, and the actors in them, are remembered, is singularly touching, from the contrast.

CHAP. VIII. **1—3.**] PERSECUTION OF THE CHURCH BY SAUL, CONSEQUENT ON THE DEATH OF STEPHEN. **1. συνευδ.**] See reff.: and compare his own confession,

ἡμέρᾳ [x] διωγμὸς μέγας [y] ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερο- ABCDE
σολύμοις· πάντες δὲ [z] διεσπάρησαν κατὰ τὰς [a] χώρας τῆς HPN a b
Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων. [2] [b] συν- d f g h k
εκόμισαν δὲ τὸν Στέφανον ἄνδρες [c] εὐλαβεῖς καὶ ἐποίησαν l m o p
[d] κοπετὸν μέγαν ἐπ' αὐτῷ. [3] Σαῦλος δὲ [e] ἐλυμαίνετο τὴν 13
ἐκκλησίαν [f] κατὰ τοὺς οἴκους [g] εἰσπορευόμενος [h] σύρων
τε ἄνδρας καὶ γυναῖκας [i] παρεδίδου εἰς [k] φυλακήν.

x 2 Cor. xii. 10 reff.
y ch. xiii. 50.
z ver. 4. ch. xi. 19 only. Ezek. xxii. 15.
a plur., Luke xxi. 21. John iv. 35. James v. 4 only. Ezek. xii. 15.
b here only ‡. Job v. 26 only. Soph. Ajax, 1047.
c ch. ii. 5 reff.
d here only. Gen. l. 10. Micah i. 8.
e here only. = 2 Chron. xvi. 10. and constr.,
f = Luke xiii. 22. ix. 6. viii. 1.
g ch. iii. 2. Mark i 21 al.
h John xxi. 8. ch. xiv. 19. xvii. 6. Rev. xii. 4 only. 2 Kings xvii. 13.
i constr., Luke xxi. 12. xxiv. 7. ch. xxii. 4. 2 Cor. iv. 11 al. Isa. xxxiv. 2 al. fr.
k ch. v. 19 reff. 2 Kings xx. 3.

CHAP. VIII. 1. ℵ o join σαυλος . . . αυτου to ch vii. aft μεγας ins και θλειψεις D sah. rec παντες τε, with A k o Syr æth: om δε ℵ¹ 13. 47: και παντες ℵ³: txt BCDEHP p rel vulg syr coptt Ps-Eus Isid Chr₁ Thl. om της D¹(ins D²). aft αποσ. add οι εμειναν εν ιερουσαλημ D¹ sah Aug.

2. συνκομισαντες D-gr(txt D⁵): συνεκομισαντο b o. for δε, τε D⁵(and lat) E-gr æth. rec εποιησαντο, with EHP rel Chr₁ (Ec Thl: txt ABCDℵ k p Chr₁ Thdrt.

3. ο δε σ. D. ελυμηνατο E-gr æth-rom. παρεδιδους(sic) D¹. ins τους bef ανδρας ℵ¹(ℵ³ disapproving).

ch. xxvi. 9—11. From this time, the narrative takes up Saul, and, at first with considerable interruptions (ch. viii. x. xi. xii.), but after ch. xiii. 1 entirely, follows his history. **ἐν ἐκ. τῇ ἡμ.** can hardly mean, as some (Dr. Burton, De Wette, Meyer, Stier) would render it, on *that very day*, viz. when Stephen was stoned. For what follows, **πάντες δὲ διεσπάρησαν** . . cannot have happened on the same day, but would take some little time: and it is hardly allowable to render **ἐγένετο** '*broke out*.' We have **ἐν ἐκ. τῇ ἡμέρᾳ** used indefinitely, Luke vi. 23; John xiv. 20; xvi. 23, 26. In Luke xvii. 31 it has direct reference to a **ἡμέρα** just mentioned. **πάντες**] Not perhaps *literally*,—or some of them soon returned: see ch. ix. 26—30. It may describe the *general* dispersion, without meaning that every individual fled. **Σαμαρείας**] Connected with ver. 4: this word is not without importance, as introducing the *next step in the dissemination of the Gospel*, according to our Lord's command in ch. i. 8. **πλὴν τῶν ἀποστόλων**] Perhaps, from their exalted position of veneration by the people, the persecution did not extend to them: perhaps they remained, as possessed of superior firmness and devotion. But this latter reason is hardly applicable, after the command of our Lord, 'When they persecute you in one city, flee to another.' Matt. x. 23. Stier (Reden d. Apostel, i. 253) refers their remaining to an intimation of the Spirit, to stay and strengthen those who were left (**ἑτέρους γενέσθαι θράσους αἴτιοι**, Chrys.). Mr. Humphry (Comm. on Acts) cites an ancient tradition, mentioned by Clem. Alex., Strom. vi. 5, end, p. 762 P, from the Prædicatio Petri (and by Euseb. H. E. v. 18), that the Apostles were ordered by our Lord to remain at Jerusalem twelve years: **φησὶν ὁ Πέτρος εἰρηκέναι τὸν κύριον τοῖς ἀποστόλοις Ἐὰν μὲν οὖν τις θελήσῃ τοῦ Ἰσραὴλ μετανοῆσαι διὰ τοῦ ὀνόματός μου πιστεύειν ἐπὶ τὸν θεόν, ἀφεθήσονται αὐτῷ αἱ ἁμαρτίαι· μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον, μή τις εἴπῃ Οὐκ ἀκηκόαμεν.** But this could not be the case, as we have Peter and John going down to Samaria, ver. 14.

2. **ἄνδρ. εὐλαβεῖς**] Whether Jews or Christians is not certain. Ananias is so called, ch. xxii. 12 (not in rec.), and he was a Christian. At all events, there is no contrast implied in the **δέ** (as Mey.), 'Yet, notwithstanding the persecution and dispersion, pious men were found who, &c.:' the **δέ** is merely the transitional particle,—and, so far from its being any unusual thing to bury an executed person, it was commanded among the Jews. Olshausen thinks that, if they had been Christians, the term **ἀδελφοί** would have been used: but this does not seem by any means certain: we can hardly reason so minutely from the diction of one section in the narrative to that of another, especially in the case of a section so distinct and peculiar as this one. [Besides, **ἀδελφοί** in this sense does not occur till ch. ix. 30: see reff. there.] Probably they were pious Jews, not yet converts, but hearers and admirers of Stephen. 3. **ἐλυμαίνετο**] Properly used of wild beasts, or of hostile armies, devastating and ravaging. (See examples in Kuin.) **κατὰ τοὺς οἴκους**, entering (the houses) from house to house,—a pregnant construction. **σύρων**] So Philo, in Flacc. 9, vol. ii. p. 526, **συρόμενοι κ. πατούμενοι διὰ τῆς πόλεως ἁπάσης**

4 Οἱ μὲν οὖν [l] διασπαρέντες [m] διῆλθον [n] εὐαγγελιζόμενοι τὸν [n] λόγον. 5 Φίλιππος δὲ [o] κατελθὼν εἰς πόλιν τῆς Σαμαρείας [p] ἐκήρυσσεν [q] αὐτοῖς τὸν χριστόν. 6 [r] προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου [s] ὁμοθυμαδόν, [t] ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει· 7 πολλοὶ γὰρ τῶν [u] ἐχόντων [uv] πνεύματα [uv] ἀκάθαρτα [w] βοῶντα φωνῇ μεγάλῃ [x] ἐξήρχοντο, πολλοὶ δὲ [y] παραλελυμένοι καὶ [z] χωλοὶ [a] ἐθεραπεύθησαν· 8 ἐγένετο δὲ

l ver. 1.
m abs., ver. 40. ch. x. 38. xiii. 14. xvii. 23. xx. 25. Luke v. 15 only. 1 Kings xxvi. 22.
n ch. xv. 35 only.
o = Luke iv. 31. ix. 37. ch. ix. 32 al, (Luke only, exc. James iii. 15.) 2 Macc. xi. 29 (Wisd. xi. 22) only.
p = with acc. of person, 1 Cor. i. 23. Phil. i. 15.
q so ch. xx. 2. Matt. iv. 23. Luke iv. 15. 2 Cor. ii. 13.
r = and constr., vv. 10, 11. ch. xvi. 14. 1 Tim. i. 4. iii. 8. iv. 1, 13. Tit. i. 14. Heb. ii. 1. vii. 13. 2 Pet. i. 19 only. Ps. v. 2.
s ch. i. 14 reff.
t ch. ix. 3 reff.
u Mark iii. 30 only.
v ch. v. 16 reff.
w Luke xviii. 7, 38. ch. xvii. 6 al. Gen. xxxix. 14.
x = Matt. xii. 43. xvii. 18. ch. xvi. 8 al.
y Luke v. 18, 24. ch. ix. 33. Luke only, exc. Heb. xii. 12. 1 Macc. ix. 55.
z Matt. xi. 5. ch. iii. 2. Lev. xxi. 18.
a Matt. iv. 23. xvii. 18‡. (Sir. xviii. 19.)

4. ηλθον ℵ¹.

5. καλελθων D¹-gr(txt D⁸). ins την bef πολ. (*exegetical addition. The art is not needed, see note*) ABℵ m. καισαριας ℵ¹.

6. rec for δε, τε, with E-gr HP rel æth-pl: txt ABCD²ℵ a h p 36 vulg E-lat syr coptt Eus.—ως δε ηκουον παν οι οχλοι προσειχ. τοις λεγ. D¹(corrd to txt by D³ and-corr). om του D¹(ins D³) f. for ομοθ., [. . . . .] οντο or -τε D¹(txt D³). αυτου ℵ¹(perhaps: *s* added or renewed by ℵ³).

7. rec πολλων (*alteration to avoid the difficulty: see note. Meyer's account, that* εξηρχετο *was first altered to* -οντο *to suit* πνευματα [*the converse is much more probable*], *and then* πολλων *to* -οι *to furnish a plur nom to* εξηρχοντο, *seems to me very unlikely*), with HP rel copt Chr Œc Thl: [. . .](π[αρ]α)? (απο D⁸) πολλοις D¹: txt ABCEℵ p 36 vulg syrr sah. rec μεγ. bef φωνῃ, with coptt: txt ABCDEHPℵ rel vulg syrr Chr Thl. rec εξηρχετο (*see above*), with HP rel Chr Thl-sif: txt ABCDEℵ k p Thl-fin. aft πολλ. δε ins και E 13 syr Chr. om και D¹ (ins D²)m. εθεραπευοντο D 13.

8. rec και εγ., with EHP rel syrr Thl-sif: χαρα τ. μεγ. εγ. D-gr: txt ABCℵ p copt

ἐξαναλώθησαν. **παρεδίδου**] viz. to the gaolers—so παραδιδοὺς εἰς φυλακάς, ch. xxii. 4.

4—13.] PREACHING OF THE GOSPEL IN SAMARIA BY PHILIP. **4.**] **μὲν οὖν** resumes the subject dropped at the end of ver. 1, and determines this verse to be the opening of a new section, not the close of the former. **διῆλθ.**] See reff. **εὐαγγ. τ. λόγ.**] Here first we become acquainted with the missionary language so frequent in the rest of the book: and we have **τὸν λόγον**, an expression very familiar among Christians when the book was written, for τ. λ. τοῦ θεοῦ. **5. Φίλιππος**] *The deacon;* not, as apparently implied in the citation from Polycrates in Eus. H. E. iii. 31, v. 24, *one of the twelve:* this is precluded by vv. 1 and 14. And it is probable, that the persecution should have been directed especially against the colleagues of Stephen. Philip is mentioned again as ὁ εὐαγγελιστής,—probably from his having been the first recorded who εὐηγγελίσατο τὸν λόγον,—in ch. xxi. 8,—as married and having four daughters, virgins, who prophesied. **πόλιν τ. Σαμ.**] Verbatim as John iv. 5, in which case it is specified as being Sychar (Sichem). As the words stand here (πόλιν = τὴν πόλιν, after εἰς, compare also 2 Pet. ii. 6), seeing that **Σαμάρεια** (vv. 9, 14; ch. ix. 31; xv. 3) signifies the *district*, I should be inclined to believe that Sychem is here also intended. It was a place of rising importance, and in after-times eclipsed the fame of its neighbour Samaria, which latter had been, on its presentation by Augustus to Herod the Great, re-fortified and called Sebaste, Jos. Antt. xv. 7. 3, and 8. 5. It still, however, bore the name of Samaria, Jos. xx. 6. 2,—where, from the context, the *district* can hardly be intended. **αὐτοῖς**] The inhabitants, implied in πόλις. **6. προσεῖχον . . .**] If this place was Sychem, the narrative in John iv. will fully account for the readiness with which these people received the κήρυγμα τοῦ χριστοῦ—'*the proclamation of the Christ.*'

7.] According to the reading in the text, which is too strongly upheld by MS. authority to be rejected for the easier ordinary one, πολλοί is a 'nominativus pendens' (compare ch. vii. 40; Rev. iii. 12. Winer, edn. 6, § 29. 1); **For in the case of many who had unclean spirits, they crying out with a loud voice, came out:** **ἐξήρχοντο** being plur., as often when the

πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ. 9 ἀνὴρ δέ τις ὀνόματι ABCDE HP ℵ a b
Σίμων [b] προϋπῆρχεν ἐν τῇ πόλει [c] μαγεύων καὶ [d] ἐξιστά- d f g h k
νων τὸ [e] ἔθνος τῆς Σαμάρειας, λέγων εἶναί [f] τινα ἑαυτὸν l m o p
13

b Luke xxiii. 12 only. Job xlii. 17 (only ?).
c here only †. (-γος, ch. xiii. 6. -γεια, ver. 11.) νῦν δ' οἶνος ἐξίστησέ μα. x. 27. φοβερόν τι θέαμα, Lucian, Philopat. 8.
d -άνων here only: trans., Luke xxiv. 22 only. see Job xii. 17. Eur. Frag. Αὐγή 1,
e = Matt. xxi. 43. ch. vii. 7. x. 22.
f with adj., Heb.

Thl-fin. rec χ. μεγαλη, with DEHP rel vss Chr Thl: txt ABC ℵ p am demid fuld æth.

9. προυπαρχων D-gr. om και D¹(ins D²). rec εξιστων, with D²EH rel Chr Thl: *seducens* vulg Iren-int: *suadens* E-lat: *mentem auferens* D-lat: εξε[....] (εξεστανεν Wetst) D¹: txt ABCP ℵ p. om το E. εθος B².

neuter plural betokens living agents; see Winer, edn. 6, § 58. 3, a. β. πολλοί has probably been altered to πολλῶν, to agree with τῶν ἐχόντων, on the difficulty being perceived. 9. Σίμων] Neander, in the course of some excellent remarks on this whole history (see further on ver. 14), identifies, and I believe with reason, this Simon with one mentioned as living from ten to twenty years after this by Josephus, Antt. xx. 7. 2, καθ' ὃν καιρὸν τῆς Ἰουδαίας ἐπετρόπευσε Φῆλιξ, θεασάμενος ταύτην (Drusilla) . . . . . λαμβάνει τῆς γυναικὸς ἐπιθυμίαν, καὶ Σίμωνα ὀνόματι, τῶν ἑαυτῷ φίλων, Ἰουδαῖον, Κύπριον δὲ γένος, μάγον εἶναι σκηπτόμενον, πέμπων πρὸς αὐτὴν ἔπειθε τὸν ἄνδρα καταλιποῦσαν αὐτῷ γήμασθαι. The only difficulty seems to be, that Simon is stated by Justin Martyr, himself a Samaritan, to have been Σαμαρέα, ἀπὸ κώμης λεγομένης Γίττων. But it has struck me that either Justin, or perhaps more probably Josephus, may have confounded Ghittim with Chittim, i.e. Citium in Cyprus. This conjecture I also find mentioned in the Dict. of Biography and Mythology, sub voce. The account in Josephus is quite in character with what we here read of Simon: not inconsistent (Meyer) with ver. 24, which appears to have been uttered under terror occasioned by the solemn denunciation of Peter.

Justin goes on to relate that he was worshipped as a God at Rome in the time of Claudius Cæsar, on account of his magical powers, and had a statue on the island in the Tiber, inscribed 'Simoni Deo Sancto.' Singularly enough, in the year 1574, a stone was found in the Tiber (or *standing on the island in the year* 1662, according to the Dict. of Biogr. and Myth.), with the inscription SEMONI SANCO DEO FIDIO SACRVM, i.e. to the God Semo Sancus, the Sabine Hercules, which makes it probable that Justin may have been misled. The history of Simon is full of legend and fable. The chief sources of it are the Recognitiones and Clementina of the pseudo-Clemens. He is there said to have studied at Alexandria, and to have been, with the heresiarch Dositheus, a disciple of John the Baptist. Of Dositheus he became first the disciple, and then the successor. Origen (in Matt. Comm. § 33, vol. iii. p. 851) makes Dositheus also a Samaritan: so also contra Cels. i. 57, vol. i. p. 372, and Hom. xxv. in Luc. vol. iii. p. 962. His own especial followers (Simoniani) had dwindled so much in the time of Origen, that he says νυνὶ δὲ τοὺς πάντας ἐν τῇ οἰκουμένῃ οὐκ ἔστι Σιμωνιανοὺς εὑρεῖν τὸν ἀριθμὸν οἶμαι τριάκοντα. καὶ τάχα πλείονας εἶπον τῶν ὄντων, contra Cels. ubi supra; see also ib. vi. 11, p. 638, and περὶ ἀρχῶν, iv. 17, p. 176. In the Recognitiones and the Clementina are long reports of subsequent controversies between Simon Magus and Peter, of which the scene is laid at Cæsarea. According to Arnobius (adv. Gentes, ii. 12, p. 828 ed. Migne), the Constt. Apostol. (ii. 14, p. 620; vi. 9, p. 932 ed. Migne), and Cyril of Jerusalem, he met with his death at Rome, having, during an encounter with Peter, raised himself into the air by the aid of evil spirits, and being precipitated thence at the prayer of Peter and Paul. The fathers generally regard him as the founder of Gnosticism: this may be in some sense true: but, from the very little authentic information we possess, it is impossible to ascertain how far he was identified with their tenets. Origen (contra Cels. v. 62, p. 625) distinctly denies that his followers were Christians in any sense: λανθάνει τὸν Κέλσον, ὅτι οὐδαμῶς τὸν Ἰησοῦν ὁμολογοῦσιν υἱὸν θεοῦ Σιμωνιανοί, ἀλλὰ δύναμιν θεοῦ λέγουσι τὸν Σίμωνα. μαγεύων] Not to be joined with προϋπῆρχεν (as in E. V. and Kuin.), which belongs to ἐν πόλει: exercising magic arts, such as then were very common in the East and found wide acceptance; impostors taking advantage of the very general expectation of a Deliverer at this time, to set themselves up by means of such trickeries as 'some great ones.' We have other examples in Elymas (ch. xiii.): Apollonius of Tyana; and somewhat later, Alexander of Abonoteichos: see these latter in Dict.

L μις του... ABCDE HLP𝔑 a b d f g h k l m o p 13

[g] μέγαν· 10 ᾧ [h] προσεῖχον πάντες [i] ἀπὸ μικροῦ ἕως [i] μεγάλου λέγοντες Οὗτός ἐστιν ἡ [k] δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη. 11 [h] προσεῖχον δὲ αὐτῷ διὰ τὸ [l] ἱκανῷ [l] χρόνῳ ταῖς [m] μαγείαις [n] ἐξεστακέναι αὐτούς· 12 ὅτε δὲ [o] ἐπίστευσαν τῷ Φιλίππῳ [p] εὐαγγελιζομένῳ περὶ τῆς [q] βασιλείας τοῦ [q] θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς [r] ἦν [s] προσκαρτερῶν τῷ Φιλίππῳ, [t] θεωρῶν τε σημεῖα· καὶ [u] δυνάμεις μεγάλας γινο-

g = Luke i. 15, 32. vii. 16. ix. 48. ch. xix. 27. Meb. iv. 14. x. 21. xiii. 20. Ezra iv. 10.
h ver. 6 reff.
i Heb. viii. 11, from Jer. xxxviii. (xxxii.) 34.
k = Rom. i. 16.
l Cor. i. 18, 24.
l Luke viii. 27. xx. 9. ch. xiv. 3. xxvii. 9 only. see ch. ix. 23, 43. dat. of duration, Luke viii. 29. Rom. xvi. 25. 13 reff. perf., here only.
m here only †, see ver. 9.
n 2 Cor. v. 13 reff. perf., here only.
o = Matt. xxi. 25 ||. John v. 24. 1 John v. 10 al. Gen. xv. 6.
p w. περί, here only. see ch. viii. 52.
q ch. xix. 8 reff.
r constr., ch. ii. 5 reff.
s = ch. i. 14 reff. xii. 10. Gal. iii. 5‡.
t ch. vii. 56 reff.
u = Matt. xi. 20, 21, 23 and ||. Mark vi. 2. ch. ii. 22. 1 Cor. xii. 10. Gal. iii. 5‡.

10. προσειχαν 𝔑. om παντες HP rel æth-pl Œc.Thl Iren-int: ins ABCDE𝔑 k p 13 vss Chr. rec om καλουμενη (*as appearing unnecessary, and being difficult, see note*), with HLP rel Syr sah æth-pl Chr: ins ABCDE𝔑 p 13 vulg syr copt æth-rom arm $Orig_2$ Iren-int.

11. μαγιαις ACDEH𝔑 f 13. εξιστακεναι ACEH k m o: txt BDLP𝔑 rel.

12. του φιλιππου ευαγγελιζομενου 𝔑¹. rec ins τα bef περι, with HLP rel Chr: om ABCDE𝔑 p 36 vulg syrr æth. for θεου, κυ 𝔑¹. rec ins του bef ιησ. (with 13): om ABCDEHLP𝔑 rel Chr Thl.—om ιησ. 13. om τε A lect-12 vss(some).

13. ins και bef προσκ. D¹. θεωραν(sic) 𝔑. for τε, τα B. transp σημ. and δυν. EHLP rel syr Chr Œc Thl: txt ABCD𝔑 k m p 13. 36 vulg Syr coptt æth.—μεγαλα E o syr-w-ast æth-pl: om HLP rel: txt ABCDE𝔑 k m p 13 vulg Syr coptt æth-rom Chr.

of Biogr. and Myth. **τινὰ μέγαν**] Probably not in such definite terms as his followers later are represented as putting into his mouth: 'Ego sum sermo Dei . . . ego paracletus, ego omnipotens, ego omnia Dei.' Jerome on Matt. xxiv. 5, vol. vii. p. 193. **10. ἡ δύν. τ. θ. ἡ καλουμένη μεγάλη**] Neander (l. c.) and Meyer think that they must have referred to the λόγος, the creating and governing manifestation of God so much spoken of in the Alexandrine philosophy (see extracts from Philo in note on John i. 1. The term, but by no means with the same idea, was adopted by the Spirit, speaking by John, as belonging to the Son of God: see the same note, end), and must have regarded Simon as an incarnation of the λόγος (the μητρόπολις πασῶν τῶν δυνάμεων τοῦ θεοῦ, Philo), so that their erroneous belief would form some preparation for the great truth of an incarnate Messiah, preached by Philip. But to this De W. well replies, that we can hardly suppose the Alexandrine philosophy to have been so familiar to the mass of the people, and refers the expression to their popular belief of a *great angel* (Chron. Sam. 10), who might, as the angels were called by the Samaritans *the powers of God* (for which he refers to Reland, de Samar. § 7. Gesen. Theol. Samar. p. 21 ff.), be designated as ἡ δύν. τ. θ. ἡ καλουμένη μεγάλη. **καλουμένη** rests on such strong MS. authority, and is so unlikely to have been inserted (the idea of a scholium to indicate the force of the art. [Bloomf.] is quite out of the question, no such scholium being here needed), that both on external and internal grounds it must form part of the text. The lit. rendering will be, **This man is the power of God which is called great**: the sense, 'This man is that power of God (see above) which we know as *the great one.*' λεγομένη, found in a few later mss., is an explanation of καλ. by a more usual word.

11.] **ἐξεστακέναι** can hardly be as E. V., transitive, "*he had bewitched them:*" there appears to be no example of the perfect being thus used. **13.**] 'Simon saw his followers dropping off, and was himself astounded at the miracles wrought by Philip: he therefore thought it best himself also to acknowledge this superior power. He attached himself to Philip, and was baptized like the rest: but we are not, as the sequel shews, to understand that the preaching of the Gospel had made any impression on his heart, but that he accounted for what he saw in his own fashion. He was convinced, from the works which Philip did, that he was *in league with some powerful spirit:* he viewed baptism as the initiation into communion with that spirit, and expected that he should be able to make use of the higher power thus gained for his

v mid., Matt. xii. 23. Mark ii. 12. vi. 51. Luke ii. 47. ch. ii. 7, 12. ix. 21 only. Gen. xliii. 33. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. Prov. iv. 10.

μένας [v] ἐξίστατο. 14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ABCDE HLP𝔑 a ἀπόστολοι ὅτι [wx] δέδεκται ἡ Σαμάρεια τὸν [xy] λόγον τοῦ b d f g h k l m o

w Luke ix. 53. 2 Cor. xi. 4. y ch. xi. 1 reff.

x Luke viii. 13. ch. p 13

γινομενα EHLP rel Chr Œc Thl: om C 126-80 lect-25: txt ABD𝔑 k m p 13.
εξισταντο $C^1D^1\aleph^1$.
14. ιερουσαλημ D.

own purposes, and unite this new magical power to his own. All were baptized who professed belief in Jesus as the Messiah: there was therefore no reason for rejecting Simon, considering besides, that from the nature of the case he would for the time have given up his magical practices.' Neander, Pfl. u. Leit. p. 102. 'Hoc Simonis exemplo clare patet, non conferri omnibus indifferenter in Baptismo gratiam, quæ illic figuratur. Papistarum dogma est, Nisi quis ponat obicem peccati mortalis, omnes cum signis recipere veritatem et effectum. Ita magicam vim tribuunt Sacramentis; quasi absque fide prosint. Nos autem sciamus offerri nobis a Domino per Sacramenta quicquid sonant annexæ promissiones, et non frustra nec inaniter offerri, modo fide ad Christum directi ab ipso petamus quicquid Sacramenta promittunt. Quamvis autem nihil illi tunc profuerit Baptismi receptio, si tamen conversio postea secuta est, ut nonnulli conjiciunt, non extincta fuit nec abolita utilitas. Sæpe enim fit, ut post longum tempus demum operetur Spiritus Dei, quo efficaciam suam Sacramenta proferre incipiant.' Calvin in loc.

14—24.] MISSION OF PETER AND JOHN TO SAMARIA. A question arises on this procedure of the Apostles:—whether it was as a matter of course, that the newly baptized should, by the laying on of hands subsequently, receive the Holy Ghost,—or whether there was in the case of these Samaritans any thing peculiar, which caused the Apostles to go down to them and perform this act. (1) The only analogous case is ch. xix. 5, 6: in using which we must observe that there it is distinctly asserted that the *miraculous* gifts of the Spirit followed the laying on of Paul's hands; and that by the expression *ἰδών* in ver. 18, which must be taken literally, the same is implied here. And on this point the remarks of Calvin are too important to be omitted: 'Hic occurrit quæstio. Dicit enim tantum *fuisse baptizatos* in nomine Christi, atque ideo nondum fuisse Spiritus participes. Atqui vel inanem et omni virtute et gratia carere Baptismum oportet, aut a Spiritu sancto habere quicquid efficaciæ habet. In Baptismo abluimur a peccatis: atqui lavacrum nostrum Spiritus sancti opus esse docet Paulus (Tit. iii. 5). Aqua Baptismi sanguinis Christi symbolum est: atqui Petrus Spiritum esse prædicat, a quo irrigamur Christi sanguine (1 Pet. i. 2). In Baptismo crucifigitur vetus noster homo, ut suscitemur in vitæ novitatem (Rom. vi. 6): unde autem hoc totum, nisi ex sanctificatione Spiritus? Denique Baptismo nihil reliquum fiet, si a Spiritu separetur. Ergo Samaritanos, qui vere Christum in Baptismo induerant, Spiritu quoque vestitos fuisse negandum non est (Gal. iii. 27). Et sane Lucas hic non de communi Spiritus gratia loquitur, qua nos sibi Deus in filios regenerat, sed de singularibus illis donis, quibus Dominus initio Evangelii quosdam esse præditos voluit ad ornandum Christi regnum.' And a little after: .... 'Papistæ, dum ficticiam suam confirmationem extollere volunt, in hanc sacrilegam vocem prorumpere non dubitant, semichristianos esse, quibus manus nondum fuerunt impositæ. (See this asserted by Wordsworth, in loc. p. 40, col. 2, bottom.) Hoc jam tolerabile non est, quod quum symbolum hoc temporale esset, ipsi perpetuam legem finxerunt in Ecclesia. .... Atqui fateri coguntur ipsi quoque, Ecclesiam nonnisi ad tempus donis istis fuisse ornatam. Unde sequitur, impositionem manuum, qua usi sunt Apostoli, finem habuisse, quum effectus cessavit' (in loc.). And yet after this, Wordsw. refers to "Calvin here," "in whose opinion," says R. Nelson, "this passage in the Acts *shews that Confirmation was instituted by the Apostles.*" This example may serve to suggest extreme caution in trusting to Wordsw.'s reports of the opinions of the Fathers and ecclesiastical writers. The English church, in retaining the rite of confirmation, *has not grounded it on any institution by the Apostles*, but merely declared the laying on of hands on the candidates, to certify them (by this sign) of God's favour and goodness towards them, to be '*after the example* of the holy Apostles.' Nor is there any trace in the office, of the *conferring of the Holy Ghost* by confirmation;—but a distinct recognition of the *former reception* of the Holy Spirit (at Baptism), and a prayer for the increase of His influence, proportioned to the maturer life now opening on the newly confirmed. (2) If then we have here *no institution of a perpetual ordinance*, something peculiar to the case before us must have prompted this journey. And here

[z] θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, 15 οἵτινες [z] καταβάντες [a] προσηύξαντο [a] περὶ αὐτῶν ὅπως [bc] λάβωσιν [bc] πνεῦμα [c] ἅγιον· 16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν [d] ἐπιπεπτωκός, [e] μόνον δὲ [fg] βεβαπτισμένοι [h] ὑπῆρχον [fg] εἰς τὸ [f] ὄνομα τοῦ κυρίου Ἰησοῦ. 17 τότε [i] ἐπετίθεσαν τὰς [i] χεῖρας ἐπ' αὐτούς, καὶ [bc] ἐλάμβανον [bc] πνεῦμα [b] ἅγιον. 18 ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς [k] ἐπιθέσεως τῶν χειρῶν τῶν

ch. xxiv. 1, 22. Gen. xlii. 3.
a Luke vi. 28. Col. i. 3. iv. 3. 1 Thess. v. 25. 2 Thess. i. 11. iii. 1. Heb. xiii. 18 only. Ps. lxxi. 15.
b John vii. 39. Rom. viii. 15 bis. 1 Cor. ii. 12. 2 Cor. xi. 4. Gal. iii. 2.

c here 3ce. ch. (ii. 38) x. 47. xix. 2. John xx. 22. i. 12. ch. xiii. 11. xix. 17. Rev. xi. 11 only. Gen. xv. 12. see Rom. xv. 3. v. 36 al. ch. x. 48. 19 al. James ii. 15. 2 Pet. i. 8. ii. 19. iii. 11. ix. 18. ch. vi. 6. ix. 12, 17. xiii. 3 al. 2 Chron. xxv. 27.
d of the Spirit, ch. x. 44. xi. 15 only. = Luke w. part., ch. xix. 36 only.
e Matt. viii. 8. Mark xvi. 20 al.
f Matt. xxviii. 19. ch. xix. 5. (Rom. vi. 3.) 1 Cor. i. 13, 15. w. ἐπί, ch. ii. 38. ἐν, ch. x. 48.
g 1 Cor. x. 2. Gal. iii. 27.
h Luke xi. 13. xvi. 14. ch. ii. 30. Rom. iv. 19 al. James ii. 15. 2 Pet. i. 8. ii. 19. iii. 11.
i Num. xxvii. 18. Matt. ix. 18. ch. vi. 6. ix. 12, 17. xiii. 3 al. 2 Chron. xxv. 27.
k 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2 only ‡, see

for θεου, χυ ℵ¹. rec ins τον bef πετρ., with HLP rel Œc Thl: om ABCDEℵ o p 13 Eus Chr₂.

15. προσευξ. B.

16. om vv. 16, 17 (*similarity of endgs*) 13.. rec (for ουδεπω) ουπω, with HL rel Œc Thl: txt ABCDEℵ p 36 Did Chr. for επ, επι D¹(txt D-corr¹): εν E¹. ουδενα. D¹(txt D⁴ [?]). εβαπτισμ. ℵ¹. for κυρ., χριστου HLP a d e f g h l Œc Thl-sif: aft κυ ιυ ins χυ D.

17. rec επετιθουν, with D¹EHLP rel Chr Thl: txt A B(-θοσαν) C(-θεισαν) D-corr¹or² ℵ o p 36 Eus Did Cyr-jer.

18. rec (for ιδων) θεασαμενος, with HLP rel Thl: txt ABCDEℵ b¹ d k o p 13. 36

again we have a question: Was that moving cause in the Samaritans, or in Philip? I believe the true answer to the question will be found by combining both. Our Lord's command (ch. i. 8) had removed all doubt as to Samaria being a legitimate field for preaching, and Samaritan converts being admissible. (So also with regard to Gentile converts,—see ch. x., notes: but, as the church at this time believed, they must be *circumcised*, which the Samaritans already were,—and *keep the law*, which after their manner the Samaritans did.) The sudden appearance, however, of a body of baptized believers in Samaria, by the agency of one who was *not one of the Apostles*,—while it would excite in them every feeling of thankfulness and joy, would require their presence and power, as Apostles, to perform their especial part as the divinely appointed Founders of the Church. Add to this, that the Samaritans appear to have been credulous, and easily moved to attach themselves to individuals, whether it were Simon, or Philip; which might make the Apostles desirous to be present in person, and examine, and strengthen their faith. Another reason may have been not without its influence: the Jewish church at Jerusalem would naturally for the most part be alienated in mind from this new body of believers. The hatred between Jews and Samaritans was excessive and unrelenting. It would therefore be in the highest degree important that it should be shewn to the church at Jerusalem, that these Samaritans, by the agency of the same Apostles, were partakers of the same visibly testified gifts of the one Spirit. The use of this argument, which was afterwards applied by Peter in the case of the Gentiles, unexpected even by himself, ch. xi. 17,—was probably no small part of the purpose of this journey to Samaria.

14. Πέτ. κ. Ἰωάν.] Perhaps *two*, in accordance with the δύο δύο of their first missionary journey (Mark vi. 7): so Paul and Barnabas afterwards (ch. xiii. 2): and the same principle seems to have been adhered to even when these last separated: Paul chose Silas, Barnabas took Mark.

PETER,—because to him belonged, in this early part of the Gospel, in a remarkable manner, the first establishing of the church; it was the fulfilment of the promise ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. It was he who had (in common with all the Apostles, it is true, but in this early period more especially committed to him) τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν,—who opened the door to the 3000 on the day of Pentecost, now (as a formal and ratifying act) to the Samaritans, and in ch. x. to the Gentiles. So far, is plain truth of Scripture history. The monstrous fiction begins, when to Peter is attributed a fixed diocese and successors, and to those successors a delegated power more like that ascribed to Simon Magus than that promised to Peter. This is the last time that JOHN appears in the Acts. He is only once more mentioned in the N. T. (except in the Revelation), viz. as having been present in Jerusalem at Paul's visit, Gal. ii. 9.

15. προσηύξ.] So laying on of hands is preceded by prayer, ch. vi. 6;

ABCDE HLPℵ a b d f g h k l m o p 13

. l pres., ch. xvi. 38 reff.
m Luke xi. 13. John iii. 34. ch. v. 32. xv. 8. 1 Thess. iv. 8 (1 John iv. 13).
n = Matt. xxv. 20. 2 Kings xvii. 29.
o ch. iv. 37 reff.
p = Matt. x. 1 al. fr. 1 Macc. i. 15.
q = ch. ii. 39.
r Matt. vii. 13. Rom. ix. 22. 1 Tim. vi. 9. Heb. x. 39. Rev. xvii. 8, 11. Isa. xxxii. 2. xiii. 2 al.
x Luke x. 42. ch. xvi. 12. lvii. 6. see Col. i, 12. only. Ps. lxxvii. 37.
d Luke i. 8 only. Exod. xxviii. 34 (38) al. fr. Rev. ii. 21 al4. ἐπί, 2 Cor. xii. 21.) xi. 13 only. Xen. Mem. ii. 2. 2. Anab. iii. 2. 22.

ἀποστόλων lm δίδοται τὸ m πνεῦμα, n προσήνεγκεν αὐτοῖς o χρήματα 19 λέγων Δότε κἀμοὶ τὴν p ἐξουσίαν ταύτην, ἵνα ᾧ ἐὰν i ἐπιθῶ τὰς i χεῖρας bc λαμβάνῃ bc πνεῦμα b ἅγιον. 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν Τὸ ἀργύριόν σου σὺν σοὶ εἴη qr εἰς rs ἀπώλειαν, ὅτι τὴν t δωρεὰν τοῦ θεοῦ uv ἐνόμισας διὰ o χρημάτων vw κτᾶσθαι. 21 οὐκ ἔστιν σοι xy μερὶς οὐδὲ yz κλῆρος ἐν τῷ a λόγῳ τούτῳ· ἡ γὰρ b καρδία σου οὐκ ἔστιν bc εὐθεῖα d ἔναντι τοῦ θεοῦ. 22 e μετανόησον οὖν e ἀπὸ τῆς f κακίας σου ταύτης, καὶ δεήθητι τοῦ κυρίου, g εἰ g ἄρα

s 2 Pet. ii. 1 &c. iii. 7, 16. t = ch. ii. 38 reff. u Matt. x. 34 al.† Wisd. xiii. 2 al. v constr., 1 Cor. vii. 36. 2 Macc. vii. 19. Ps. xlix. 13 Symm. w ch. xxii. 28 reff.
z = ch. i. 17, 26 xxvi. 18. a = Luke iv. 36. ch. xv. 6. b here only. c Luke iii. 4 ||, 5 (from Isa. xl. 3, 4). ch. ix. 11. xiii. 10. 2 Pet. ii. 15 only.
e here only. Jer. viii. 6 only. see Heb. vi. 1. (= μ. ἐκ, g ch. [vii. 1] xvii. 27. Mark
f = 1 Cor. xiv. 20 reff.

Constt Bas Chr$_2$ Damasc Taras. rec aft πν. ins το αγιον (*common addition, and suspicious wherever there is any variation in* MSS), with ACDEHLP rel 36 vss Chr: om BℵC sah Constt. προσηνεγκαν D^1(txt D^4).

19. ins παρακαλων και bef λεγ. D. Steph (for εαν) αν, with DH a b^2 g h l m o 36 Constt Cyr-jer Chr Taras: txt ABCELPℵ rel Œc Thl. aft επιθω ins καγω D.

20. αυτους ℵ^1. om το and σου D^1(ins D^4). [*N.B.* D-lat is wanting from *το αργυριον σου* to ch x. 4.]

21. μερος E]. om γαρ D^1(txt D^3) 177^1. rec ενωπιον (*corrn to more usual word*), with EHLP rel Constt Ath Taras Thl: εναντιον C h p 13 Bas Chr Damasc: txt ABDℵ 36.

22. rec for κυρ., θεου (*corrn from ver* 21: *or doctrinal?*), with HLP rel vulg Syr Taras Thl: txt ABCDEℵ k o p 13 syr coptt arm Constt Ath Bas Chr Ambr. αφηθησεται σου D^1(txt D^2) l^1.

xiii. 3. **18. ἰδών**] Its effects were therefore *visible* (see above), and consequently the effect of the laying on of the Apostles' hands was not the *inward* but the *outward miraculous* gifts of the Spirit.

προσήν. αὐτ. χρήματα] De W. excellently remarks, 'He regarded the capability of imparting the Holy Spirit,—*rightly*, as *something conferred*, as a *derived power* (see ref. Matt.), but *wrongly*, as one to be obtained by an *external method*, without an *inward disposition*: and, since in external commerce every thing may be had for gold, *he wanted to buy it*. This is the essence of the sin of *Simony*, which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism.'

Clearly, from the narrative, Simon himself *did not receive the Spirit by the laying on of hands*. His nefarious attempt to treat with the Apostles was *before he himself had been presented to them for this purpose*.

20.] The solemn denunciation of Peter, like the declaration of Paul, 1 Cor. vi. 13, has reference to the perishableness of all worldly good, and of those with it, whose chief end is the use of it (see Col. ii. 22), 'Thy gold and thou are equally on the way to corruption:' *thy gold*, as its nature is: *thou with it*, as having no higher life than thy natural corrupt one: as being bound in the *σύνδεσμος τῆς ἀδικίας*. The *expression of Peter*, 1 Pet. i. 7, *χρυσίου τοῦ ἀπολλυμένου*, is remarkably parallel with this (see too 1 Pet. i. 18). **ἐνόμισας**] aor. **thou thoughtest**: not '*thou hast thought*,' as E. V. The historic force of the tense is to be kept here: the Apostle uses it as looking forward to the day of *ἀπώλεια*, 'Let thy lot be ἀπ., and that because thou thoughtest,' &c. **κτᾶσθ.**] **to acquire**, not pass. as E. V., ungrammatically. **21. μερὶς . . . κλῆρος**] synonymous: the first lit., the second fig. (see ref.), but not without reference perhaps to the *κληρονομία* of the kingdom of God, the *κλ. ἄφθαρτος*, 1 Pet. i. 4. **τῷ λόγ. τούτ.**] **The matter now spoken of**,—'to which I now allude.'

εὐθεῖα] Hardly, '*right before God*,' E. V., but **thy heart is not right**,—sincere, single-meaning,—**in God's presence**, 'as God sees it:' i. e., 'seen as it really is, by God, is not in earnest in its seeking after the gospel, but seeks it with unworthy ends in view.' **22.**] **εἰ ἄρα, if perhaps** (not '*ut sane*,' which it will not bear: see on its meaning, "*if, which none can say*," Hartung, Partikellehre, i. 440): and the uncertainty refers, not to the doubt whether Simon would repent or not (see below on *γάρ*): but as to

h ἀφεθήσεταί σοι ἡ i ἐπίνοια τῆς καρδίας σου· 23 k εἰς γὰρ lm χολὴν mu πικρίας καὶ op σύνδεσμον p ἀδικίας ὁρῶ σε ὄντα. 24 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν r ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. 25 Οἱ μὲν οὖν s διαμαρτυράμενοι καὶ t λαλήσαντες τὸν t λόγον τοῦ κυρίου, u ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλάς τε v κώμας τῶν Σαμαρειτῶν w εὐηγγελίζοντο· 26 ἄγγελος

c εις... ABCDE HLPN a b c d f g h k l m o p 13

h = Rom. iv. 7 reff.
i (=) here only. (Jer. xx. 10 only.) Sir. xl. 2 al.
k = ver. 20.
l Matt. xxvii. 34 only.
m Deut. xxix. 18 Ed-vat., F (not AB). Lam. iii. 15.
n Rom. iii. 14, from Ps. ix. 7 (27). Eph. iv. 31. Heb. xii. 15 only.
o Eph. iv. 3. Col. ii. 19. iii. 14 only. L.P.
p here only. Isa. lviii. 6.
r ch. xiii. 40 reff.
s Luke xvi. 28. ch. ii. 40 al7. 1 Thess. iv. 6. Heb. ii. 6. L.P.H.
t = ch. xi. 19 reff.
u Luke i. 56 al. fr. Luke only, exc. (Mark xiv. 40 rec.) Gal. i. 17. Heb. vii. 1. 2 Pet. ii. 21.
v Matt. ix. 35. Luke ix. 52 al. fr. Josh. xiii. 30. 15, 21. xvi. 10. Isa. xl. 9 (?).
w constr., Luke iii. 18. ch. xiv.

23. ην (= εν ? εις D²) γαρ πικριας χολη(χολης D²) κ. συνδεσμω(συνδεσμον D²) D¹. for ορω, θεωρω DE Constt Chr.

24. om ο EH. aft ειπεν ins προς αυτους D (æth). ins παρακαλω bef δεηθ. D 137-80 syr-w-ast Constt. D¹ has altered δεηθητε to δεηθητι. for υπερ, περι D¹(txt D²) 96. for κυρ., θεον (*see above, ver* 22) D k m o 13 demid fuld syrr (but κυριον syr-mg) æth. for εμ' εμε, μοι D: εμοι e: om εμ' C. ins τουτων των κακων bef ων D. for ων, ον D¹(txt D²): ως L. aft ειρ. ins κακων E: μοι D, addg also ος πολλα κλαιων ου διελυμπανεν D¹ syr-mg.

25. διαμαρτυρομενοι LPℵ d f l ● Thl-sif. for κυρ., θεου A 68 demid Syr copt æth Thl-sif-comm: om τ. κ. 3. 4¹. 65. rec υπεστρεψαν (*alteration to historic tense*), with CEHLP rel vss Thl: txt ABDℵ p 36 vulg Aug. rec ιερουσαλημ (*corrn to common form, see ver* 26. *It has been suggested that -σολυμα occurs here as belonging to a narrative in which this form has been the one used, see* vv. 1, 14; *whereas in the* follg *narrative, -σαλημ is used, vv* 26, 27), with HL rel vulg Œc Thl: txt ABCDEℵ c k o p 13. 36 Chr. for τε, δε D. rec ευηγγελισαντο (*see above, on* υπεστρ.), with HLP rel E-lat syr copt Chr Thl: txt ABCD E-gr ℵ p 36 vulg sah Aug.

whether or not his sin may not have come under the awful category of those unpardonable ones specified by our Lord, Matt. xii. 31, to which words the form ἀφεθήσεται seems to have a tacit reference. Peter does not *pronounce* his sin *to have been such*, but throws in this doubt, to increase the motive to repent, and the earnestness of his repentance. This verse is important, taken in connexion with John xx. 23, as shewing *how completely the Apostles themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution.*

23.] **γάρ** gives the reasons, not why it would be *difficult for forgiveness to take place*, but why *he had such extreme need of repentance and prayer*, as being tied and bound by the chain of sin. **ὄντα εἰς**] a pregnant construction—**having fallen into and abiding in**: not to be taken (as Kuin., &c.) as '*amounting to*,'—'totus quantus es, nil nisi venenum amarum es et colligatio iniquitatis,' which is very harsh, and improbable: nor (as Stier) is it prophetic, as to what *would be* the consequence, if he did not repent: '*I see that thou wilt come to*,' &c. Least of all must it be said, here or any where else, that **εἰς** is *put for* **ἐν**. I cannot too often remind my younger readers, that it is a fundamental maxim of all sound scholarship, that *no word is ever put for another.*

χολ. πικρ.] see reff. 'the gall which is the very seat and essence of bitterness'—**a very gall of bitterness.** The poison of serpents was considered to be seated in their gall: so **χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ**, Job xx. 14. See Plin. H. N. xi. 37.

24.] Simon speaks here much as Pharaoh, Exod. (viii. 28; ix. 28) x. 17,—who yet hardened his heart afterwards (Stier). It is observable also that he wishes merely for the *averting of the punishment.* The words **ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε** seem remarkably to set forth the mere terror of the carnal man, without any idea of the **ἐμέ** becoming *another man* in thoughts and aims.

25—40.] CONVERSION OF THE ÆTHIOPIAN EUNUCH BY PHILIP'S TEACHING.

25.] **μὲν οὖν** indicates (see note on ver. 4) that the paragraph should begin here, not at ver. 26 as commonly.

κώμας τ. Σαμ.] It is interesting to recall Luke ix. 52, where on their entering into a **κώμην Σαμ.**, *the same John* wishes to call down fire from heaven, **καὶ ἀναλῶσαι αὐτούς**. On constr. (**εὐαγγ.** w. accus.), see reff. The gradual sowing of the seed further and further from Jerusalem is

x = Matt. ix. 9. Luke i. 39. iv. 29. ch. v. 6, 17. Jonah iii. 2.
y = ver. 36. ch. xxv. 6, (xxvii. 12.) vii. 13, 14.
Phil. iii. 14. Josh. v. 7. Prov. vii. 27.
z ch. xxii. 6 only. Gen. xviii. 1.
a here only. see Matt.
b = here only?

δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων x Ἀνάστηθι καὶ πορεύοι y κατὰ z μεσημβρίαν ἐπὶ τὴν a ὁδὸν τὴν a κατα- βαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν b ἔρη- ABCDE HLPℵ a b c d f g h k l m o p 13

26. πορευθητι CD.—αναστας πορ. D 40. for κατα, προς E 130-80 Chr. for επι, εις H: om p. B¹ repeats την οδον. aft 2nd την ins καλουμενην ℵ¹(ℵ³ disapproving). om εστιν p.

advancing: not only is this eunuch to carry it to a far distant land, but Philip is sent to a desert road, away from town or village, to seek him. The imperfects (altered in the rec., see var. readd., into aorists) are significant. They were on their way back to Jerusalem, and were evangelizing the Samaritan villages, when the angel spake (aor.) to Philip. **26.**] An angel, *visibly appearing:* not in a dream,—which is not, as some suppose, implied by ἀνάστηθι, see reff. The ministration of angels introduces and brings about several occurrences in the beginning of the church, see ch. v. 19; x. 3; xii. 7 (xxvii. 23). The appearance seems to have taken place in Samaria, after the departure of Peter and John; see above, on the imperfects.

He would reach the place appointed by a shorter way than through Jerusalem: he would probably follow the high road (of the itineraries, see map in Conybeare and Howson's St. Paul) as far as Gophna, and thence strike across the country south-westward, to join, at some point to which he would be guided, the road leading from Jerusalem to Gaza. Γάζαν] The southernmost city of Canaan (Gen. x. 19), in the portion of Judah (Josh. xv. 47), but soon taken from that tribe by the Philistines, and always spoken of as a Philistian city (1 Sam. vi. 17; 2 Kings xviii. 8; Amos i. 6—8; Zeph. ii. 4; Zech. ix. 5). In Jer. xlvii. 1, we have 'before Pharaoh (Necho?) smote Gaza,'—implying that at one time it was under Egypt. Alexander the Great took it after a siege of five months (Q. Curt. iv. 6, 7. Arrian, Alex. ii. 26), but did not destroy it (as Strabo relates in error, xvi. 759, see below in this note), for we find it a strong place in the subsequent Syrian wars, see 1 Macc. (ix. 52) xi. 61, f.; xiii. 43 (xiv. 7; xv. 28; xvi. 1); Jos. Antt. xiii. 5. 5; 13. 3 al. It was destroyed by the Jewish king Alexander Jannæus (96 A.C.), Jos. Antt. xiii. 13. 3, after a siege of a year, but rebuilt again by the Roman general Gabinius (Antt. xiv. 5. 3),—afterwards given by Augustus to Herod (xv. 7. 3), and finally after his death attached to the province of Syria (xvii. 11. 4). Mela, in the time of Claudius, calls it 'ingens urbs et munita admodum,' with which agree Eusebius and Jerome. At present it is a large town by the same name, with from 15,000 to 16,000 inhabitants (Robinson, ii. 640). The above chronological notices shew that it cannot have been ἔρημος at this time: see below. αὕτη ἐστὶν ἔρημος] The words, I believe, of the *angel*, not of Luke. There appear to have been two (if not more) ways from Jerusalem to Gaza. The Antonine itinerary passes from Jerus. to Eleutheropolis—Askalon—Gaza. The Peutinger Table, Jerus.—Ceperaria—Eleutheropolis—Askalon—Gaza. But Robinson (ii. 748. Winer, Realw.) found an ancient road leading *direct* from Jerusalem to Gaza, through the *Wadi Musurr*, and over the Beit Jibrin, which certainly *at present* is ἔρημος, without towns or villages. Thus the words will refer to *the way:* and denote **the way of which I speak to thee is desert** (Schöttg. cites from Arrian, iii. p. 211, ἐρήμην δὲ εἶναι τὴν ὁδὸν δι' ἀνδρίαν). Besides the above objection to applying ἔρημος to *Gaza*, there could be no possible reason for adding such a specification here, seeing that Gaza had nothing to do with the object of the journey, and the *road* would be designated *the road from Jerusalem to Gaza*, whether the latter city was inhabited, or in ruins. Those who apply ἔρημος to Gaza, have various ways of reconciling the apparent discrepancy with history: most of them follow Bede's explanation, that the *ancient* city was ἔρημος, and that the Gaza of this day was another town nearer the sea. But how this helps the matter I cannot perceive, unless we are to suppose that the deserted Gaza and the inhabited Gaza were so far apart that it was necessary to specify which was meant, because there would be from Jerusalem two different roads,—of which no trace is found, nor could it well be. Some again suppose (Hug, al.) that the Acts were written after the *second Gaza* was destroyed (Jos. B. J. ii. 18. 1), just before the destruction of Jerusalem, and that Luke inserts this notice: but to what purpose? and why *no more* such notices? In the passage of Strabo, commonly cited to support the application of ἔρημος to Gaza,

μος. 27 καὶ [x] ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ [c] εὐνοῦχος [d] δυνάστης Κανδάκης [e] βασιλίσσης Αἰθιόπων, ὃς ἦν [f] ἐπὶ πάσης τῆς [g] γάζης αὐτῆς, ὃς ἐληλύθει [h] προσκυνήσων εἰς Ἰερουσαλήμ, 28 ἦν τε [i] ὑποστρέφων καὶ καθήμενος [k] ἐπὶ τοῦ [l] ἅρματος αὐτοῦ καὶ [m] ἀνεγίνωσκεν τὸν

c here &c., 5 times and Matt. xix. 12(3ce) only. Esth. ii. 14 al.
d Luke i. 52. 1 Tim. vi. 15 only. = Levit. xix. 15. Sir. viii. 1.
e Matt. xii. 42 ‖ L. Rev. xviii. 7 only. Jer. xxxvi. (xxix.) 2.
f = ch. xii. 20. Rom. ix. 5. Eph. iv. 6. 4 Kings x. 5.
g here only. Ezra vii. 21. Esth. iv. 7. see Luke xxi. 1 ‖. John viii. 20. h abs., John iv. 20. xii. 20. ch. xxiv. 11. Jer. xxxiii. (xxvi.) 2. 1 ver. 25 reff. k = Matt. xix. 28. xxiii. 2 al. 1 here &c., 3ce. Rev. ix. 9 only. 4 Kings x. 15. m ch. xv. 21. 2 Cor. iii. 2, 15. 4 Kings xix. 14.

27. rec ins της bef βασ. (*corrn*), with HL rel Chr Thl: om ABCDEℵ p.—D^1 adds τινος. αυτου D^1(txt D^2). om 2nd ος $AC^1D^1ℵ^1$ vulg sah Œc (*corrn for constr sake, to prevent ανηρ being pendent, and make it the nom to* εληλυθει): ins $BC^2D^2EHLPℵ^2$ rel syrr copt æth Chr Thl: ὡς 13. om εις D^1: εν D^2L.

28. for τε, δε BC E-lat syr coptt Chr. om 1st και (*as unnecessary to the constr*) D^1(ins D^2) 40 vulg copt. om του C. om αυτου D^1(ins D^2). om 2nd και $Dℵ^1$ a c e f 13(not 1st κ. as Sz) (*adopted by Lachm and Tischdf* 1849. *The omissions in this case seem to me very like attempts to escape from the repetitions of* και, *which however are characteristic of this section, see v* 27, *vv* 36, 38, 39. *The* τε *in* A *may have the same source*).—αναγινωσκων D vulg(but retains και) sah.—for κ. ανεγ., ανεγ. τε A; ανεγ.

ἔνδοξός ποτε γενομένη, κατεσπασμένη δ' ὑπὸ Ἀλεξάνδρου (the Great, according to Strabo, which it *was not*) καὶ μένουσα ἔρημος, the last three words are wanting in some edd. and are supposed to have been *a gloss from the Acts*. Others suppose ἔρημος to signify '*unfortified*,' which standing alone it cannot. Besides, this notice would be wholly irrelevant;—and would probably not have been true,—see Mela above. The objection of Meyer to the interpretation given above, that if ἔρημ. referred to ἡ ὁδός, the article would be expressed, is not valid: the emphasis is on αὕτη; '*that way*, of which I speak, is desert:' not, 'is the desert one:' no reference is made to the other.

27. εὐνοῦχος] The very general use of eunuchs in the East for filling offices of confidence, and the fact that this man was minister to a female sovereign, makes it probable that he was literally an eunuch. If not so, the word would hardly have been expressed. No difficulty arises from Deut. xxiii. 1, for no inference can be drawn from the history further than that he may have been a proselyte of the gate, in whose case the prohibition would not apply. Nay, the whole occurrence seems to have had one design, connected with this fact. The walls of partition were one after another being thrown down: the Samaritans were already in full possession of the Gospel: it was next to be shewn that none of those physical incapacities which excluded from the congregation of the Lord under the old covenant, formed any bar to Christian baptism and the inheritance among believers; and thus the way gradually paved for the great and as yet incomprehensible truth of Gal. iii. 28. Κανδάκης] As Pharaoh among the Egyptians was the customary name of kings, so Candăce of the queens among the Æthiopians in upper Egypt (Αἰθίοπες ὑπὲρ Αἰγύπτου οἰκοῦντες, Dio Cass. liv. 5),—in the island of Meroe, Plin. vi. 29, where he says, 'Ipsum oppidum Meroen ab introitu insulæ abesse LXX m. pass. . . . . Regnare fœminam Candacen, quod nomen multis jam annis ad reginas transiit. . . . . Cæterum cum potirentur rerum Æthiopes, insula ea magnæ claritatis fuit.' γάζης] A Persian term. Q. Curt. iii. 13. 5, 'pecuniam regiam, quam *gazam* Persæ vocant.' See Virg. Æn. i. 119. ὃς ἐληλύθει . . .] This did not only Jews and proselytes, but also those pious Gentiles who adhered to Judaism,—the proselytes of the gate, see John xii. 20. Euseb. ii. 1, prope fin., speaking of this eunuch says, ὃν πρῶτον ἐξ ἐθνῶν πρὸς τοῦ Φιλίππου δι' ἐπιφανείας τὰ τοῦ θείου λόγου ὄργια μετασχόντα, τῶν τε ἀνὰ τὴν οἰκουμένην πιστῶν ἀπαρχὴν γενόμενον κ.τ.λ., taking for granted that he was a Gentile. There were (see below, ch. xi. 21) cases of Gentile conversion before that of Cornelius; and the stress of the narrative in ch. x. consists in the miscellaneous admission of all the Gentile company of Cornelius, and their official reception into the church by that Apostle to whom was especially given the power. We may remark, that if even the plain revelation by which the reception of Cornelius and his company was commanded failed finally to convince Peter, so that long after this he vacillated (Gal. ii. 11, 12), it is no argument for the eunuch not being a Gentile, that his conversion and baptism did not remove the prejudices of the Jewish Christians. 28. ἀνεγίνωσκεν] aloud,

προφήτην Ἡσαΐαν. 29 εἶπεν δὲ τὸ [n] πνεῦμα τῷ Φιλίππῳ ...φιλιππω D. [o] Πρόσελθε καὶ [o] κολλήθητι τῷ [l] ἅρματι τούτῳ. 30 [p] προσ- ABCEH δραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ [m] ἀναγινώσκοντος LPΨ a b c d f g h k l m o Ἡσαΐαν τὸν προφήτην, καὶ εἶπεν [q] Ἆρά [q] γε [r] γινώσκεις ἃ p 13 [m] ἀναγινώσκεις; 31 ὁ δὲ εἶπεν Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις [s] ὁδηγήσῃ με; [t] παρεκάλεσέν τε τὸν Φίλιππον [u] ἀναβάντα καθίσαι σὺν αὐτῷ. 32 ἡ δὲ [v] περιοχὴ τῆς [w] γραφῆς ἣν [m] ἀνεγίνωσκεν ἦν αὕτη· Ὡς [x] πρόβατον ἐπὶ [y] σφαγὴν [z] ἤχθη, καὶ ὡς [a] ἀμνὸς [b] ἐναντίον τοῦ [c] κείραντος αὐτὸν [d] ἄφωνος, οὕτως οὐκ [e] ἀνοίγει τὸ [e] στόμα αὐτοῦ. 33 ἐν τῇ [f] ταπεινώσει αὐτοῦ ἡ [g] κρίσις αὐτοῦ [h] ἤρθη, τὴν [δὲ] [i] γενεὰν

n absol., ch. x. 19 reff.
o = Luke xv. 25. 2 Kings xx. 2. (ch. v. 13 reff. L.P., exc. Matt. xix. 5. Rev. xviii. 5.)
p Mark ix. 15. x. 17 only. Gen. xviii. 2 al.
q interrog. here only. see Luke xviii. 8.
r = Mark iv. 13. Luke xviii. 34 al. Dan. ix. 25.
s Matt. xv. 14. Luke vi. 39. John xvi. 13. Rev. vii. 7 only. Ps. xxiv. 5.
t constr., Mark v. 17. Luke viii. 41. xix. 24. Ps. xxx. 21. (-έχειν, ch. xxiii. 25.) vi. 34. Isa. liii. 7.
u = Luke v. 19. xix. 4 al. 3 Kings xii. 18.
v here only ‡. 4 Kings
w = Rom. ix. 17 reff.
x Matt. x. 16. Mark
y Rom. viii. 36 reff.
z ch. v. 21. xxv. 6, 23. Dan. iii. 13.
a John i. 29, 36. 1 Pet. i. 19 only. Exod. xxix. 38 al. fr. xi. 6 bis only. Gen. xxxi. 19. iv. 19. 2 Macc. iii. 29 only. iii. 21. James i. 10 only. Gen. xvi. 11. 22. John i. 29 al.
b ch. vii. 10 reff.
c ch. xviii. 18. 1 Cor.
d = 1 Cor. xii. 2. (xiv. 10.) 2 Pet. ii. 16 only. Isa. l. c. Wisd.
e = here only. (ver. 35.) Ps. xxxviii. 9.
f Luke i. 48. Phil.
g = James ii. 13. 2 Pet. ii. 11.
h = ch. xxii.
i — Matt. xi. 16 al.

δε 40. ησ. bef τ. προφ. C m vulg(not am fuld demid).

30. rec τον πρ. bef ησ. (*corrn to same order as previously*), with EHLP p rel syr copt Thl: txt ABCℵ 13 vulg sah Chr.

31. om γαρ E o 105 sah. om αν A. με bef οδ. C. (οδηγησει B[1]Cℵ.) for τε, δε E coptt.

32. rec κειροντος (*so LXX-Bℵ[1·3b]*), with BP p rel Orig Cyr-jer Thl: txt (*so LXX-Aℵ[3a]*) ACEHLℵ f k l[1] m o[1] 36 Ign Chron. ουτος HL f m[2] o 13.

33. om 1st αυτου (*corrn to LXX*) ABℵ vulg. om δε (*corrn to LXX?*) ABCℵ vulg

see next verse. Schöttg. quotes from the Rabbis: 'Qui in itinere constitutus est, neque comitem habet, is studeat in Lege.'

He probably read in the LXX, the use of which was almost universal in Egypt. The word *περιοχή* below (see on ver. 32) is not decisive (Olsh.) against this (as if there were *περιοχαί* only in the Hebrew, not in the LXX), as it would naturally be used as well of one as the other by those cognizant of the term. Besides, must there not have been *περιοχαί* in the copies of the LXX read in the synagogues?

29.] This is the first mention of that *inner prompting* of the Spirit referred to again, probably ch. xiii. 2, but certainly ch. x. 19; xvi. 6, 7. Chrysostom understands the words of *the appearance of an angel*, but the text hardly allows it. **κολλ.**] no stress—**attach thyself to.** **30.**] **ἆρά γε = Yea, but . . . .**; q. d. It is well, thou art well employed: but . . .? On the force of *ἆρα*, used "ubi responsio expectatur negans id de quo erat interrogatum," see Hermann on Viger, p. 821. The *γε* strengthens the *ἆρα*, implying the passing over of all other considerations, and selecting this as the most important: see Hartung, Partikellehre, i. 376 f. It assumes, modestly, that he *did not* understand what he was reading. **γινώσκ. ἃ ἀναγ.**] So 2 Cor. iii. 2. So too Cato (Wetst.), 'Legere et non intelligere nec legere est.' "Valck. compares the celebrated paronomasia of Julian the Apostate, *ἀνέγνων, ἔγνων, κατέγνων*, and the courageous reply of the Christian Bishop to him, *ἀνέγνως, ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως.*" Wordsw. **31.**] **γάρ** gives the reason of the negative which is understood. The answer expresses at once humility and docility. **32.**] Perhaps it is best to render, **The contents of the** (passage of) **Scripture which he was reading were as follows:** see *περιέχει*, 1 Pet. ii. 6. Cicero indeed appears to use *περιοχή* in the sense of a 'paragraph,' or 'chapter;' ad Attic. iii. 25, 'At ego ne Tironi quidem dictavi, qui totas *περιοχάς* persequi solet, sed Spintharo syllabatim.' The citation is from the LXX-A, with only the variation of *αὐτοῦ* inserted after *ταπεινώσει* [and *δέ* before *γενεάν*]. **33. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτ. ἤρθη**] Heb. 'He was taken away by distress and judgment:' i. e. as Lowth, 'by an oppressive judgment.' **γενεὰν αὐτοῦ**] i. e., **the age in which He shall live**—'the wickedness of his contemporaries.' The fathers, and Bede (and so Wordsworth), explain '*His generation*' of His eternal Sonship and His miraculous Incarnation.

αὐτοῦ τίς [k] διηγήσεται; ὅτι [h] αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 ἀποκριθεὶς δὲ ὁ [l] εὐνοῦχος τῷ Φιλίππῳ εἶπεν [m] Δέομαί [m] σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός; 35 [n] ἀνοίξας δὲ ὁ Φίλιππος τὸ [n] στόμα αὐτοῦ καὶ [o] ἀρξάμενος ἀπὸ τῆς [p] γραφῆς ταύτης [q] εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. 36 ὡς δὲ ἐπορεύοντο [r] κατὰ τὴν ὁδόν, ἦλθον ἐπί τι [s] ὕδωρ, καί φησιν ὁ [l] εὐνοῦχος Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι; 38 καὶ ἐκέ-

k constr., here only. (Mark ix. 9. Luke viii. 39. ix. 10.) 1 Chron. xvi. 9. see ch. ix. 27 reff. Joel i. 3.
l ver. 27 reff.
m absol., Luke viii. 28. ch. xxi. 39. Gal. iv. 12 only.
n = Matt. v. 2. xiii. 35, from Ps. lxxviii. 2. ch. x. 34. xviii. 14.
q constr.,

Job iii. 1. see Eph. vi. 19. ch. xi. 20 reff.
o ch. i. 22 reff.
r ver. 26 reff.
s = John iii. 23.
p ch. i. 16 reff.

syr sah: ins EHLP p 13 rel tol copt Chr Thl Iren-int.

34. om τουτο B-txt: ins B[1]-marg. for εαν., αυτου H. τινος bef ετερου E.

35. om ο E c 137. aft ταυτης ins και ℵ[1](ℵ[3] disapproving).

36. ιδωρ (2nd) ℵ[1].

[37. rec inserts ειπε δε ο Φιλιππος ει πιστευεις εξ ολης της καρδιας εξεστιν αποκριθεις δε ειπε πιστευω τον υιον του θεου ειναι τον ιησουν χριστον, with (E) and 10 others specified by Scholz(addg "alii permulti") am[2] demid syr-w-ast arm Iren-gr(and int) Œc Thl-fin-txt Cypr Jer Aug Prædest Pacian—aft δε ins αυτω E—om ο φιλ. 36 syr—for ει, εαν E—aft καρδ. ins σου E Cypr Prædest—for εξεστιν, σωθησει E; alii aliter—aft πιστ. E has εις τον χρ. τον υιον τ. θ.—spec reads the whole thus *et respondens spado ait Credo filium dei esse Chr Jes.*——: om ABCHLPℵ 13(sic) rel and 44 others specified by Scholz(addg "alii plurimi") am[1] fuld syrr coptt æth Chr[2] Œc-ms Thl-sif Bede. (*The insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch should have been baptized without some such confession.*)]

But the Heb. does not seem to bear this out. See the meaning discussed at length, and another interpretation defended in Stier, Jesaias, &c., pp. 466—470. Cf. also Gesenius' Thesaurus under יהוֹר.

34. **ἀποκριθείς**] *to the passage of Scripture*, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in ἑτέρου τινός to Christ.

36. **τί ὕδωρ**] In the scholia to Jerome's Epitaph of Paula (not in Jerome himself) on the words, 'A Bethsur venit,' we have, 'hæc ætate Hieronymi vocabatur Bethsura: vicus est in tribu Juda, obvius vigesimo lapide euntibus ab Hierosolyma Chebron. Juxta hunc fons est ad radices montis ebulliens, qui ab eadem in qua gignitur humo sorbetur. In hoc fonte putant eunuchum Candacis Reginæ baptizatum fuisse.' Jerome's own words [Ep. 108 (27) ad Eustochium, 11, p. 700] are: 'cœpit, per viam veterem pergere quæ ducit Gazam .... et tacita secum volvere, quomodo Eunuchus Æthiops, gentium populos præfigurans, mutaverit pellem suam, et dum vetus relegit instrumentum, fontem reperit Evangelii. Atque inde ad dexteram transit. A Bethsur venit Escol'... where no reference is made to the tradition, save what may be inferred from the mention of Bethsur. Eusebius also (περὶ τόπων) states it to be twenty miles south of Jerusalem in the direction of Hebron: and so it is set down in the Jerus. Itin. and the Peutinger Tab. (Howson's map.) Pocock found there a fountain built over, and a village called Betur on the left. Fabri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition except that, even supposing a way going across from Hebron straight to Gaza to be called ἔρημος, this would not be on that portion of it, but on the high road (Winer, Realw.). **τί κωλ. μ. βαπ.**] There is no reason for supposing Philip to have preached to him the necessity of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition. [37.] The authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common in D (which is here deficient) and its cognates: few of which, however, have found their way into the received text. This was made very early, as Irenæus has it. The manuscripts which contain it vary exceedingly: another strong mark of spuriousness in a disputed passage. See var. readd. Wordsw. retains it,

λευσεν [t] στῆναι τὸ [u] ἅρμα, καὶ [v] κατέβησαν ἀμφότεροι εἰς ABCEH LPs a b
τὸ ὕδωρ, ὅ τε Φίλιππος καὶ ὁ [1] εὐνοῦχος, καὶ ἐβάπτισεν c d f g h k l m o
αὐτόν. 39 ὅτε δὲ [w] ἀνέβησαν ἐκ τοῦ ὕδατος, [x] πνεῦμα p 13
[x] κυρίου [y] ἥρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν
οὐκέτι ὁ [1] εὐνοῦχος, [z] ἐπορεύετο γὰρ τὴν [z] ὁδὸν αὐτοῦ
χαίρων. 40 Φίλιππος δὲ εὑρέθη [a] εἰς [a] Ἄζωτον, καὶ [b] διερ-

t = Matt. xx. 32. Luke vii. 14. Josh. x. 12, 13. 4 Kings xiii. 18.
u vv. 28, 29.
v = John v. 7.
w Matt. iii. 16 ‖. Gen. xli. 2.
x Luke iv. 18. ch. v. 9. 2 Cor. iii. 17. 3 Kings xviii. 12.
y = John vi. 15. 2 Cor. xii. 2, 4. Rev. xii. 5. ἥρπαζεν ὁ ποταμός, Xen. Anab. iv. 3. 6. Judg. xxi. 21. ver. 20 reff.
z here only. Josh. iii. 4.
a = ch. ii. 27. xx. 14. Matt. ii. 23. Luke xi. 7 al. see b absol., ver. 4 reff.

38. εις το υδωρ bef αμφοτεροι E c h 37. 180 syr copt Chr.

39. for εκ, απο E c f o 137-77-80. αγγελος κυριου ηρπασεν τον φιλιππον αγγελος δε κυριου A[1]; πνευμα αγιον επεπεσεν επι τον ευνουχον αγγελος δε (*see note*) A-corr[1] 15-8. 27-9. 36. 60. 100 arm, syr stands thus πνευμα κυριου (αγια syr-mg) *επεπεσεν επι τον ευνουχον αγγελος δε κυριου: Jerome's testimony is doubtful. On Isa lxiii. 14, vol. iv. p. 754, "*Spiritus Domini ductor ejus fuit,*" he says, *id est, gregis Domini, Spiritum autem hic Angelum debemus intelligere, qui ductor fuit populi Israel, juxta illud quod scriptum est* [*Ps* civ. 4, *Heb* i. 14]. *Consideremus illud quod in Act. Ap. scribitur,* "*Spiritus Domini rapuit Philippum, et non vidit eum ultra eunuchus,*" an super Angelo debeamus accipere. Sunt qui Angelum in Spiritu sancto hæc fecisse testentur. But in Dial. adv. Lucif. 9, vol. ii. p. 182, he says *Inde venit ut sine chrismate et episcopi jussione, neque presbyter, neque diaconus jus habeant baptizandi. . . Ut enim accipit quis, ita et dare potest:* nisi forte eunuchus a Philippo diacono baptizatus sine Spiritu sancto fuisse credendus est, *de quo scriptura ita loquitur* "*Et descenderunt ambo . . et quum abscederent ab aqua, Spiritus sanctus venit in Eunuchum.*" *Si autem illud objiciendum putas quia* "*Cum audivissent . . .* [vv 14—17]" —: txt is supported by Chr(who says ουκετι ἄγγελος ἀλλὰ τὸ πνεῦμα αὐτὸν ἁρπάζει) and by Did(who explains *spiritus domini* by *angelus domini*). αυτου bef την οδον B.

citing Bornemann as doing the same; but it is Bornemann's principle that all these insertions of D and its cognates formed part of the original text: so that his authority goes for nothing. Wordsw. also states that it is found in the codex amiatinus of the vulgate, which *it is not*, except as a correction a secunda manu.]

38. ἐκέλ.] viz. the eunuch. **39. πν. κυρ. ἥρπ. τ. Φ.**] The reading, '*the Spirit fell on the Eunuch, and an angel of the Lord caught away Philip,*' is curious, and has probably arisen from a desire to conform the results of the eunuch's baptism to the usual method of the divine procedure, and the snatching away of Philip to his commission, ver. 26. But the Spirit did not fall on the Samaritans after baptism by Philip. The text clearly relates a supernatural disappearance of Philip: compare μήποτε ἦρεν αὐτὸν πνεῦμα κυρίου, 4 Kings ii. 16; no interpretation (as Eichhorn, Kuin., Olsh., Meyer) of his being suddenly hurried away by the prompting of the Spirit, will satisfy the analogy of the above-cited passage, and of (see below) a parallel one in Luke's own Gospel. The ἁρπάζειν of ref. John, which Meyer cites to justify his view, tells in my mind the other way; the fear was lest the multitude should come and *carry Him off* to make Him a King: and in the reff. I have therefore marked the two as bearing the same meaning.

οὐκ εἶδεν αὐτὸν οὐκέτι] Not 'never saw him from that day,' though (see below) that meaning may be indirectly included: —but as Luke xxiv. 31, αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν, and as in the strictly parallel words of 4 Kings ii. 12, οὐκ εἶδεν αὐτὸν ἔτι,—after the going up of Elijah. These last words in my view decide the question, that the departure of Philip was miraculous. **γάρ**] refers to *what follows* (Φ. **δὲ εὑρ.**). Philip was found at Azotus: if the eunuch had gone *that way*, he might have met with him again: but he did not, for he went from the fountain *on his own way*, which did not lead through Azotus. **40. εὑρ. εἰς Ἄζ.**] A constr. prægnans,—**was borne to, and found at.** The word εὑρέθη again appears to refer to 4 Kings ii. 17. AZOTUS or ASHDOD (Josh. xiii. 3; 1 Sam. v. 5 al.) was one of the five principal cities of the Philistines, never, though nominally in Judah, thoroughly subjugated by the Jews:—it was taken by Tartan the Assyrian general (Isa. xx. 1),—again by Psammetichus, Herod. ii. 157; Jer. xxv. 20,—again by Judas Maccabæus (1 Macc. v. 68) and Jonathan (ib. x. 84), and by the latter destroyed;—rebuilt by Gabinius (Jos. Antt. xiv. 5. 3.

χόμενος [c] εὐηγγελίζετο τὰς πόλεις πάσας, [d] ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

[c] constr., ver. 25 reff.
[d] constr. w. inf., here only. 1 Kings xvi. 11. 3 Kings xxii. 27 B, F (not A). gen., ch. vii. 45 al. fr.

IX. 1 Ὁ δὲ Σαῦλος ἔτι [e] ἐμπνέων [f] ἀπειλῆς καὶ φόνου [g] εἰς τοὺς μαθητὰς τοῦ κυρίου, [h] προσελθὼν τῷ ἀρχιερεῖ 2 [i] ᾐτήσατο [i] παρ' αὐτοῦ [k] ἐπιστολὰς [l] εἰς Δαμασκὸν πρὸς

[e] here only. and constr.,

Josh. x. 40 B (om gen., A). (-νευσις, Ps. xvii. 15.) f ch. iv. [17] 29. Eph. vi. 9 only. Job xxiii. 6.
g ch. xxiii. 30. Rom. viii. 7 al. h = Matt. xxvii. 58 ‖ L. John xii. 21. ch. xxiii. 14 al. 3 Kings xxi. (xx.) 13. i ch. iii. 2. John iv. 9. James i. 5. 1 John v. 15 only. Deut. x. 12. k = ch. xv. 30. xxiii. 25, 33. Rom. xvi. 22 al. L. P., exc. 2 Pet. iii. 1, 16. Neh. ii. 7. l constr., here only. see 2 Cor. iii. 1.

40. ταις πολ. πα. bef εν. A. [ms 13 is very much defaced from viii. 30 to ix. 1, but the words κωλυει με βαπτισθηναι και can be read, thus shewing the omn of ver 37; again, in ver. 39, almost the only syllables legible are πνευμα κυριου ηρπ, thus shewing that cod. colb. does not here, as frequently elsw, agree with A's peculiar reading. Such are the results in two verses alone of Dr. Tregelles' painstaking collation of the mutilated parts of this important ms.]

CHAP. IX. 1. for ετι, οτι B[1]: om ℵ[1] l 24-6. 78. 126 sah.
2. επιστολας bef παρ αυτου ℵ.

B. J. i. 7. 7), and belonged to the kingdom of Herod, who left it in his will to his sister Salome (Antt. xvii. 8. 1; 11. 5): At present, it is a small village, retaining the name Esdud, but no remains. (Robinson, ii. 629; iii. 1, 232. Winer, Realw.) **τὰς πόλεις πάσας**] viz. Ekron, Jamnia, Joppa, Apollonia, on the direct road: or, if he deviated somewhat for the purpose, Lydda also (which seems implied ch. ix. 32).

Καισάρειαν] See note, ch. x. 1.

CHAP. IX. 1—30.] CONVERSION OF SAUL. 1.] The narrative is taken up from ch. viii. 3, but probably with some interval, sufficient perhaps to cover the events of ch. viii. **ἐμπνέων**] Meyer charges the ordinary interpretation, '*breathing*,' i. e. as in E. V., '*breathing out*,' with an arbitrary neglect of the composition of the word. He would render it '*in*haling,' with the partitive genitives signifying the element. But the sense would thus be flat; and there seems to be no need for pressing the sense of the compound verb. We should perhaps hardly render it breathing *out*,—but **breathing**; his 'spiritus,' inhaled or exhaled, being **ἀπειλὴ κ. φόνος**. So ἕθ' αἱματόεντος ἀναπνείων ὁρυμαγδοῦ, Q. Calaber, xiv. 72, and πνέων θυμοῦ, Aristæn. I. ep. 5 (Kuin.). **ἐμπνέων, προσελθών**] As σοὶ πιστεύσας, μεταναστάς, Ed. Col. 172, where Hermann remarks, 'Si recte observavi, ea est hujus constructionis ratio, ut præcedat illud participium, quod, separatim enunciata sententia, indicativus esse verbi debet: ut hoc loco sensus sit, ὅτι σοὶ ἐπίστευσα, μεταναστάς.' **τῷ ἀρχιερεῖ**] See table in Prolegg. to Acts;—it would be Theophilus,—brother and successor to Jonathan, who succeeded Caiaphas, Jos. Antt. xviii. 5. 3. **2. ἐπιστολάς**] of authorization; written by the high priest (in this case, but not always, president of the Sanhedrim) in the name of **πᾶν τὸ πρεσβυτέριον**, ch. xxii. 5. **εἰς Δαμασκόν**] DAMASCUS is probably the oldest existing city in the world. We read of it in Abraham's time (Gen. xiv. 15; xv. 2): then no more till David subdued it (2 Sam. viii. 6): it became independent again under Solomon (1 Kings xi. 24 ff.), and from that time was the residence of the kings of Syria (1 Kings xv. 18; xx. 1 ff.), who were long at war with Israel and Judah, and at last were permitted to prevail considerably over Israel (2 Kings x. 32; Amos i. 3, 4) and to exact tribute from Judah (2 Kings xii. 17, 18, see also 2 Kings xiii. 3, 22, 25). Damascus was recovered to Israel by Jeroboam II. (cir. 825 A.C. 2 Kings xiv. 28). Not long after we find Rezin, king of Syria, in league with Pekah, king of Israel, against Ahaz (2 Kings xv. 37). Ahaz invited to his assistance Tiglath-pileser, king of Assyria, who took Damascus and slew Rezin, and led the people captive (2 Kings xvi. 5—9; Isa. viii. 4). From this time we find it subject to Assyria (Isa. ix. 11; x. 9; xvii. 1), then to Babylon (2 Kings xxiv. 2; Jer. xxxv. 11),—Persia (Arrian. Alex. ii. 11, Δαρεῖος τῶν χρημ. τὰ πολλὰ . . . . . πεπόμφει εἰς Δαμασκόν, Strabo, xvi. 756; Q. Curt. iii. 12. 27),—the Syrian Seleucidæ (1 Macc. xi. 62; xii. 32),—and from the time of Pompey (64 A.C.), to the Romans, and attached to the province of Syria (Jos. Antt. xiv. 4. 5; 9. 5). Many Jews were settled there, and the majority of the wives of the citizens were proselytes, Jos. B. J. ii. 20. 2. On its subjection to Aretas, see below, ver. 24, note. It was later the residence of the Ommiad Caliphs, and the metropolis of the Mahommedan world. (Conybeare and Howson, edn. 2, vol. i. p. 106.) At present it is a large city, with (Burckhardt) 250,000 inhabit-

m = ch. xviii. 26 xix. 9, 23. xxii. 4. xxiv. 14, 22.
n Matt. xiii. 4, 23. ch. iii. 26. viii. 6 al. Ezek. ix. 8.
o constr., ch. iv. 5 reff.
p dat., Luke vii. 12. xv. 25. ch. x. 9. xxii. 6.
r Exod. xxxii. 19.
q Mark xiii. 36. Luke ii. 13. ix. 39. ch. xxii. 6 only. Prov. xxiv. 22. xxvi. 14. John iii. 8. Rev. v. 11 al. Exod. xxxii. 18.
r ch. xxii. 6 only †.
s w. acc., ch. xxii.
t = ch. vii. 52 reff.

τὰς συναγωγάς, ὅπως ἐάν τινας εὕρῃ τῆς [m] ὁδοῦ ὄντας ABCEH LPNa b c d f g h k l m o p 13
ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ.
3 [n] ἐν δὲ τῷ πορεύεσθαι [o] ἐγένετο αὐτὸν [p] ἐγγίζειν τῇ Δα-
μασκῷ, [q] ἐξαίφνης τε αὐτὸν [r] περιήστραψεν φῶς [*] ἀπὸ
τοῦ οὐρανοῦ, [4] καὶ πεσὼν ἐπὶ τὴν γῆν [s] ἤκουσεν φωνὴν
λέγουσαν αὐτῷ Σαοὺλ Σαούλ, τί με [t] διώκεις; [5] εἶπεν δὲ
Τίς εἶ [σύ], κύριε; ὁ δὲ Ἐγώ εἰμι Ἰησοῦς, ὃν σὺ [t] διώκεις.

for τας, τα B[1]. for εαν, αν ℵ. ovτ. bef της οδ. AℵP: om ovτ. 13.

3. rec και εξαιφν., with EHLP rel Chr: txt ABCℵ m p. rec περιηστραψεν bef αυτον, with EHLP 13 rel vss Chr: txt (A)BCℵ m p.—αυτ. φως π. A.—περιστρ. C[1]: περιεστρ. C[3] m; so, appy, but perh περιαστρ. A[1]. *ἐκ (*corrn from ch* xxii. 6?) ABCLℵ d p sah Thl-fin, *de* vulg E-lat: απο EHP 13 rel Chr Thl-sif. add σκληρον σοι προς κεντρα λακτιζειν (*from ch* xxvi. 14) E 180 am[2] Syr syr-w-ast (adding a note that these words are not here in the text, but where Paul gives the account of himself).

5. rec om (*as* ||) συ, with ABEHLPℵ rel: ins C. rec aft ο δε ins κυριος ειπεν (κυριος *appears to have been an insertion to avoid the apparent insufficiency of* ο δε;—ειπεν, *from ch* xxvi. 15), with HLP 13 rel syrr Chr Thl; κυριος προς αυτον E o 11. 27-9. 66[2]; κυριος 100 Hil; ειπεν ℵ k p[1·3] 43. 105-37 copt æth arm: om ABC p[2] 36 vulg. aft ιησ. add ο Ναζωραιος (*from ch* xxii. 8) ACE Syr syr-w-ast copt æth Hil Aug Ambr[1].

5, 6. rec aft διωκ. (omg αλλα) adds σκληρον σοι προς κεντρα λακτιζειν τρεμων τε και

ants, nearly 70,000 of whom are Christians. It is situated most beautifully, in a large and well-watered plain, on the river Chrysorrhoas (Barrada), which divides into many streams (see 2 Kings v. 12), and fertilizes the plain (Strabo, xvi. 756, ἡ Δαμασκηνὴ χώρα διαφερόντως ἐπαινουμένη),—bounded on all sides by the desert. See Winer, Realw., from which the above is mainly taken: Vitringa in Jesaiam, p. 650 ff. (Notitia Damasci et Regni Damasceni), and a vivid description in C. and H., pp. 104—108. **πρὸς τ. συν.**] i. e. to the *presidents* of the synagogues, who would acknowledge the orders of the Sanhedrim, and could, under the authority of the Ethnarch, carry them out. **τῆς ὁδοῦ**] Not '*this way*,' E. V., which rendering should be kept for the places where the pronoun is *expressed*, as ch. xxii. 4,—but **the way**, viz. of 'salvation,' ch. xvi. 17, or 'of the Lord,' ch. xviii. 25. (The genitive, as τῆς γνώμης εἶναι, see 1 Cor. i. 12.) The expression 'THE WAY' had evidently become a well-known one among Christians (see reff.); and it only was necessary to prefix the pronoun when *strangers* were addressed.

The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This would be accounted for by the return of many who may have been converted at the Pentecostal effusion of the Spirit, and perhaps also by some of the fugitives from the persecution having settled there. This latter is rendered probable by Ananias's ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ver. 13.

3.] The journey from Jerusalem was probably made on the Roman road, i. e. that of the Itineraries, by Neapolis (Sichem) and Scythopolis, crossing the Jordan S. of the lake Tiberias,—Gadara, and so to Damascus. Or he might have joined,—either the Petra road, by Jericho and Heshbon, and so by Botsrah to D.,—or the Egyptian caravan-track, which passes to the north of the lake of Tiberias, and near Cæsarea Philippi. In either case the journey would occupy from five to six days, the distance being 130 to 150 miles.

περιήστρ. κ.τ.λ.] It was (ch. xxii. 6) περὶ μεσημβρίαν,—and from ch. xxvi. 13, the light was ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου. These details at once cut away all ground from the absurd rationalistic attempt to explain away the appearance as having been *lightning*. Unquestionably, the inference is, that it was a bright noon, and the full splendour of the oriental sun was shining.

His companions saw the light, and were also cast to the ground, ch. xxvi. 13, 14; xxii. 9, see below on ver. 7. 4. **λέγουσαν αὐτ.**] τῇ Ἑβραΐδι διαλέκτῳ, ch. xxvi. 14. And it is a remarkable undesigned coincidence, that the form **Σαούλ** should have been preserved in this account, and rendered in Greek in the translation of Paul's speech in ch. xxii. In ch. xxvi.,

6 ἀλλὰ [u] ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ [v] λαληθήσεταί σοι ὃ τι σε δεῖ ποιεῖν. 7 οἱ δὲ ἄνδρες οἱ [w] συνοδεύοντες αὐτῷ εἱστήκεισαν [x] ἐνεοί, ἀκούοντες μὲν [v] = ch. [x. 32]

[u] Mark ix. 27. Luke iv. 39. v. 25. ver. 34. ch. xii. 7 al. 3 Kings xx. (xxi.) 7.

xxii. 10. 1 Cor. xiv. 3. Ezek. iii. 22. ii. 44.) x here only. Prov. xvii. 28. Isa. lvi. 10. Ep. Jer. 41 only. w here only †. Wisd. vi. 23 (25) only. (-δία, Luke

θαμβων ειπε κυριε τι με θελεις ποιησαι και ο κυριος προς αυτον (*from ch* xxvi. 14, *and* xxii. 10. *Inserted by Erasmus from the Latin: in his annotations on* "Durum est tibi" *he says* "In græcis codicibus id non additur hoc loco, cum mox sequatur, *Surge;* sed aliquanto inferius, cum narratur hæc res." *See Treg on the Printed Txt p* 23), with no Greek manuscript as far as Griesbach ("codices græci, quantum scimus, nulli"), Scholz (repeating Gb's words), and Tischdf are aware—vulg(demid fuld) syr-w-ast(but varies, and syr ins αλλα) æth(but varies) arm(ed-zoh: but addg αλλα) Œc-ed-txt Thl-ed-fin-txt Hil(*τρεμ.* το ποι., omg the former part): αλλα is inserted and the rec omitted by all our manuscripts, by 23 others which Scholz specifies, by am[1] tol(Tischdf) Syr coptt Chr Œc-ms.

6. ειστηθι B. rec om ϑ, with EHLP 13. 36 rel Chr Thl: ins ABCℵ p Cyr. δει bef σε E-gr: om σε k.

7. rec εννεοι, with L rel: txt ABCEHPℵ a b[1] h m p 13 syr-mg-gr. for μεν, δε

where he was speaking in Greek before Festus, he inserts the words *τῇ Ἑβρ. διαλ.*, to account for the use of the form Σαούλ: or perhaps he spoke the solemn words, ineffaceable from his memory, *as they were uttered, in Hebrew,* for King Agrippa. (See note on Σαούλ, ver. 17.) **τί με διώκεις;**] A remarkable illustration of Matt. xxv. 45. The με is not emphatic [agst Wordsw.]; but the very lack of emphasis, assuming the awful fact, gives more solemnity to the question.

5. **ὁ δέ**] That Saul *saw*, as well as heard, Him who spoke with him, is certain from Ananias's speech, ver. 17, and ch. xxii. 14,—that of Barnabas, ver. 27,—from ch. xxvi. 16 (*ὤφθην σοι*), and from the references by Paul himself to his having seen the Lord, 1 Cor. ix. 1; xv. 8. These last I unhesitatingly refer to this occasion, and not to any subsequent one, when he saw the Lord *ἐν ἐκστάσει*, ch. xxii. 17. Such appearances could hardly form the subject of autoptic testimony which should rank with that of the other apostles: this, on the contrary, was no *ἔκστασις*, but the *real bodily appearance of the risen Jesus:* so that it might be adduced as the ground of testimony to His Resurrection. On the words excluded from our text, as having been interpolated from ch. xxvi. 14, and xxii. 10, see note at xxvi. 14. It is natural that the account of the *historian* should be less precise than that of the *person concerned, relating his own history.* In ch. xxvi. 15—18, very much more is related to have been said by the Lord: but perhaps he there, as he omits the subsequent particulars, includes the revelations made to him during the three days, and in the message of Ananias. 7.] In ch. xxii. 9, *οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο [κ. ἔμφοβοι ἐγένοντο], τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.* Two accounts seemingly (and certainly, in the *letter*) discrepant; but exceedingly instructive when their *spirit* is compared,—the *fact* being this: that the companions of Saul saw and were struck to the ground by the light, but saw *οὐδένα, no person:*—that they stood (or 'were fixed:' but I should acknowledge the discrepancy here, and recognize the more accurate detail of ch. xxvi. 14, that they *fell to the ground*) mute, hearing *τῆς φωνῆς*, the sound of the voice, but not *τὴν φωνὴν τοῦ λαλοῦντός μοι*, the words spoken and their meaning. Compare John xii. 29, note. (Only no stress must be laid on the difference between the gen. and acc. government of *φωνή*, nor indeed on the mere *verbal* difference of the two expressions;—but their spirit considered, in the possible reference which they might have to one and the same fact.) Two classes of readers only will stumble at this difference of the forms of narration; those who from enmity to the faith are striving to create or magnify discrepancies,—and those who, by the suicidal theory of verbal inspiration, are effectually doing the work of the former. The devout and intelligent student of Scripture will see in such examples a convincing proof of the simple truth of the narrative,—the absence of all endeavour to pare away apparent inconsistencies or revise them into conformity,—the *bonâ fide* work of holy truthful men, bearing each his testimony to things seen and heard under the guidance, not of the spirit of bondage, but of that Spirit of whom it is said, *οὗ τὸ πνεῦμα κυρίου, ἐλευθερία.* I should not too hastily determine that this account *has not come from Saul himself,* on account of the above differences: they are

y ch. vii. 56 reff.
z ch. xxii. 11 only. Judg. xvi. 26 A only.
a ch. xxiii. 12. Esth. iv. 16.
b ch. vii. 31 reff.
c = Heb. ii. 13 only. 1 Kings iii. 4.
d ch. viii. 26 reff.
e Matt. vi. 2. Luke xiv. 21. ch. xii. 10 only. Isa. xv. 3.

τῆς φωνῆς, μηδένα δὲ [y] θεωροῦντες. 8 ἠγέρθη δὲ Σαῦλος ABCEH LPℵ a b c d f g h k l m o p 13
ἀπὸ τῆς γῆς, ἠνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα
ἔβλεπεν· [z] χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμα-
σκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ [a] ἔφαγεν
οὐδὲ [a] ἔπιεν. 10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι
Ἀνανίας. καὶ εἶπεν πρὸς αὐτὸν ἐν [b] ὁράματι ὁ κύριος
Ἀνανία. ὁ δὲ εἶπεν [c] Ἰδοὺ ἐγώ, κύριε. 11 ὁ δὲ κύριος πρὸς
αὐτὸν [d] Ἀναστὰς πορεύθητι ἐπὶ τὴν [e] ῥύμην τὴν καλου-
μένην εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνό-

(omg δε follg) p. θεορουντες ℵ³: ορωντες ℵ¹.

8. rec ins *o* bef *σαυλος*, with HLP rel: om ABCEℵ b¹ p. rec *ανεωγ.*, with BHLP rel: txt (A)CE(ℵ) p.—*ηνοιγ.* A: *ηνυγ.* ℵ¹. for 2nd *δε*, *τε* HLP a b (c?) d g h k l o æth arm Chr Thl. *ουδεν* (*cf ch* xxii.) A¹Bℵ syrr vulg E-lat, *non* æth sah: txt A²CE-gr HLP rel copt Chr Thl.—in ℵ *α* seems to have been begun above the line, but is left unfinished.

9. for *ουδε*, *και ουκ* C.

10. rec *ο κυρ.* bef *εν ορ.*, with HLP p rel vss Thl: txt ABCEℵ vulg æth-rom.

11. *αναστα* B fuld syrr(but so also ch x. 13, 20) coptt; and, adding *και*, vulg(not am) æth(but so also elsw when there is no varn in the Greek).

no more than might arise in narrations at different times by the same person.

εἱστήκεισαν] It will be well to warn younger readers against an error often found in English Commentators (e. g. Dr. Burton here),—that ἕστηκα is *past*, and *εἱστήκειν pluperfect* in signification,—ἕστηκα, 'I have been standing,' and *εἱστήκεισαν*, 'had been standing.' This error arises from forgetting the peculiar character of the verb ἵστημι with regard to transitive and intransitive meanings. ἕστηκα is *strictly present*,—*εἱστήκειν imperfect*: as much so as *sto* and *stabam*. See Matthiæ, § 206. And this accuracy is important here: they had *not* 'been standing,' but had fallen. See ch. xxvi. 14, *πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν*. Wordsw.'s explanation, that *εἱστήκεισαν* refers to the *standing still* of the cavalcade, not to the *standing* of Saul's companions, is untenable: for 1) the *ἐνεοί*, which qualifies the *εἱστήκεισαν*, forbids it: and 2) his justifying instances are all aorists, Luke vii. 14; viii. 44; ch. viii. 38, not perfect, which surely will not bear this sense of mere arrestation in a course.

8.] **On his eyes being opened** (it would seem that he had closed them on the first disappearance of the vision), **he saw no one.** He explains it, ch. xxii. 11, *ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου*. He had seen, what those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.

9.] Obs. *μὴ βλέπων*, his personal subjective state: *οὐκ ἔφ.*, the historical fact.

οὐκ ἔφ. οὐδὲ ἔπ.] There is no occasion to soften these words: the effect produced on him by the *οὐράνιος ὀπτασία* (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever.

10.] Paul adds, ch. xxii. 12, with particularity, as defending himself before the *Jews*, that Ananias was *ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων*: saying nothing of the command received by him, *nor that he was a disciple*. In ch. xxvi., speaking before the Roman governor, he *does not mention him*. Mr. Howson (edn. 2, vol. i. p. 114) remarks on the close analogy between the divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision: and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the eunuch, *Philip only* was supernaturally prepared for the interview.

11.] "We are allowed to bear in mind that the thoroughfares of Eastern cities do not change, and to believe that the 'straight street,' which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul." (C. and H., p. 115.) **οἰκίᾳ Ἰούδα**] The houses of Ananias and Judas are still shewn to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most such identities must have been lost; and imposture is so easy, that

ματι Ταρσέα. 12 ἰδοὺ γὰρ [f]προσεύχεται, καὶ εἶδεν ἄνδρα [f] absol., ch. x. 9 reff.
Ἀνανίαν ὀνόματι εἰσελθόντα καὶ [g] ἐπιθέντα αὐτῷ [g] χεῖρα [g] ch. viii. 17 reff.
ὅπως [h] ἀναβλέψῃ. 13 ἀπεκρίθη δὲ Ἀνανίας Κύριε, [i] ἤκουσα [h] = Matt. xi. 5 al. in gospp. Acts, here 3ce, and eh. xxii. 13 bis only. Isa. xlii. 18. (-ψις, Isa. lxi. 1.)
[i] ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα [k] κακὰ τοῖς [i] Luke xxii. 71. 1 John i. 5.
[l] ἁγίοις σου ἐποίησεν ἐν Ἰερουσαλήμ· 14 καὶ ὧδε [m] ἔχει [k] and constr., 4 Kings viii. 12. w. πράττειν, ch. xvi. 28. w. ἐνδείκνυσ-
[m] ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς [n] ἐπικα-
λουμένους τὸ ὄνομά σου. 15 εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος
[o] Πορεύου, ὅτι [p] σκεῦος [q] ἐκλογῆς ἐστίν μοι οὗτος [r] τοῦ
[s] βαστάσαι τὸ ὄνομά μου [t] ἐνώπιον ἐθνων τε καὶ βασιλέων

θαι, 2 Tim. iv. 14. l = here first. Acts, vv. 32, 41, and ch. xxvi. 10 only. Epp. passim. (Matt. xxvii. 52. Ps. xv. 3 and freq.) m 1 Cor. vii. 37 reff. n ch. ii. 21 and Rom. x. 13 reff. o absol., Matt. ii. 8. ch. xxii. 21 al. fr. Jer. iii. 12. p = Rom. ix. (21) 22, 23. 2 Cor. iv. 7. (1 Thess. iv. 4.) 2 Tim. ii. (20) 21. (1 Pet. iii. 7. Ps. xxx. 12.) q Rom. ix. 11 reff.
r constr., 1 Cor. x. 13 reff. s = here only‡. t = ch. ii. 25 reff.

12. rec aft ειδεν ins εν οραματι (*addition to complete sense, as is shewn by its various position*), with EHLP 13. 36 rel; aft ανδρα BC: om ℵ* p vulg coptt æth. rec ονοματι bef ανανιαν, with HLP 13 rel Thl-sif: om ον. sah æth-rom Chr: txt ABCEℵ a h m p vulg arm Thl-fin. τας χειρας BEℵ³ Anton: χειρας ACℵ¹ p(appy): txt HLP 13 rel syrr(but Syr [Etheridge] has the sing in ver 17) sah æth-pl Chr Œc Thl.

13. rec ins ο bef ανανιας: om ABCEHPℵ Œc Thl. rec ακηκοα (*corrn to seemingly more appropriate tense*), with HLP 13 rel Chr: ακηκοαμεν lect-14: txt ABCEℵ p. rec εποι. bef τ. αγιοις σου (*alteration of characteristic arrangement to more usual one*), with HLP 13 rel Chr Œc Thl: εν ιερ. bef εποι. A: txt BCEℵ m p am demid fuld.—om σου p.

15. rec μοι bef εστ., with EHLP 13 rel coptt Archel Thdrt Thl Iren-int: txt ABCℵ c m p vulg syrr Did-c. ins των bef εθνων BC¹ Cyr. rec om 1st τε, with HLP rel Chr Thdrt Thl-sif: ins ABCEℵ p 13. 36 Thl-fin.

it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unalterable or unaltered data to go on. Still, true as this is, we have sometimes proofs and illustrations unexpectedly appearing, as research goes on, which identify as authentic, sites long pointed out by tradition. So that our way seems to be, to seek for all such elucidations, and meantime to suspend our judgment: but never to lose sight of, nor to treat contemptuously a priori, a local belief.

Ταρσέα] The first place where he is so specified. TARSUS was the capital of the province of Cilicia, a large and populous city (τῆς Κιλ. πόλιν μεγάλην κ. εὐδαίμονα, Xen. Anab. i. 2. 23) in a fruitful plain on the river Cydnus, which flowed through the midst of it ('Cydnos, Tarsum liberam urbem procul a mari secans.' Plin. v. 27. Strabo, xiv. 673. Q. Curt. iii. 5. 1), with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy: τοσαύτη τοῖς ἐνθάδε ἀνθρώποις σπουδὴ πρός τε φιλοσοφίαν καὶ τὴν ἄλλην ἐγκύκλιον ἅπασαν παιδείαν γέγονεν, ὥσθ' ὑπερβέβληνται καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἴ τινα ἄλλον τόπον δυνατὸν εἰπεῖν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων καὶ τῶν λόγων γεγόνασι. διαφέρει δὲ τοσοῦτον, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσί, xiv. 674. He enumerates many learned men who had sprung from it. It was (see Plin. above) an "urbs libera," i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This 'libertas' was granted to it by Antony (Appian. Civ. v. 7); and much later we find it a Roman *colony*. As a *free city*, it had neither the 'jus coloniarum,' nor the 'jus civitatis:' see ch. xxi. 39, also xxii. 28, and note. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town (Winer, Realw.).

12. **προσεύχεται**] This word would set before Ananias more powerfully than any other, the state of Saul. **ἄνδρα Ἀν. ὀν.**] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision.

13. **τοῖς ἁγίοις σου**] This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ. 14.] It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his way to persecute them. 15. **σκ. ἐκλογῆς**] A genit. of quality: as we say, 'the man of his choice.'

u ch. x. 36 reff. v and constr., Luke (iii. 7 || Mt.) vi. 47. xii. 5. ch. xx. 35 only. Esth. v. 14. w ch. v. 41. xv. 26. xxi. 13. Rom. i. 5. 3 John 7 only. x = ch. v. 26 reff. y ch. viii. 17 reff. z ch. ii. 3 reff. a ver. 12. b ch. ii. 4 reff. c here only. Job xxix. 24. d = ch. ii. 3. Matt. iii. 16. e here only. Levit. xi. 9, 12. (-πίζειν, Tobit xi. 13.) f ch. viii. 26 reff. g = John xix. 30. Mark xv. 23. 1 Tim. iv. 4. h here only. μεταλ. τρ., ch. ii. 46. xxvii. 33, 34. Luke xxii. 43 only. προσλ. τρ., xxvii. 36. 2 Kings xxii. 40. i = here only. Gen. xlviii. 2. trans., j ch. x. 48 reff.

ABCEH LPNab cdfgh klmo p13

u νίῶν τε Ἰσραήλ· 16 ἐγὼ γὰρ v ὑποδείξω αὐτῷ ὅσα δεῖ
αὐτὸν w ὑπὲρ τοῦ w ὀνόματός μου παθεῖν. 17 x ἀπῆλθεν δὲ
Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ y ἐπιθεὶς ἐπ' αὐτὸν
τὰς y χεῖρας εἶπεν Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με,
Ἰησοῦς ὁ z ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως a ἀνα-
βλέψῃς καὶ b πλησθῇς πνεύματος ἁγίου. 18 καὶ εὐθέως
c ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν d ὡσεὶ e λεπίδες,
a ἀνέβλεψέν τε καὶ f ἀναστὰς ἐβαπτίσθη, 19 καὶ gh λαβὼν
h τροφὴν i ἐνίσχυσεν. ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ
μαθητῶν j ἡμέρας j τινάς, 20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς

17. for δέ, τε A. τας χ. bef επ αυτ. C vss. om ιησ. HLP b d g h k l m coptt æth-rom Œc Thl, om η ηρχου ℵ¹(ins ℵ-corr¹). **18.** [απεπεσαν, so ABCEHℵ p Thl-sif.] rec απ. τ. οφθ. bef αυτ. (*more usual instead of more characteristic arrangement*), with CEHLPℵ rel: txt AB m. ως (*more usual word*) ABℵ¹ p. for τε, δε C²ℵ copt. rec aft τε ins παραχρημα (*addition for precision*), with EL rel syr: om ABC¹HPℵ d g l¹ m p 36 vulg Syr coptt arm. **19.** ενισχυθη BC¹. rec aft εγ. δε ins ο σαυλος (*commencement of an ecclesiastical portion:* so lect-12 has εγεν. ειναι τον παυλον), with HLP rel Thl: txt ABCEℵ c p vulg syrr copt æth arm Chr. ins οντων bef εν δαμασκω HLP b d g k m o Chr Thl-fin.

See Winer, edn. 6, § 34. 3, b. Paul often uses this word σκεῦος in a similar meaning, see reff., especially Rom. ix., &c., where it is in illustrating God's sovereign power in election. βαστάσαι, perhaps in reference to the metaphor in σκεῦος. ἐθνῶν] This would hardly be understood at the time: it was afterwards on a remarkable occasion repeated to Paul by the Lord in a vision (see ch. xxii. 21), and was regarded by him as the specific command which gave the direction to his ministry, see Gal. ii. 7, 8. βασιλ.] Agrippa, and probably Nero. **16.** ὑποδείξω] The fulfilment of this is testified by Paul himself, ch. xx. 23, 25: see also xxi. 11. **17.** Σαούλ] The Hebrew form of Saul's name is only found here, and in the report of our Lord's previous address to him. κ. πλησθῆς πν. ἁγ.] I can hardly think, with De W. and Meyer, that these words imply that the Lord had said to Ananias more than is above related: I would rather view them as a natural inference from what was said in ver. 15. In ch. xxii. 14, where the command to Ananias is omitted, *his* speech contains much of the reason given in the command here. It is remarkable again how Paul, speaking there to an infuriated Jewish mob, gives the words spoken just that form which would best gain him a favourable hearing with them—e. g. ὁ θεὸς τῶν πατέρων ἡμῶν,—ἰδεῖν τὸν δίκαιον,—πάντας ἀνθρώπους, avoiding as yet the hateful word ἔθνη. He there too gives ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ as part of the exhortation of Ananias. **18.** ὡσεὶ λεπίδες] The recovery of sight is plainly related as miraculous, the consequence of the divinely appointed laying on of the hands of Ananias. And this scaly substance which fell from his eyes was thrown off in the process of the instantaneous healing. ἐβαπτίσθη] It has been well remarked (Olsh.) that great honour was here placed upon the sacrament of baptism, inasmuch as not even Saul, who had seen the Lord in special revelation and was an elect vessel, was permitted to dispense with this, the Lord's appointed way of admission into His Church. **19.** ἐνίσχ.] intrans. see reff. ἡμ. τινάς] A few days; of quiet, and becoming acquainted with those as brethren, whom he came to persecute as infidels: but not to learn from them the gospel (οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, Gal. i. 12), nor was the time longer than to admit of εὐθέως being used, ver. 20,—and indeed the same εὐθέως of the whole space (including his *preaching* in our vv. 20, 21) preceding the journey to Arabia, in Gal. i. 16. Pearson places that journey *before*

[k] ἐκήρυσσεν τὸν Ἰησοῦν, ὅτι [l] οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 21 [m] ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ [n] πορθήσας ἐν Ἰερουσαλὴμ τοὺς [o] ἐπικαλουμένους τὸ [p] ὄνομα τοῦτο; καὶ ὧδε [q] εἰς τοῦτο [q] ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ [r] ἐπὶ τοὺς ἀρχιερεῖς. 22 Σαῦλος δὲ μᾶλλον [s] ἐνεδυναμοῦτο, καὶ [t] συνέχυννεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, [u] συμβιβάζων ὅτι [v] οὗτός ἐστιν ὁ χριστός. 23 ὡς δὲ [w] ἐπληροῦντο [x] ἡμέραι [x] ἱκαναί, [y] συνεβουλεύσαντο οἱ Ἰουδαῖοι [z] ἀνελεῖν αὐτόν·

Fr.Coisl. contains vv. 23, 24.

k κη. τ. ἰησ., ch. xix. 13. 2 Cor. xi. 4, L.P. κη. τ. χρ., see ch. viii. 5 reff.
l ver. 22. Luke i. 32. ch. x. 36, 40. 1 John v. 20 al. fr.
m ch. viii. 13 reff.
n Gal. i. 13, 23 only †.
o ver. 14.
p ch. v. 28 (iv. 12. James ii. 7).
q John xviii. 37 only. see Mark i. 38.
r = Matt. x. 18 al.
s Rom. iv. 20 al5. Paul only, exc. here, which is of Paul, and Heb. xi. 34.
t ch. ii. 6 reff.
u 1 Cor. ii. 16 reff. Exod. xviii. 16.
v ver. 20 reff.
w ch. vii. 23 reff,
x ver. 43. ch. xviii. 18. xxvii. 7 L. see ch. viii. 11.
y constr., Rev. iii. 18 only. 1 Macc. ix. 69. see Dan. vi. 7 Theod.
w. ἵνα, Matt. xxvi. 4. John xi. 53 only. w. ὅτι, John xviii. 14 only.
z ch. v. 33 reff.

20. rec for ιησ., χριστον (*doctrinal alteration? see note*), with HLP rel Chr: alii aliter: txt ABCEℵ a c h p 13 vulg syrr Iren-int.

21. εξισταντο ℵ[1](but corrd). for εν, εις Aℵ. εληλυθειν (*alteration, not observing the force of the pluperf?*) E-gr HLP p rel vss Chr Œc Thl: txt ABCℵ o (13) 36 E-lat. αναγαγη P.

22. aft ενεδ. ins τω λογω C, εν τω λ. E. rec συνεχυνεν, with AHLP rel: συνεχεεν E 57. 66[2]. 137-80 Thl-fin: εσυνεχυνεν 13: txt B[1]Cℵ. om 1st τους Bℵ[1].

23. ins αι bef ημεραι H.

our ἐγένετο δέ,—which however is manifestly against the sense of the text:—Michaelis and Heinrichs, between vv. 19 and 20,—to which there is the same objection: Kuinoel and Olsh., after ver. 25,—which the εὐθέως of Gal. i. 16 will not allow: Neander and Meyer, in the ἡμέραι ἱκαναί of ver. 23, which time however in our text is certainly allotted to the progress of his preaching in Damascus, and the increase of the hostility of the Jews in consequence. See below. **20. Ἰησοῦν**] The alteration to χριστόν has probably, as Meyer suggests, been made from doctrinal considerations, to fix on ὁ υἱὸς τοῦ θεοῦ the theological sense,—*that Christ is the Son of God*—instead of that which it now bears,—that *Jesus is the Son of God*, i. e. that Jesus of Nazareth *as a matter of fact*, is the Son of God, i. e. the Messiah expected under that appellation. Be this as it may, the following **τὸ ὄνομα τοῦτο** (ver. 21) is decisive for the reading Ἰησοῦν, and οὗτός ἐστιν ὁ χριστός ver. 22 still more so. **21. πορθήσας**] 'Militari verbo usus est,' Erasm. So Æsch. Choeph. 680, οἳ 'γώ, κατ' ἄκρας ἐνθάδ' ὡς πορθούμεθα. See also Sept. c. Theb. 176 (194 Dind.). **ἐληλύθει**] **had come here**, implying the abandonment of the purpose. **22.**] I regard the **μᾶλλον ἐνεδυναμοῦτο**, as the *only words beneath which can lie concealed the journey to Arabia.* Paul mentions this journey (Gal. i. 17) with no obscure hint that to it was to be assigned the reception by him, in full measure, of the Gospel which he preached. And such a reception would certainly give rise to the great accession of power here recorded. I am the more disposed to allot that journey this place, from the following considerations. The omission of any mention of it here can arise only from one of two causes: (1) whether Paul himself were the source of the narrative, or some other narrator,—*the intentional passing over of it, as belonging more to his personal history* (which it was his express purpose to relate in Gal. i.) *than to that of his ministry:* (2) on the supposition of Paul not having been the source of the narrative,—*the narrator having not been aware of it.* In either case, this expression seems to me one very likely to have been used:—(1) if the omission was *intentional*,—to record a remarkable accession of power to Saul's ministry, without particularizing whence or how it came: (2) if it was *unintentional*,—as a simple record of that which was observed in him, but of which the source was to the narrator unknown. **συνέχυννεν**] Chrysostom strikingly says, ἅτε νομομαθὴς ὢν ἐπεστόμιζεν αὐτοὺς καὶ οὐκ εἶα φθέγγεσθαι· ἐνόμισαν ἀπηλλάχθαι τῆς ἐν τοῖς τοιούτοις διαλέξεως ἀπαλλαγέντες Στεφάνου, καὶ Στεφάνου σφοδρότερον εὗρον ἕτερον. (Cramer's Catena.) **23. ἡμέραι ἱκαναί**] *In* Damascus, see above on ver. 19. The whole time, from his conversion to his journey to Jerusalem, was three years, Gal. i. 18. **ἀνελεῖν αὐτ.**]

a constr., Phil. iv. 5. Lev. iv. 14.
b ch. xx. 3, 19. xxiii. 30 only. Esth. ii. 22.
c mid., Luke vi. 7. xiv. 1. Gal. iv. 10. Ps. xxxvi. 12. act., Mark iii. 2. Luke xx. 20 only. d gen., Luke xviii. 7. Rev. iv. 8 al4. Ps. i. 2. ν. κ. ἡμέρας, Mark v. 5. 1 Thess. ii. 9 al. Isa. xxxiv. 10. acc., ch. xx. 31 reff.
e Matt. xxi. 35, 39. Gen. xii. 5.

24 [a] ἐγνώσθη δὲ τῷ Σαύλῳ ἡ [b] ἐπιβουλὴ αὐτῶν. [c] παρετη- ABCEH LPℵ a b
ροῦντο δὲ καὶ τὰς πύλας [d] ἡμέρας τε καὶ [d] νυκτὸς ὅπως c d f g h k l m o
αὐτὸν [z] ἀνέλωσιν· 25 [e] λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ p 13

24. rec παρετηρουν (*mistake : see below*), with HLP 13 rel : txt ABCEℵ Fr-coisl p 36 Orig. rec for δε και, τε (*the -το of παρετηρουντο being mistaken for τε, no other copula was wanted : and thus δε και was struck out : thus also the και in* L *&c as unnecessary aft δε*), with HP 13 rel Syr Chr Thl : δε L 137-80 syr coptt arm Thl : txt ABCEℵ Fr-coisl p 36 vulg Orig. om τε A d f k Orig. for ημ. to ανελ., οπως πιασωσιν αυτον ημ. και νυκτ. A. ανελ. bef αυτον ℵ3.

25. rec αυτον οι μαθηται, with EHLP 13 rel syrr coptt æth-pl Chr-txt Œc Thl : αυτον οι μαθ. αυτου b : οι μαθηται αυτον m p2(or p-corr1 ?) : οι μαθηται 36. 69 lect-12 : txt ABCℵ Fr-coisl p1(perhaps) am demid Orig(vol. ii. p. 394) Chr(ἐπέτρεψε τοῖς μαθηταῖς

ἐπὶ τὸν ἰσχυρὸν συλλογισμὸν ἔρχονται πάλιν οἱ Ἰουδαῖοι. οὐκέτι γὰρ συκοφάντας κ. κατηγόρους κ. ψευδομάρτυρας ἐπιζητοῦσιν, Chrys. Hom. xx. **24.**] In 2 Cor. xi. 32, Paul writes, ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν, πιάσαι με [θέλων]. A somewhat difficult chronological question arises respecting the subordination of Damascus to this Aretas. The city, under Augustus and Tiberius, was attached to the province of Syria : and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius ; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been for some time war between Aretas, king of Arabia Nabatæa (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aretas' daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod's army entirely destroyed (Jos. Antt. xviii. 5. 1). On this Antipas, who was a favourite with Tiberius, sent to Rome for help : and Vitellius, the governor of Syria, was commissioned to march against Aretas, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and πόλεμον ἐκφέρειν οὐκέθ' ὁμοίως δυνάμενος διὰ τὸ εἰς Γάϊον μεταπεπτωκέναι τὰ πράγματα (Antt. xviii. 5. 3), abandoned his march, and sent his army into their winter quarters, himself returning to Antioch : Antt. ibid. This μεταπεπτωκέναι τὰ πρ. brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Antt. xviii. 7. 2), who had been living in habits of intimacy with the new emperor (xviii. 6. 5). It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favour ; and the more so, as there was an old grudge between Vitellius and Antipas, of which Jos. says (Antt. xviii. 4. 5), ἔκρυπτεν ὀργήν, μέχρι δὴ καὶ μετῆλθε, Γαΐου τὴν ἀρχὴν παρειληφότος.

Now in the year 38 Caligula made several changes in the East, granting Iturræa to Soæmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhæmetalces,—and to Polemon, the son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but acquires force when thus combined), make it probable that about this time Damascus, which belonged to the predecessors of Aretas (Jos. Antt. xiii. 5. 2), was granted to Aretas by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ethnarch (see on 2 Cor. xi. 32) was only visiting the city (as if he could then have guarded the city to prevent Paul's escape),—or that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him), are in the highest degree improbable. The above is taken in substance from Wieseler, Chron. des Apost. Zeitalters, pp. 167—175. His further argument from a coin βασιλέως Ἀρέτα φιλέλληνος does not seem conclusive, as it leaves the latter title altogether unaccounted for. It probably (C. and H. i. pp. 101 and 132) belongs to a former Aretas. **25.**] The reading in the text, λαβ. οἱ μαθηταὶ αὐτοῦ, is ambiguous. Chrys. (see in var. readd.), al. take it as if Saul had disciples of his own who did this. The only

νυκτὸς [f] διὰ τοῦ [g] τείχους [h] καθῆκαν αὐτὸν [i] χαλάσαντες 26 ἐν [k] σπυρίδι. [l] παραγενόμενος δὲ εἰς Ἰερουσαλὴμ [m] ἐπειρᾶτο [n] κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ [o] πιστεύοντες [o] ὅτι [p] ἔστιν μαθητής. 27 Βαρνάβας δὲ [q] ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ [rs] διηγήσατο αὐτοῖς [r] πῶς ἐν τῇ ὁδῷ [t] εἶδεν τὸν [t] κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ [r] πῶς ἐν Δαμασκῷ [u] ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν [v] εἰσπορευόμενος καὶ [v] ἐκπορευόμενος εἰς Ἰερουσαλήμ, [u] παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, 29 ἐλάλει τε

f = 2 Cor. xi. 33 only.
g 2 Cor. xi. 33. Heb. xi. 30. Rev. xxi. 12 &c. (6 times) only. Exod. xiv. 22.
h Luke v. 19. ch. x. 11. xi. 5 only. Exod. xvii. 11.
i Mark ii. 4. Luke v. 4, 5. ch. xxvii. 17, 30. 2 Cor. xi. 33 only. Jer. xlv. (xxxviii.) 6.
k Matt. xv. 37 ‖. xvi. 10 ‖ only †.
l Matt. ii.

1. [John viii. 2.] ch. xiii. 14. xv. 4 only. Josh. xxiv. 11.
18 ℵ[3a], F(not A) only.
m ch. v. 13 reff.
n ch. v. 13 reff.
xv. 31.
p pres., ch. xvi. 38 reff.
o John xiv. 10. Rom. x. 9. 1 Thess. iv. 14 al. Job
4.) xxiii. 27 only. (Prov. vii. 13.) gen., ch. xvii. 19 reff.
q constr., ch. xvi. 19. xviii. 17. Luke ix. 47. (xiv.
r constr., Mark v. 16. ch. xii. 17 only.
s as above (r). Mark ix. 9. Luke viii. 39. ix. 10. ch. viii. 33.
Heb. xi. 32 only. Josh ii. 23.
t John
xx. 20. (ch. xxii. 18.) ὁρᾶν τ. κ., 1 Cor. ix. 1 reff.
u ch. xiii. 46. xiv. 3 al3. Eph.
vi. 20. 1 Thess. ii. 2 only. L.P. Prov. xx. 9 al.
v here only. Zech. viii. 10. see ch. i. 21.

αὐτοῦ· καὶ γὰρ μαθητὰς εἶχεν εὐθέως). rec καθηκαν bef δια τ. τειχ., omg αυτον (*correction apparently, for the sake of perspicuity, to prevent* λαβοντες *and* δια του τειχους *being connected together*), with HLP (13) rel Chr: txt ABC(E m) ℵ Fr-coisl p Orig Petr Jer.—om αυτον EHLP m rel: ins ABCℵ Fr-coisl p 13. σφυριδι ℵ.

26. rec aft παρ. δε ins ο σαυλος (*insertion as in ver* 19: *further shewn by* ο παυλος *in* E *&c*), with HLP 13 rel syr æth-pl Chr-txt Thl: ο παυλος E 33-4. 105: om ABCℵ p vulg coptt æth Chr-comm Jer. for εις, εν EHLP rel Œc-ed Thl-sif: txt A B(sic: see table) Cℵ a d f g o p(Treg expr, so also Scriv) 36. επειραζεν (*corrn to more usual form, see reff*) ABCℵ p: txt EHLP 13. 36 rel Chr Thl.

27. om 3rd και ℵ[1](ins ℵ-corr[1-3]). rec ins του bef ιησ., with EHLPℵ p 13 rel; κυριου, A 98-mg; του κυ a h k lect-12: om BC m o.

28. om και εκπ. (*homœotel*) HLP b d f l m o Chr$_1$ Thl-sif. rec (for εις) εν, with H a h Chr$_1$: txt ABCELPℵ p 13. 36 rel Chr$_1$ Œc Thl. (*Meyer holds that* εις *is owing to a wish to have a prep that may apply to one or other of the participles: but surely no corrector would have left* εκπορ. εις *together, and* H *which omits* κ. εκπ. *reads* εν.) rec ins και bef παρρ., with EHLP rel vss Chr Thl: om ABCℵ p 13. 40 fuld æth-rom arm. rec aft τ. κυρ. ins ιησου, with HLℵ[3] 13 rel æth-pl Chr$_1$: for τ. κυ, ιυ C 3. 10-4. 38. 67[2]. 80[1] Syr æth Chr$_1$: om του m: om κυρ. a h: txt ABEPℵ[1] p 40 vulg syr coptt æth-rom arm Jer.

escape from this inference is by supposing an unusual government of a gen. by λαβόντες, such as we sometimes find in Homer, *e. g.* ἀγκὰς λαβέτην ἀλλήλων, Il. ψ. 711; Ὀδυσῆος λάβε γούνων, Od. χ. 310: see also Il. γ. 369, θ. 371; Od. ε. 428, τ. 480. So we have κρατήσας τῆς χειρὸς αὐτῆς, Luke viii. 54. But whether this is justified in a case where the whole person is concerned, as here, may be a question. If it is, it must be because not the taking and bringing him to the spot, but the act of laying hold of him to put him into the basket, is intended. **διὰ τ. τείχους**] Further particularized by the addition of διὰ θυρίδος, 2 Cor. xi. 33. Such windows in the walls of cities are common in the East: see Josh. ii. 15, 1 Sam. xix. 12: and an engraving of part of the present wall of Damascus in C. and H. i. p. 124. **σπυρίδι**] σαργάνῃ, 2 Cor. xi. 33. See note there, and on Matt. xv. 37.

26. παραγ.] Immediately: the purpose of this journey was to become acquainted with Peter, Gal. i. 18: a resolution probably taken during the conspiracy of the Jews against him at Damascus, and in furtherance of his announced mission to the Gentiles: that, by conference with the Apostles, his sphere of work might be agreed on. And this purpose his escape enabled him to effect. **καί**] Not *but*: the δέ follows. **27.**] It is very probable that Barnabas and Saul may have been personally known to each other in youth. 'Cyprus is only a few hours' sail from Cilicia. The schools of Tarsus may naturally have attracted one who, though a Levite, was a Hellenist: and there the friendship may have begun, which lasted through many vicissitudes, till it was rudely interrupted in the dispute at Antioch (ch. xv. 39).' (C. and H., edn. 2, i. p. 127.) **τοὺς ἀποστ.**] Only Peter, and

καὶ [w] συνεζήτει [w] πρὸς τοὺς [x] Ἑλληνιστάς. οἱ δὲ [y] ἐπεχείρουν ABCEH LPℵ a b
[z] ἀνελεῖν αὐτόν. 30 [a] ἐπιγνόντες δὲ [b] οἱ [b] ἀδελφοὶ [c] κατ- c d f g h k l m o
ήγαγον αὐτὸν εἰς Καισάρειαν καὶ [d] ἐξαπέστειλαν αὐτὸν εἰς p 13
Ταρσόν.

31 Ἡ μὲν οὖν [e] ἐκκλησία [f] καθ' [f] ὅλης τῆς Ἰουδαίας καὶ
Γαλιλαίας καὶ Σαμαρείας [g] εἶχεν [g] εἰρήνην, [h] οἰκοδομου-
μένη καὶ [i] πορευομένη τῷ [k] φόβῳ τοῦ [k] κυρίου, καὶ τῇ
[l] παρακλήσει τοῦ ἁγίου πνεύματος [m] ἐπληθύνετο· 32 ἐγέ-

w Mark i. 27. ix. 16. Luke xxii. 23 only †. see ch. vi. 9.
x ch. vi. 1 (reff.) only.
y Luke i. 1. ch. xix. 13 only. Esth. ix. 25.
z vv. 23, 24.
a absol., 1 Cor. xiii. 12 only.
b = John xxi. 23 only in Gospp. Acts and Epp. passim.
c ch. xxiii. 15 reff.
d ch. vii. 12 reff. L.P.
e sing. w. two or more places adjoined, here only.
f Luke iv. 14. xxiii. 5. ver. 42. ch. x. 37. viii. 1. x. 23. xiv. 4, 17. 1 Thess. v. 11.
g John xvi. 33. Rom. v. 1 only.
h = ch. xx. 32. 1 Cor. viii. 1. x. 23. xiv. 4, 17. 1 Thess. v. 11.
i constr., ch. xiv. 16. Jude 11 only. Prov. xxviii. 26. see ch. xxi. 21. w. ἐν, Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. Josh. xxii. 5 A.
k 2 Cor. v. 11 only (Rom. iii. 18 reff.).
l = Rom. xii. 8 reff.
m ch. vi. 7 reff.

29. aft συνεζ. ins τε (but corrd) ℵ[1]. ελληνας A many vss (*Græcos*): vulg has *loquebatur quoque gentibus, et disputabat cum Græcis*, but not am demid &c (*corrn from ch* xi. 20). rec αυτον bef ανελ., with HLP 13 rel Thl: txt ABCEℵ a h m p vss Chr.

30. for καισ., ιεροσολυμα A. add δια νυκτος E, νυκτος c 180 Syr syr-w-ast sah. om 2nd αυτον (*as unnecessary*) AE a[2] h: ins BCHLPℵ p rel coptt Chr Thl.

31. rec αι μεν ουν εκκλησιαι &c ειχον . . οικοδομουμεναι κ. πορευομεναι &c επληθυνοντο (*see note*), with EHLP rel syr Chr Œc Thl-sif: txt ABCℵ p 13 vulg Syr copt sah æth arm Dion Thl-fin.

James the Lord's brother, Gal. i. 18, 19. Probably there were no other Apostles there at the time: if there were, it is hardly conceivable that Saul should not have seen them. On his second visit, he saw John also (Gal. ii. 9). Perhaps he never saw in the flesh any other of the Apostles after his conversion. **διηγήσατο**] viz. Barnabas, not Saul. **29. Ἑλληνιστάς**] See ch. vi. 1 and note. This he did, partly, we may infer, to avoid the extreme and violent opposition which he would immediately encounter from the Jews themselves,—but partly also, it may well be believed, because he himself in the synagogues of the Hellenists had opposed Stephen formerly. **30. ἐπιγνόντες δὲ . . . .**] There was also another reason. He was praying in the temple, and saw the Lord in a vision, who commanded him to depart, for they would not receive his testimony:—and sent him from thence to the Gentiles: see ch. xxii. 17—21 and notes. His stay in Jerusalem at this visit was fifteen days, Gal. i. 18. **εἰς Καισάρειαν**] From the whole cast of the sentence, the *κατήγαγον* and *ἐξαπέστειλαν*, we should infer this to be Cæsarea Stratonis, even if this were not determined by the word Καισάρεια used absolutely, which always applies to this city, and not to Cæsarea Philippi (which De Dieu, Olsh., and others believe to be meant). From Gal. i. 21, it would appear that Saul about this time *traversed Syria* (on his way to Tarsus?). If so, he probably went by sea to Seleucia, and thence to Antioch. The *ἐξαπέστειλαν* looks more like a 'sending off' by sea, than a mere 'sending forward' by land. **εἰς Ταρσόν**] towards, 'for,' Tarsus. He was not idle there, but certainly preached the Gospel, and in all probability was the founder of the churches alluded to ch. xv. 23 and 41.

31.] FLOURISHING STATE OF THE CHURCH IN PALESTINE AT THIS TIME. Commencement of new section: compare *μὲν οὖν*, and note, ch. xi. 19. The reading **ἐκκλησία** can hardly (as Meyer) be an alteration to suit the idea of *the unity of the church*,—as in that case we should have similar alterations in ch. xv. 41; xvi. 5, where *no variations are found in the chief* MSS. More probably, it has been altered here to conform it to those places. This description probably embraces most of the time since the conversion of Saul. De Wette observes, that the attention of the Jews was, during much of this time, distracted from the Christians, by the attempt of Caligula to set up his image in the temple at Jerusalem, Jos. Antt. xviii. 8. 2—9. **οἰκοδομουμένη**] See Matt. xvi. 18. It probably refers to both external and internal strength and accession of grace. Paul commonly uses it of *spiritual* building up: see reff. **πορ. τῷ φόβ.**] walking in the fear: for construction see reff.:—not '*following after the fear*' (Winer, edn. 2, § 31. 1; not in edn. 6, see § 31. 9),—nor 'walking *according to* the fear' as their *rule* (Meyer),—nor '*advancing* in the fear' (Beza, Wolf). **κ. τ. παρακλ. τ. ἁγ. πν. ἐπληθ.**] And was multiplied (reff.)

νετο δὲ Πέτρον [n]διερχόμενον διὰ πάντων [o]κατελθεῖν
καὶ πρὸς τοὺς [p]ἁγίους τοὺς [q]κατοικοῦντας Λύδδα.
33 εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν [r]ἐξ ἐτῶν
ὀκτὼ [s]κατακείμενον ἐπὶ [t]κραβάττου, ὃς ἦν [u]παραλελυ-
μένος. 34 καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰᾶταί σε [v]Ἰησοῦς
ὁ χριστός· [w]ἀνάστηθι καὶ [x]στρῶσον σεαυτῷ. 35 καὶ
εὐθέως [w]ἀνέστη, καὶ εἶδαν αὐτὸν πάντες οἱ [q]κατοικοῦντες

n w. διά, Matt. xii. 43, 1 Cor. x. 1. 2 Cor. i. 16. Lev. xxvi. 5. (with acc., ch. xiii. 6 reff.)
o ch. viii. 5 reff.
p ver. 13.
q constr., ch. i. 19 reff.
r = Luke viii. 27 al. (3 Kings xviii. 12.)
s = Mark i.

30. ch. xxviii. 8. Prov. vi. 9.
t ch. v. 15 reff.
u ch. viii. 7 reff.
v Ἰησ. ὁ χρ., here (ch. v. 42 v. r.) only. (ch. xviii. 5.)
w = ver. 6 reff.
x Mark xi. 8 bis ‖ Mt. xiv. 15 ‖ L. only. Job xvii. 13. Ezek. xxiii. 41. constr., here only. Esth. iv. 3.

32. rec λυδδαν (here and in ver 35 *alteration to an inflected form from the original* λυδδα: cf εις λυδδα παρελθων *Jos. B J* ii. 19. 1), with CEHL rel 36 Chr: λυδαν P m 57: txt ABℵ 13. 40. (13 def here.)—ℵ has εν λυδδα, but εν is marked for erasure by ℵ¹ or corr¹.

33. rec αιν. bef ονομ., with HLP rel 36 Chr Thl-sif: om ονομ. 13: txt ABCEℵ k m p vulg Syr arm (coptt æth) Thl-fin. rec κραββατω, with EHL 13 rel Thl: txt ABCℵ p.—κραββατ. B² ; κραβαττ. AB¹CEHLPℵ³: κραβακτ. ℵ¹.

34. ins ο κυρ. bef ιησ. A 15-8. 36. 40. 68 vulg sah æth arm Thl-fin Ambr Cassiod. om 2nd ο (*alteration to the Name* ιησ. χρ.) B¹(but "superadditur") Cℵ o 13: ins AEHLP p rel Chr.

by the exhortation of (i. e. inspired by) **the Holy Spirit.** This is the only rendering which suits the usage of the words. Those of the Vulg. 'consolatione replebantur,'—of Kuin., 'adjumento abundabant,' are unexampled, see reff. Neither must τῇ παρακλ. be coupled with τῷ φόβῳ, as in E. V., and by Beza and Rosenmüller, which would leave οἰκοδομ. standing by itself, and render the sentence totally unlike Luke's usual manner of writing.

32—35.] HEALING OF ÆNEAS AT LYDDA BY PETER. This and the following miracle form the introduction to the very important portion of Peter's history which follows in ch. x.,—by bringing him and his work before us again. 32. διερχόμ. δ. π.] These words are aptly introduced by the notice in ver. 31, which shews that Peter's journey was not an escape from persecution, but undertaken at a time of peace, and for the purpose of visiting the churches. πάντων may be neuter, 'all parts:' but it is probably masc. and ἁγίων understood. Wieseler (p. 145, note) doubts whether we can say διέρχεσθαι διὰ πάντων τ. ἁγίων, —but see reff. The καί makes the masc. more likely, as it presupposes some ἅγιοι in the mind of the writer before. As I have implied on ver. 31, this journey of Peter's is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place *before the arrival* of Saul in Jerusalem, or *after his departure:* for Peter *was there during his visit* (Gal. i. 18). It seems most likely that it was *before his arrival.* For (1) it is Luke's manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from ἀναιρέσει αὐτοῦ, ver. 1: ver. 4 going back to the διασπαρέντες:— ch. ix. 1 taken up from viii. 3:—xi. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xi. 18 (for all this is continuous), *before the visit of Saul to Jerusalem,* and during his stay at Damascus or in Arabia. See further on xi. 19. Λύδδα] Lod, Neh. vii. 37. A large village near Joppa (ver. 38), on the Mediterranean (Jos. Antt. xx. 6. 2, κώμην τινὰ Λύδδαν λεγομ., πόλεως τὸ μέγεθος οὐκ ἀποδέουσαν), just one day's journey from Jerusalem (Lightf., Cent. Chor. Matth. præm. cxvi.). It afterwards became the important town of Diospolis. 33. Αἰνέαν] Whether a believer or not, does not appear; from Peter's visit being to the *saints,* it would seem that he was: but perhaps the indefinite ἄνθρωπόν τινα may imply the contrary, as also Peter's words, announcing a free and unexpected gift from One whom he knew not. 34. στρῶσ. σεαυτ.] Not '*for the future:*' but '*immediately,*' as a proof of his soundness. 35. πάντες . . . . οἵτινες] Not '*all, who had turned to the Lord,*' as Kuin.: this would make the mention of the fact unmeaning,—and surely more would see

Λύδδα καὶ τὸν Σάρωνα, [y] οἵτινες [z] ἐπέστρεψαν [z] ἐπὶ τὸν [z] κύριον. 36 Ἐν Ἰόππῃ δέ τις ἦν [a] μαθήτρια ὀνόματι Ταβιθά, ἡ [b] διερμηνευομένη [c] λέγεται Δορκάς· αὕτη ἦν [d] πλήρης [c] ἀγαθῶν [e] ἔργων καὶ [f] ἐλεημοσυνῶν ἃ ἐποίει. 37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις [h] ἀσθενήσασαν αὐτὴν ἀποθανεῖν· [i] λούσαντες δὲ αὐτὴν ἔθηκαν ἐν [k] ὑπερῴῳ. 38 ἐγγὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος [l] ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν [m] παρακαλοῦντες Μὴ [n] ὀκνήσῃς [o] διελθεῖν

ABCEH LPsa b c d f g i k l m p 13

[y] of ch. xxiv. 1. [z] Mk. xxvi. 20 reff. [a] here only † Diog. Laert. iv. 2 (Att. -τρις). [b] 1 Cor. xii. 30 reff. [c] = Matt. x. 2. xxvi. 3. Col. iv. 11. [d] = ch. xix. 28 reff. [e] Paul only (Rom. ii. 7. xiii. 3 alli.), exc. here and Heb. xiii. 21. [f] plur., ch. x. 2, 4, 31. xxiv. 17 only. Dan. iv. 24 (27). see ch. iii. 2 reff. [g] attr., ch. i. 1 reff. [h] = Matt. x. 8 al. 2 Kings xiii. 4 A (-νής, B, F). [i] (Ps. xxx. 10.) John xiii. 10. ch. xvi. 33. Heb. x. 22. 2 Pet. ii. 22. Rev. i. 5 only. Exod. ii. 5. [k] ch. i. 13 reff. Acts only. 3 Kings xvii. 19. [l] pres., ch. xvi. 38 reff. [m] = ch. xi. 23 al. fr. xxii. 5. [n] here only. Num. xxii. 16. [o] w. ἕως, Luke ii. 15. ch. xi. 19, 22 only. Gen.

35. [εἰδαν, so AB: εἶδα C.] om τον ℵ[1]. Steph σαρωνᾶν (*corrn with the same view as* λυδδαν: *but seeing* τον *before it, the transcriber could not make it an accus. fem., and has therefore made it a masc from* σαρωνας, *not seeing that it was already an accus from* σαρων), with b[1] c k p 36: ασσαρωναν f: ασσαρωνα HL a b[2] g h l o 13 Chr Thl-sif, ασαρωνα P e 106[1]: txt A(appy) BCE d m (coptt) Thl-fin: σαρρωνα ℵ.

36. ερχ. bef αγ. BCE m 13 vulg spec syrr coptt: txt AHLℵ rel Chr Thl.

37. εθηκ. bef αυτ. Aℵ[1] p 40: om αυτ. B: txt CEHLℵ[3] 13 rel Chr Thl. ins τω bef υπερ. ACE a h o Orig Thl: om BHLPℵ p rel Chr$_2$.

38. rec λυδδης, with B[2]EHLP rel 36: λυδδας Aℵ[3] (*possibly the original as* ABℵ *agree in* λυδδα *vv* 32, 35): txt B[1]C p. (13 def.) om δυο ανδρ. HLP a b d f g h l o Chr$_1$ Œc Thl-sif. rec οκνησαι δ. ε. αυτων (*alteration to avoid the harshness of the direct constr with* παρακ. *Meyer thinks the direct constr has been written in the marg and found its way into the text*), with C[3](appy) HLP 13. 36 rel syrr Chr: οκνησαι . . ημων coptt: txt ABC[1]Eℵ p vulg spec. (οκνησ[. .] p.)

him than the believers merely. The similar use of *οἵτινες* in the ref. shews its meaning to be *commensurate with the preceding* **πάντες**, and to gather them into a class, of which that which follows is predicated. **All that dwelt in L. and S. saw him;—which also** (i. e. and they) **turned to the Lord.** A general conversion of the inhabitants to the faith followed. **τὸν Σάρωνα**] Perhaps not a village, but (and the art. makes this probable) the celebrated *plain* of that name, extending along the coast from Cæsarea to Joppa, see Isa. xxxiii. 9; xxxv. 2; lxv. 10; Cant. ii. 1; 1 Chron. xxvii. 29; and Jerome on Isa. xxxiii. and lxv., vol. iv., pp. 436, 780. Mariti (Travels, p. 350) mentions a village Saren between Lydda and Arsuf (see Josh. xii. 18, marg. E. V.): but more recent travellers do not notice it. See Winer, Realw., where other places of the same name are mentioned.

36—43.] RAISING OF TABITHA FROM THE DEAD. **36. ἐν Ἰόππῃ**] Joppa was a very ancient Philistian city, on the frontier of Dan, but not belonging to that tribe, Josh. xix. 46; on the coast (ch. x. 6), with a celebrated but not very secure harbour (Jos. B. J. iii. 9. 3: see 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3; 1 Macc. xiv. 5; 2 Macc. xii. 3),—situated in a plain (1 Macc. x. 75—77) near Lydda (ver. 38), at the end of the mountain road connecting Jerusalem with the sea. The Maccabean generals, Jonathan and Simon, took it from the Syrians and fortified it (1 Macc. x. 74—76; xiv. 5, 34. Jos. Antt. xiii. 9. 2). Pompey joined it to the province of Syria (Antt. xiv. 4. 4), but Cæsar restored it to Hyrcanus (xiv. 10. 6), and it afterwards formed part of the kingdom of Herod (xv. 7. 3) and of Archelaus (xvii. 11. 4), after whose deposition it reverted to the province of Syria, to which it belonged at the time of our narrative. It was destroyed by C. Cestius (Jos. B. J. ii. 18. 10); but rebuilt, and became a nest of Jewish pirates (Strabo, xvi. 759), in consequence of which Vespasian levelled it with the ground, and built a fort there (B. J. iii. 9. 3, 4), which soon became the nucleus of a new town. It is now called Jaffa (Ἰάφα, Anna Comnena, Alex. ii. p. 328), and has about 7000 inhabitants, half of whom are Christians. (Winer, Realw.)

Ταβιθά] טְבִיתָא, in Aramaic, answering to צְבִי Heb., *δορκάς* (Æl. Hist. An. xiv. 14), a gazelle. It appears also in the Rabbinical books as a female name (Lightf.): the gazelle being in the East a favourite type of beauty. See Cant. ii. 9, 17; iv. 5; vii. 3.

ἕως ἡμῶν. 39 p ἀναστὰς δὲ Πέτρος q συνῆλθεν αὐτοῖς· ὃν r παραγενόμενον s ἀνήγαγον εἰς τὸ k ὑπερῷον, καὶ t παρ-
...αι χη- ρ.αι H. ABCEL PN a b c d f g h k l m o p 13
ἑστησαν αὐτῷ πᾶσαι αἱ u χῆραι κλαίουσαι καὶ v ἐπιδεικ-
νύμεναι w χιτῶνας καὶ ἱμάτια ὅσα ἐποίει x μετ' αὐτῶν οὖσα
ἡ Δορκάς. 40 y ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ
z θεὶς τὰ z γόνατα a προσηύξατο, καὶ b ἐπιστρέψας πρὸς τὸ
c σῶμα εἶπεν Ταβιθά, d ἀνάστηθι. ἡ δὲ e ἤνοιξεν τοὺς
e ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον f ἀνεκάθισεν.
41 g δοὺς δὲ αὐτῇ g χεῖρα h ἀνέστησεν αὐτήν· i φωνήσας δὲ
τοὺς j ἁγίους καὶ τὰς u χήρας k παρέστησεν αὐτὴν ζῶσαν.
42 l γνωστὸν δὲ ἐγένετο m καθ' m ὅλης τῆς Ἰόππης, καὶ n ἐπί-
στευσαν πολλοὶ n ἐπὶ τὸν κύριον. 43 ἐγένετο δὲ o ἡμέρας
o ἱκανὰς pq μεῖναι αὐτὸν ἐν Ἰόππῃ p παρά τινι Σίμωνι r βυρσεῖ.
X. 1 Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, s ἑκα-

p ch. viii. 26 reff.
q = ch. i. 21 reff.
r absol., ch. xvii. 10 reff.
s = Luke iv. 5. ch. xvi. 34. (Luke only, exc. Matt. iv. 1. Rom. x. 7. Heb. xiii. 20.)
t = ch. iv. 10 reff.
u Mark xii. 40. ch. v. 1. 1 Cor. vii. 8. 1 Tim. v. 3, &c. Ps. lxxvii. 64.
v mid., here only. 2 Macc. xv. 32. (ch. xviii. 28.)
w Matt. v. 40 al, Gen. xxxvii. 3.
x = Matt. xvii. 17. John xiv. 9 al.
y John vi. 37. Rev. xi. 2. 2 Chron. xxiii. 14.

z ch. vii. 60 reff.
a abs., ver. 12.
b = ch. xvi. 18. w. πρός, Luke xvii. 4. 2 Cor. iii. 16. 1 Thess. i. 9. Ezek. xlii. 18.
c Acts, here only. = Matt. xxvii. 52, &c. ‖ Jude 9. Josh. viii. 29.
d = ver. 34.
e ver. 8. Matt. ix. 30. 4 Kings iv. 35.
f Luke vii. 15 only †.
g here only. 4 Kings x. 15.
h trans., = here only. see ch. ii. 24 reff.
i = ch. x. 7. John i. 49. ii. 9 al. Tobit v. 8.
j ver. 13.
k ch. i. 3 reff. l ch. i. 19 reff.
m ver. 31 reff.
n ch. xi. 17 al2. Rom. iv. 5, 24. L.P. Wisd. xii. 2. see Heb. vi. 1.
o ver. 23 reff.
p = John i. 39. ch. xvi. 15. Gen. xxiv. 55.
q = ch. xxi. 7, 8 reff.
r ch. x. 6, 32 only †. (-σα, Job xvi. 16.)
s -χης, Matt. viii. 13. -ch. xxiv. 23 al. -χος, Matt. viii. 5, &c. ch. xxvii. 6 al. Matt. Luke only. = κεντυρίων, Mark xv. 39, &c.

39. ins ο bef πετρος C c o 130. περιεστησαν αυτον c vulg E-lat spec Bas Chr.

40. παντας bef εξω C m vulg spec: om εξω e. rec om 1st και, with LP 13 rel vss Chr Œc Thl-sif: ins ABCEℵ p copt Thl-fin. ins παραχρημα bef ηνοιξεν E sah, bef ιδουσα æth-pl.

41. for 1st δε, τε A c Syr æth.

42. om της BC¹: ins AC³ELPℵ rel Chr. rec πολλ. bef επιστ., with LP 13. 36 rel vss Chr: txt ABCEℵ m p 40 vulg spec arm.

43. for ικανας, τινας C 36. αυτον bef ημερας ικ. μ. AEℵ³ a h p 40: om αυτ. Bℵ¹ b: txt CLP 13. 36 rel Chr.

CHAP. X. 1. rec aft τις ins ην (*corrn, see ch* ix. 36; *not observing that the constr is carried on to* ειδεν, *ver* 3), with P rel vss Thl: om ABCELℵ p 13. 36 E-lat Chr.

Light*f.* remarks, that she was probably a Hellenist, and thus was known by both names. **37. ἐν ὑπερῴῳ**] No art., as in the expressions εἰς οἶκον, 'on deck,' &c., which usually occur after prepositions, cf. Middl. ch. vi. § 1. See 1 Kings xvii. 19.

39. πᾶσαι αἱ χ.] The widows of the place, for whom she made these garments. **ἐποίει**] '*was making*,' i. e. **used to make** (i. e. weave): not '*had made*.' **40. ἐκβαλών**] After the example of his divine Master, see reff. **43. βυρσεῖ**] From the extracts in Wetstein and Schöttgen, it appears that the Jews regarded the occupation of a tanner as a half-unclean one. In this case it would shew, as De W. observes, that the *stricter* Jewish practices were already disregarded by the Apostle. It also would shew, in how little honour he and his office were held by the Jews at Cæsarea.

CHAP. X. 1—48.] CONVERSION (BY SPECIAL DIVINE PREARRANGEMENT) AND BAPTISM OF THE GENTILE CORNELIUS AND HIS PARTY. We may remark, that the conversion of the Gentiles was *no new idea* to Jews or Christians, but that it had been universally regarded as to take place *by their reception into Judaism*. Of late, however, since the Ascension, we see the truth that the Gospel was to be a Gospel of the *uncircumcision*, beginning to be recognized by some. Stephen, carrying out the principles of his own apology, could hardly have failed to recognize it: and the Cyprian and Cyrenæan missionaries of ch. xi. 20 preached the word πρὸς τοὺς Ἕλληνας (not -ιστάς), *certainly before the conversion of Cornelius*. This state of things might have given rise to a permanent schism in the infant church. The Hellenists, and perhaps Saul, with his definite mission to the Gentiles, might have

τοντάρχης ἐκ [t]σπείρης τῆς καλουμένης Ἰταλικῆς, [2 u] εὐ- ABCEL
σεβὴς καὶ [v]φοβούμενος τὸν θεὸν σὺν παντὶ τῷ [w]οἴκῳ
αὐτοῦ, [x]ποιῶν [y]ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ [z]δεό- 13

t Matt. xxvii. 27 ‖ Mk. John xviii. 3, 12. ch. xxi. 31. xxvii. 1 only ‖.
2 u εὐ- ABCEL ℵ abc d f g h k l m o p 13
Judith xiv. 11. 2 Macc. viii. 23. xii. 20, 22 only. u ver. 7. 2 Pet. ii. 9 only. Isa. xxiv. 16. (see ch. iii. 12 reff.). v = vv. 22, 35. ch. xiii. 16, 26 al. Prov. iii. 7. w = ch. vii. 10. xi. 14. xvi. 15, 31 al. Gen. vii. 1. x = Matt. vi. 1, 2. ch. ix. 36. xxiv. 17. Tobit xii. 9. y ch. ix. 36 reff. z absol. w. gen., here only. Job v. 8. see ch. iv. 31. 1 Thess. iii. 10.

om ἑκατονταρχ. L. σπειρας BP a b^2 g h^1 l o Chr.

2. rec aft ποιων ins τε, with LP 13 rel æth-pl Œc Thl: om ABCEℵ p 40 vulg Syr æth-rom Chr.

formed one party, and the Hebrews, with Peter at their head, the other. But, as Neander admirably observes (Pfl. u. Leit. p. 111), 'The pernicious influence with which, from the first, the self-seeking and one-sided prejudices of human nature threatened the divine work, was counteracted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose His immediate revelation just at the moment when it is requisite for the success of the divine work,—by noticing, that when the Apostles needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental,—*at that very moment*, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanting was imparted to them.'

1. **Καισαρείᾳ**] As this town bears an important part in early Christian history, it will be well to give here a full account of it. CÆSAREA (Palestinæ, *Καισάρεια τῆς Παλαιστίνης*, called *παράλιος*, Jos. B. J. iii. 9. 1; vii. 2. 2; Antt. xiii. 11. 2, or *ἡ ἐπὶ θαλάττῃ* K., Jos. B. J. vii. 1. 3; 2. 1, or Stratonis (see below),—distinguished from Cæsarea Philippi, see note Matt. xvi. 13) is between Joppa and Dora, 68 Rom. miles from Jerusalem according to the Jerus. Itinerary, 75 according to Josephus (i. e. 600 stadia, Antt. xiii. 11. 2. B. J. i. 3. 5),—36 miles (Abulfeda) from Ptolemais (a day's journey, ch. xxi. 8),—30 from Joppa (Edrisi);—one of the largest towns in Palestine (Jos. B. J. iii. 9. 1), with an excellent haven (Jos. Antt. xvii. 5. 1, *Σεβαστὸς λιμήν,—ὃν κατασκευάσας Ἡρώδης πολλῶν χρημάτων ἐπὶ τιμῇ τῇ Καίσαρος καλεῖ Σεβαστόν*). It was, even before the destruction of Jerusalem, the seat of the Roman Procurators (see ch. xxiii. 23 ff.; xxiv. 27; xxv. 1), and called by Tacitus (Hist. ii. 79) 'Judææ caput.' It was chiefly inhabited by Gentiles (Jos. B. J. iii. 9. 1; ii. 14. 4), but there were also many thousand Jewish inhabitants (Jos. B. J. ii. 18. 1; Antt. xx. 8. 7; Life, 11). It was built by Herod the Great (Amm. Marcell. xiv. 8, p. 29, Bipont. Beforetime there was only a fort there, called *Στράτωνος πύργος*, Jos. Antt. xv. 9. 6 al.; Strabo, xvi. 758; Plin. v. 14)—fortified, provided with a haven (see ch. ix. 30; xviii. 22; Joseph. above), and in honour of Cæsar Augustus named Cæsarea (at length *Καισάρεια Σεβαστή*, Jos. Antt. xvi. 5. 1). Vespasian made it a Roman colony (Plin. v. 13). Abulfeda (Syr. p. 80) speaks of it as in ruins in his time (A.D. 1300). At present there are a few ruins only, and some fishers' huts. (From Winer, Realw.) **ἑκατοντάρχης**] The subordinate officer commanding the sixth part of a cohort = half a maniple. See Dict. of Gr. and Roman Antt. **σπ. τ. καλ. Ἰταλ.**] *A cohort* (*σπ.*) *levied in Italy, not in Syria.* Mr. Humphry quotes from Gruter, Inscr. i. p. 434, 'Cohors militum Italicorum voluntaria, quæ est in Syria.' Biscoe (Hist. of the Acts, pp. 217—221) maintains that this was an independent cohort, not one attached to a legion. The *legio Italica* (Tacit. Hist. i. 59, 64; ii. 100; iii. 22) was not raised till Nero's time.

2. **εὐσ. κ. φοβ. τ. θ.**] i. e. he had abandoned polytheism, and was a worshipper of the true God: whether a proselyte of the gate, or not, seems uncertain. That he *may* have been such, there is nothing in the narrative to preclude: nor does Meyer's objection apply, that it is not probable that, among the many thousand converts, no Greek proselyte had yet been admitted by baptism into the church. Many such cases may have occurred, and some no doubt had: but the object of this providential interference seems to have been, to give *solemn sanction* to such reception, by the agency of him who was both the chief of the Apostles, and the strong upholder of pure Judaism. It is hardly possible that *μαρτυρούμενος ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων* (ver. 22) should have been said of a Gentile not in any way conformed to the Jewish faith and worship. The great point (ch. xi. 3) which made the present event so important, was, that Cornelius was *ἀνὴρ ἀκροβυστίαν*

μενος τοῦ θεοῦ [a] διὰ παντός, 3 εἶδεν ἐν [b] ὁράματι [c] φανερῶς, [d] ὡσεὶ περὶ [ef] ὥραν ἐνάτην τῆς [f] ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ Κορνήλιε. 4 ὁ δὲ [g] ἀτενίσας αὐτῷ καὶ [h] ἔμφοβος γενόμενος εἶπεν Τί ἐστιν, κύριε; εἶπεν δὲ αὐτῷ Αἱ [i] προσευχαί σου καὶ αἱ [y] ἐλεημοσύναι σου [k] ἀνέβησαν [l] εἰς [m] μνημόσυνον [n] ἔμπροσθεν τοῦ θεοῦ. 5 καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ [o] μετάπεμψαι Σίμωνά τινα ὃς [p] ἐπικαλεῖται Πέτρος· 6 οὗτος [q] ξενίζεται [r] παρά τινι Σίμωνι [s] βυρσεῖ, ᾧ ἐστιν οἰκία [t] παρὰ θάλασσαν. 7 ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ,

a ch. ii. 25 reff. b ch. vii. 31 reff. c = here (Mark i. 45. John vii. 10) only +. d = Luke xxiii. 44. Judg. iii. 29. e acc. (w. περί), Matt. xx. 3, 5, 6, 9. xxvii. 46 only +. (without περί) John iv. 52. Rev. iii. 3 al. Josh. xi. 6. ch. ii. 15 only +. ὥ. νυκτός, ch. xvi. 33. xxiii. 23

only +. g ch. iii. 12 reff. h Luke xxiv. 5, 37. ch. [xxii. 9] xxiv. 25. Rev. xi. 13 only. 1 Macc. xiii. 2 B (ἔκφ., ℵ^c). Sir. xix. 24 only. i plur., ch. ii. 42 al. + k = here only. Exod. ii. 23. 1 Macc. v. 31. see ch. xxi. 31. l = ch. xix. 27. Rom. iv. 3, &c. (from Gen. xv. 6) al. m Matt. xxvi. 13 ‖ Mk only. Exod. xii. 14. Tobit xii. 12. n = Luke x. 21. 1 Thess. i. 3 al. (1 Kings xviii. 13.) o vv. 22, 29, bis. ch. xi. 13. xxiv. 24, 26. xxv. 3 only. Gen. xxvii. 45. Num. xxiii. 7. 2 Macc. xv, 31 only. p ch. i. 23 reff. q pass. = vv. 18, 32. ch. xxi. 16 (1 Pet. iv. 4, 12) only +. act., ver. 23 reff. r = Luke xi. 37. John i. 40. ch. xxi. 7, 16. s ch. ix. 43 reff. t Matt. xiii. 1. Mark v. 21. Heb. xi. 12 al. Num. xiii. 30. 3 Kings iv. 29.

3. for ειδεν, ωεδεν (but ω marked for erasure) ℵ^1. om εν ℵ. rec om περι (*as unnecessary; this is much more probable than Meyer's suppn that περι was a gloss on ωσει: comp* περι ωρ. εκτ., *ver* 9), with LP rel (Chr) Œc: ins ABCEℵ k φ 13. 36. 40 Damasc Thl-fin.—περι, omg ωσει, c d 3. 65-7 (sah arm ?).—ως ℵ 36. 40 Damasc Thl-fin. rec ενατην, with L 13 rel: txt ABCEPℵ a b g h k l m p.

4. om 2nd αι C a d^1 m p. om εις μνημοσυνον ℵ^1. rec ενωπιον (*substitution for the less usual* εμπροσθεν), with CELP 13 rel Sevrn Chr: txt ABℵ p 36. 40.

5. rec εις ιοπ. bef ανδρ., with LP 13. 36 rel Chr: txt ABCEℵ m p vulg D-lat syrr coptt arm. rec om τινα (*corrn from* respect *to the Apostle. This is much more prob than Meyer's supposn, that* τινα *was inserted to conform the first* σιμ. *to the other. The same considerations have led to the var read in ver* 32), with ELPℵ 13 rel demid D-lat Syr sah Orig Chr Thl Iren-int: ins ABC p 36 vulg syr-mg copt arm. τον επικαλουμενον πετρον (*corrn from ch* xi. 13 ? *or origl, and* ος επικαλειται *a corrn from ver* 32 ? *the* MSS *authority must decide*) ELP 13 rel Œc Thl: txt ABCℵ a h p 36 Chr_1.

6. σιμωνι bef τινι C m vss: om τινι D-lat. ins η bef οικια C lect-12. rec aft θαλ. adds ουτος λαλησει σοι τι σε δει ποιειν (*interpolation from ver* 32, *and ch* ix. 6, *combined: see also ch* xi. 14), with (36 ?) demid æth-rom Thl-fin; ος λαλησει ρημ. προς σε . . . to οικος σου from ch xi. 14 4-marg 8. 26-7. 73. 81 copt; ος λαλησει σοι 133: om ABCELPℵ p rel vss Chr Thl-sif.

7. om 2nd ο LP g m lect-26. rec τω κορνηλιω (*explanatory corrn for* αυτω),

ἔχων. Doubtless also among his *company* (ver. 24) there must have been many who were *not proselytes*. **δεόμενος τ. θεοῦ διὰ π.**] From Cornelius's own narrative, ver. 31, as well as from the analogy of God's dealings, we are certainly justified in inferring, with Neander, that the subject of his prayers was that he might be guided into truth, and if so, hardly without reference to that faith which was now spreading so widely over Judæa. This is not matter of conjecture, but is implied by Peter's **οἴδατε τὸ γενόμ. ῥῆμα καθ' ὅλης τῆς Ἰουδαίας**. Further than this, we cannot infer with certainty; but, if *the particular difficulty present in his mind* be sought, we can hardly avoid the conclusion that it was connected with the apparent necessity of embracing Judaism and circumcision in order to become a believer on Christ. **τῷ λαῷ**] The Jewish inhabitants, see ch. xxvi. 17, 23; xxviii. 17; John xi. 50; xviii. 14 al. **3. ἐν ὁράμ. φανερῶς**] not in a *trance*, as ver. 10, and ch. xxii. 17, —but *with his bodily eyes*: thus asserting the objective truth of the appearance. **ὡσεὶ περὶ ὥρ. ἐν.**] It here appears that C. observed the Jewish hours of prayer. **4. εἰς μνημ.**] Not *instar sacrificii* (Ps. cxli. 2) as Grot.: but, as E. V., **for a memorial**, '*so as to be a memorial.*' There has been found a difficulty by some in the fact that Cornelius's works were received as well pleasing to God, before he had justifying faith in Christ. But it is surely easy to answer, with Calvin and Augustine, 'non potuisse orare Cornelium, nisi fidelis esset.' His faith was all that he could then attain to, and brought forth its fruits abundantly in his life: one of which

u ch. ix. 41 reff.
v Luke xvi. 13. Rom. xiv. 4. 1 Pet. ii. 18 only. Gen. xliv. 33.
w ver. 2 reff.
x ch. i. 14 reff.
y ch. xv. 12, 14 reff.
z John i. 29, &c. ch. xiv. 20 al. Exod. xxxii. 6.
a here only †. (-ρία, 2 Cor. xi. 26. -ρος, Gen. xxxvii. 24.)
b dat., ch. ix. 3 reff.
c = Luke v. 19. Josh. ii. 8. 4 Kings ix. 17.
d Matt. x. 27 ||. xxiv. 17 ||. Luke v. 19 only. 2 Kings xi. 2.
g = ch. xx. 11. Jonah iii. 7. Jos. Antt. vi. 14. 3.
i = ch. v. 5 reff. 2 Chron. xiv. 14. xx. 29. 21. xv. 12. 1 ch. vii. 56 reff.
n = Matt. iii. 16. John i. 52. vi. 33 al. Gen. xxviii. 12.
p ch. xi. 5 only †. Ezek. xlviii. 1.) (-νιον, John xix. 40. Hos. ii. 9.) see note.
e absol., ch. ix. 12. xx. 36.
f here only †.
h 1 Cor. xiv. 8. 2 Cor. ix. 2, 3 only. 2 Macc. ii. 27
k = ch. xi. 5. xxii. 17 only. (ch. iii. 10 reff.) Gen. ii.
m Matt. iii. 10 ||. L. Rev. xix. 11. Ezek. i. 1. see ch. vii. 56.
o Mark xi. 16. John xix. 29. Exod. iii. 22.
q = ch. xi. 5 only. (Exod. xxviii. 23 Compl. F (not AB).
r ch. ix. 25 reff.

ABCEL PN a b c d f g h k l m o p 13

u φωνήσας δύο τῶν v οἰκετῶν καὶ στρατιώτην w εὐσεβῆ τῶν
x προσκαρτερούντων αὐτῷ, 8 καὶ y ἐξηγησάμενος ἅπαντα
αὐτοῖς, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. 9 τῇ δὲ
z ἐπαύριον a ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει b ἐγγι-
ζόντων c ἀνέβη Πέτρος ἐπὶ τὸ d δῶμα e προσεύξασθαι περὶ
ὥραν ἕκτην. 10 ἐγένετο δὲ f πρόσπεινος, καὶ ἤθελεν g γεύ-
σασθαι. h παρασκευαζόντων δὲ αὐτῶν i ἐγένετο ἐπ' αὐτὸν
k ἔκστασις, 11 καὶ l θεωρεῖ τὸν m οὐρανὸν n ἀνεῳγμένον καὶ
n καταβαῖνον o σκεῦός τι ὡς p ὀθόνην μεγάλην, τέσσαρσιν
q ἀρχαῖς [δεδεμένον καὶ] r καθιέμενον ἐπὶ τῆς γῆς, 12 ἐν

with LP 13 rel syr Chr: txt ABCEℵ p vulg Syr coptt æth arm. rec aft οικ. ins αυτου (*explanatory*), with LP 13. 36 rel vss Chr: om ABCEℵ p 40 arm.

8. rec αυτοις bef απαντα, with CLP 13. 36 rel Chr: *illis visum* D-lat: txt ABEℵ p coptt.

9. for εκειν., αυτων (*corrn to correspond with* αυτοις *above*) AELℵ d k o p 13. 36: αυ. εκ. c: txt BCP rel Chr Œc Thl. for εκτην, ενατην ℵ³. aft εκτ. ins της ημερας A tol.

10. rec (for αυτων) εκεινων (*probably from* εκεινων *having been in the margin in some* MSS *at ver* 9, *and thus inserted here by mistake, or as in note*), with LP rel Chr: txt ABCEℵ p 13. 36 Orig. rec επεπεσεν (*corrn to avoid the repetition of* εγενετο, *and to the more usual word, see ch* viii. 16 *reff. Meyer holds* επεπ. *to have been origl: but being usually said of* πνευμα, *and thus seeming inappropriate to* εκστασις, *to have been altered in conformity with ch* xxii. 17, γενεσθαι με εν εκστασει. *But this is very careless: for, Luke* i. 12, *we have* φοβος επεπ. επ αυτ., *and so ch* xix. 17: *and* xiii. 11, επεπ. επ αυτον αχλυς), with EL 13 rel vss Chr: (επεσεν 19. 78. 96 Clem:) txt ABCPℵ d p 36 copt Orig.

11. rec aft καταβαιν. ins επ αυτον (al αυτω) (*inserted to correspond with* αχρις εμου, *ch* xi. 5), with LP rel D-lat Chr Thl: om ABC²Eℵ c p 13 vulg syrr coptt æth Orig. (C¹ has perished.) om μεγαλην C². om δεδεμενον και ABC²Eℵ 40 vulg æth arm Orig$_4$ Cyr Thdrt: txt (C¹ perhaps) LP p rel 36 (D-lat syrr coptt) Chr Thl-sif.—transp καταβαινον and δεδεμενον c 13 Thl-fin.—also c has τεσσαρσιν αρχαις immediately aft ανεωγ. και; 13, at end of ver.—καταβαινον is omd by lect-12 D-lat syrr sah; these vss have other varns, e. g. *cœlum apertum ex quattuor principiis ligatum vas quodam et*(sic) *linteum splendidum quod differebatur de cœlo in terram* D-lat.

fruits, and the best of them, was, the earnest seeking by prayer for a better and more perfect faith. **7. ἀπῆλθεν**] So in Luke i. 38:—another token of the objective reality of the vision: εἰσελθόντα (ver. 3) and ἀπῆλθ. denoting the *real acts* of the angel, not the mere deemings of Cornelius.

λαλῶν must be regarded as the imperfect participle, as in John ix. 8.

9.] By **δῶμα**, Jerome, Luther, Erasm., al., understand an upper chamber. But why not then ὑπερῷον, a word which Luke so frequently uses? It was the flat roof, much frequented in the East for purposes of exercise (2 Sam. xi. 2; Dan. iv. 29, marg.),—of sleeping in summer (1 Sam. ix. 26, by inference, and as expressed in LXX),—of conversation (ib. ver. 25),—of mourning (Isa. xv. 3; Jer. xlviii. 38),—of erecting booths at the feast of tabernacles (Neh. viii. 16),—of other religious celebrations (2 Kings xxiii. 12; Jer. xix. 13; Zeph. i. 5),—of publicity (2 Sam. xvi. 22; Matt. x. 27; Luke xii. 3. Jos. B. J. ii. 21. 5),—of observation (Judg. xvi. 27; Isa. xxii. 1),—and for any process requiring fresh air and sun (Josh. ii. 6). (Winer, Realw., art. Dach.) **ἕκτην**] The *second hour of prayer*: also of the mid-day meal. The distance was thirty Roman miles, part of which they performed on the preceding evening, perhaps to Apollonia,—and the rest that morning. **10. γεύσ.**] see reff. ἐκείνων is more likely to have been a cor-

ᾧ [s] ὑπῆρχεν πάντα τὰ [tu] τετράποδα καὶ [tvw] ἑρπετὰ τῆς γῆς καὶ [tvx] πετεινὰ τοῦ [x] οὐρανοῦ. 13 καὶ [y] ἐγένετο φωνὴ πρὸς αὐτόν, [z] Ἀναστὰς Πέτρε [a] θῦσον καὶ φάγε. 14 ὁ δὲ Πέτρος
D παν εἶπεν [b] Μηδαμῶς κύριε· ὅτι [c] οὐδέποτε ἔφαγον [c] πᾶν [d] κοινὸν
ABCDE LPℵ a b c d f g h k l m o p 13 καὶ [e] ἀκάθαρτον. 15 καὶ φωνὴ [f] πάλιν [fg] ἐκ δευτέρου πρὸς

s ch. viii. 16 reff.
t ch. vi. 6. Rom. i. 23.
u as above (t) only. Gen. i. 21.
v as above (t). James iii. 7. Gen. vi. 7.
w as above (t u) only.

x Matt. vi. 26. viii. 20 ‖. xiii. 32 ‖. Luke viii. 5. xiii. 19. ch. xi. 6. Gen. i. 26.
y ch. vii. 31 reff.
z ch. viii. 26 reff. Dan. vii. 5.
a = Matt. xxii. 4. Luke xv. 23, 27, 30. John x. 10. ch. xi. 7 only. Deut. xii. 15. (ch. xiv. 13 reff.)
b ch. xi. 8 only. Ezek. iv. 14.
c constr., Rom. iii. 20 reff.
d = Mark vii. 2, 5. ver. 28. ch. xi. 8.
e Rom. xiv. 14 (3ce). Heb. x. 29.
f Rev. xxi. 27 only ‡. 1 Macc. i. 62.
e = ver. 28. ch. xi. 8. I Cor. vii. 14. 2 Cor. vi. 17. Rev. xviii. 2. (elsewh. always with πνεῦμα [ch. v. 16 reff.], exc. Eph. v. 5.) Judg. xiii. 14.
f Matt. xxvi. 42 only †.
g as above (f). Mark xiv. 72. John ix. 24. ch. xi. 9. Heb. ix. 28 only. Jer. i. 13.

12. rec τῆς γῆς bef 1st καὶ (τετραποδα τῆς γῆς : *see ch* xi. 6), with LP rel Chr : om τ. γ. 34². 66². 163 D-lat sah (Ambr) : txt ABCEℵ p (36) Syr copt arm Clem Orig Constt Thdrt.—ins τα επι bef τ. γῆς 36. rec ins τα θηρια και bef [τα] ερπ. (*from ch* xi. 6), with LP 13. 36 rel syr(θηρια syr-mg-gr) Chr, and, but aft ερπ., E : om ABC²ℵ p 40 vulg D-lat Syr coptt arm Clem Orig$_2$ Constt Thdrt Thl-sif-comm Aug Cassiod.—rec ins τα bef ερπ., with LP 13. 36 rel Clem Thdrt Chr Thl-fin : om ABC²Eℵ p Orig$_2$ Constt Thl-sif.—(C¹ is illegible.) rec ins τα bef πετ. (*conformn to ch* xi. 6), with C¹ELP 13. 36 rel Clem Constt Chr Thdrt Thl : om ABC²ℵ p Orig$_2$.

14. rec for και, η (*conformn to ch* xi. 8), with C D-gr ELP p rel copt Chr : txt ABℵ 13. 36 vulg D-lat syrr sah Clem Orig$_1$ Constt Cyr-c Aug Ambr.

rection of *αὐτῶν* as applying better to the people of the house, than the converse.

ἔκστασις] The distinction of this appearance from the ὅραμα above (though the usage is not always strictly observed) is, that in this case that which was seen was a revelation *shewn* to the eye of the beholder when rapt into a supernatural state, having, as is the case in a dream, *no objective reality* : whereas, in the other case, the thing seen *actually happened*, and was beheld by the person as an ordinary spectator, in the possession of his natural senses.

11. **τέσσ. ἀρχ.**] not, '*by the four corners*,' which would certainly require the article, as in reff.,—but **by four rope-ends**. This meaning of ἀρχή is justified by Diod. Sic. i. p. 104, who, speaking of harpooning the hippopotamus, says, *εἶθ' ἑνὶ τῶν ἐμπαγέντων ἐνάπτοντες ἀρχὰς στυπίνας ἀφίασι μέχρις ἂν παραλυθῇ*. The *ends of the ropes* were attached to the sheet, and, in the vision, *they only were seen*.

At all events, as Neander observes (Pfl. u. L. p. 126, note), these four ἀρχαί (whether ends of ropes attached to the corners, or those corners themselves) are not without meaning, directed as they are to the four parts of heaven, and intimating that men from the North, South, East, and West, now were accounted clean before God, and were called to a share in his kingdom : see Luke xiii. 29. The symbolism is, as usual, fancifully exaggerated by Wordsw. in his note. The four ἀρχαί are the four gospels, because the word ἀρχή occurs somewhere near the beginning of each, &c., &c. Who can wonder, after this, at the distrust of all Scripture symbolism by intelligent, but unspiritual minds ?

I have retained the words δεδ. καί, doubtfully, because it seems difficult to account for their insertion, but they may have been omitted to assimilate our text to ch. xi. 5.

12. **πάντα τὰ τετ.**] literally : not 'many of each kind,' nor 'some of all kinds,' in which case the art., the sense of which is carried on from τὰ τετρ. to the subsequent words (see ch. xi. 6), would be omitted ;—in the vision it seemed to Peter to be an assemblage of *all creation*.

τετρ., ἑρπ., πετ.] In ch. xi. 6, from which our text has been corrected, Peter follows the more strictly Jewish division : see there.

14.] Peter rightly understands the command as giving him free choice of *all* the creatures shewn to him. We cannot infer hence that the sheet contained *unclean animals only*. It was a mixture of clean and unclean,—the aggregate, therefore, being *unclean*. **κύριε**] So Cornelius to the angel, ver. 4. It is here addressed to the unknown heavenly speaker.

On the clean and unclean beasts, &c., see Levit. xi.

15.] These weighty words have more than one application. They reveal what was needed for the occasion, in a figure : God letting down from heaven clean and unclean alike, Jew and Gentile,—represented that He had made of one blood all nations to dwell on the face of all the earth : God having *purified* these, signified that the distinction was now abolished which was 'added because of transgressions' (Gal. iii. 19),—and all *regarded in his eyes as pure for the sake of*

αὐτόν, [h]Α ὁ θεὸς [h]ἐκαθάρισεν σὺ μὴ [i]κοίνου. 16 τοῦτο ABCDE
δὲ ἐγένετο [j]ἐπὶ [j]τρίς, καὶ εὐθὺς [kl]ἀνελήμφθη τὸ [m]σκεῦος LPℵ a b
εἰς τὸν [l]οὐρανόν. 17 ὡς δὲ ἐν ἑαυτῷ [n]διηπόρει ὁ Πέτρος c d f g h
τί ἂν [o]εἴη τὸ [p]ὅραμα ὃ εἶδεν, [καὶ] ἰδοὺ οἱ ἄνδρες οἱ k l m o p
ἀπεσταλμένοι *ἀπὸ τοῦ Κορνηλίου [q]διερωτήσαντες τὴν 13
οἰκίαν τοῦ Σίμωνος [r]ἐπέστησαν [r]ἐπὶ τὸν [s]πυλῶνα. 18 καὶ
[t]φωνήσαντες [u]ἐπυνθάνοντο [u]εἰ Σίμων ὁ [v]ἐπικαλούμενος
Πέτρος ἐνθάδε [w]ξενίζεται. 19 τοῦ δὲ Πέτρου [x]διενθυμου- H ιδου... ABCDE
μένου περὶ τοῦ [p]ὁράματος εἶπεν τὸ [y]πνεῦμα αὐτῷ Ἰδοὺ HLPℵ a
ἄνδρες ζητοῦντές σε. 20 ἀλλὰ [z]ἀναστὰς [a]κατάβηθι, καὶ b c d f g
πορεύου σὺν αὐτοῖς μηδὲν [b]διακρινόμενος, ὅτι ἐγὼ ἀπ- h k l m
έσταλκα αὐτούς. 21 [a]καταβὰς δὲ Πέτρος πρὸς τοὺς o p 13

h = ch. xi. 9. Heb. ix. 22, 23 see ch. xv. 8.
i = ch. xi. 9 (xxi. 28 reff.) only+.
j ch. xi. 10 only+.
k = ch. i. 2, 22.
l Mark xvi. 19. ch. i. 11 only. 4 Kings ii. 11.
m ver. 11 reff.
n ch. ii. 12 reff.
o = Luke viii. 9. xv. 26 al.
p ver. 3.
q here only+.
r ch. xi. 11 only. 1 Kings xvii. 51, see ch. iv. 1 reff.
s Matt. xxvi. 71. Luke xvi. 20. ch. xii. 13, 14 bis. xiv. 13. Rev. xxi. 12, &c. xxii. 14. Gen. xliii. 19.
t absol., = Luke viii. 8, 54. xvi. 24. Dan. iv. 11 (14).
u here only+.
v ch. i. 23 reff.
w ver. 6 reff.
x here only+.
y absol., Matt. iv. 1. ch. ii. 4. viii. 29. xi. 12, 28. xxi. 4. Rom. viii. 16, &c.
z ch. viii. 26 reff. Gen. xxxv. 1.
a = ch. xx. 10 reff.
b = Matt. xxi. 21. Rom. iv. 20. xiv. 23. James i. 6‡. (Jer. xv. 10.)

15. φωνησας δε D-gr. εκαθερισεν ACLP m p: txt BDEℵ rel. for συ, σοι (*itacism?* as E p κυνου for κοιν.) D 13.

16. rec (for ευθυς) παλιν (*from ch* xi. 10), with D-gr LP 13 rel E-lat syr Chr (ανελημφθη bef παλιν D-gr): om 15. 36 D-lat Syr sah æth-pl arm Constt Ambr: txt ABCEℵ p vulg syr-mg copt æth-rom.

17. αυτω B k. D adds εγενετο. for ειη, ει D^1(txt D^3). om και (*corrn of Hebraism?*) ABℵ p 36. 40 vulg arm: ins CDELP 13 rel fuld æth-rom Chr. *ὑπό BEℵ a b^2 c g h o p: απο ACDLP rel Chr Thl-sif. om του [bef κορν.] D Thl-fin. επερωτησαντες D. rec om του [bef σιμ.], with ELP 13 rel Thl-sif: ins ABCDℵ c p 40 Chr Thl-fin.

18. επυθοντο BC.

19. rec ενθυμ. (*prob negligence of the significant compounded verb*), with b: διανοουμενου 15-8. 36 Did: add και διανοουμενου syr: txt ABCDELP(ℵ) rel Chr.—διενθυμενου ℵ. rec αυτω bef το πνευμα, with DELP 13 rel vss Chr: om αυτ. B copt: txt ACℵ m p vulg sah. rec aft ανδρες ins τρεις (*conformn to ch* xi. 11 *and ver* 7), with ACEℵ f p 13. 36 vulg Syr syr-mg Thl-fin; bef ανδ., copt; τινες arm; δυο B: om DHL rel spec syr Constt Cyr-jer Chr Thl-sif Aug Ambr. rec ζητουσι, with ACDELP rel: txt Bℵ p.

20. αναστα D^1(txt D^3) vulg coptt. rec διοτι, with LP 13 rel Constt Bas_1: txt ABCDEHℵ h p 36. 40 Cyr-jer Bas_1 Did Thl-sif-comm.

21. τοτε κατ. DE Syr. ins ο bef πετρος DEL b d o Chr Thl-fin: om ABCHPℵ

His dear Son. But the *literal truth of the representation* was also implied;—that the same distinctions between the animals intended for use as food were now done away, and free range allowed to men, as their lawful wants and desires invite them, over the whole creation of God: that creation itself having been *purified and rendered clean for use by the satisfaction of Christ.* The same truth which is asserted by the heavenly voice in Peter's vision, is declared Eph. i. 10; Col. i. 20; 1 Tim. iv. 4, 5. Only we must be careful not to confound this restitution with the ἀποκατάστασις πάντων of ch. iii. 21; see notes there. **16.** **ἐπὶ τρίς**] denoting the *certainty* of the thing revealed: see Gen. xli. 32. **17.**] Valckenaer and Stier understand ἐν ἑαυτῷ, as ch. xii. 11, where γενόμενος is expressed (see D in var. readd. here),—'when he came to himself,' but without γενόμενος this is very harsh, and it surely is better not to force from its obvious meaning so natural a conjunction of words as ἐν ἑαυτῷ διηπόρει. **18.** **φωνήσαντες**] **having called out (some one), they were enquiring.** The *present*, **ξενίζεται**, is a common mixed construction between the direct and the indirect interrogation. **19.**] See ch. viii. 29, note. **20.** **ἀλλά**] '*make no question as to who or what they are,—but:*'—so also ch. ix. 6. **ἐγώ**] The Holy Spirit, shed down upon the Church to lead it into all the truth, had in His divine arrangements brought about, by the angel sent to

ἄνδρας εἶπεν Ἰδοὺ ἐγώ εἰμι ὃν ζητεῖτε· τίς ἡ [c]αἰτία δι' ἣν πάρεστε; 22 οἱ δὲ εἶπαν Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ [d]φοβούμενος τὸν [d]θεόν, [e]μαρτυρούμενός τε [e]ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, [f]ἐχρηματίσθη ὑπὸ [g]ἀγγέλου [g]ἁγίου [h]μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ [i]ἀκοῦσαι [i]ῥήματα παρὰ σοῦ. 23 [k]εἰσκαλεσάμενος οὖν αὐτοὺς [l]ἐξένισεν. [m]τῇ δὲ ἐπαύριον [n]ἀναστὰς [o]ἐξῆλθεν σὺν αὐτοῖς, καί τινες τῶν [p]ἀδελφῶν τῶν ἀπὸ Ἰόππης [q]συνῆλθον αὐτῷ. 24 [m]τῇ δὲ ἐπαύριον [r]εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος [s]ἦν [t]προσδοκῶν αὐτούς, [u]συγκαλεσάμενος τοὺς [v]συγγενεῖς αὐτοῦ καὶ τοὺς [w]ἀναγκαίους φίλους. 25 ὡς δὲ ἐγένετο [x]τοῦ [y]εἰσελθεῖν τὸν Πέτρον, [z]συναντήσας αὐτῷ ὁ Κορνήλιος [a]πεσὼν [a]ἐπὶ τοὺς [a]πόδας [b]προσεκύνησεν. 26 ὁ δὲ Πέτρος

c = Luke viii. 47. ch. xxii. 24. 2 Macc. iv. 28, 35.
d ver. 2 reff.
e ch. xvi. 2. xxii. 12. Rom. iii. 21. 3 John 12. see ch. vi. 3 reff.
f = Matt. ii. 12, 22. Luke ii. 26. Heb. xi. 7. (ch. xi. 26. Rom. viii. 3.) act., Jer. xxxii. (xxv.) 17 al. ἐχρ. αὐτῷ κατὰ τ. ὑπνους ὁ θ., Jos. Antt. xi. 8. 4.
g Mark viii. 38 ‖ L. Rev. xiv. 10 only.
h ver. 5 reff.
i John viii. 47. xii. 47. Deut. xxxii. 1.
k here only †. l act., = ch. (xvii. 20.) xxviii. 7. Heb. xiii. 2 only †. Sir. xxix. 25. pass., ver. 6 reff.
m ver. 9 reff. Num. xi. 32.
n ch. viii. 26 reff.
o absol., ch. vii. 7 al. Gen. xix. 14.
p = ch. ix. 30 reff.
q ch. i. 21 reff.
r = Matt. viii. 5 al. fr. Ruth ii. 18.
s ch. ii. 5 reff.
t = Luke i. 21. 2 Pet. iii. 12 al. Ps. cxviii. 166.
u mid., Luke ix. 1. xv. 9. xxiii. 13. ch. xxviii. 17 only †. act., ch. v. 15 reff. Exod. vii. 11.
v Luke i. 58. L.P., ex Mark vi. 4. John xviii. 26. Lev. xxv. 45.
w = here only (ch. xiii. 46 reff.) †. Jos. Antt. x. 1. 2, τρεῖς τοὺς ἀναγκαιοτάτους φ, αὐτῷ.
x ch. iii. 12 reff. Luke xvii. 1. Rev. xii. 7.
y Matt. x. 12. Mark vi. 22.
z Luke ix. 37. xxii. 10. ch. xx. 22. Heb. vii. 1, 10 only. Gen. xxxii. 1. (-ησις, Matt. viii. 34.)
a here only. 4 Kings iv. 37. (εἰς, John xi. 32 v. r.) πρός, Mark v. 22. παρά, Luke viii. 41. ἔμπροσθεν, Rev. xix. 10.
b = Matt. ii. 11. viii. 2 al. Job i. 20.

p 13. 36 rel Thl-sif. for τ. ανδ., αυτους C arm. rec aft ανδρας ins τους απεσταλμενους απο του κορν. προς αυτον (*explanatory interpolation, ver* 21 *beginning an ecclesiastical portion*), with H(but om του) (f) Œc Thl-sif; τ. απεστ. υπο κορν. (alone) m: om ABCDELPℵ p 13 rel vulg syrr coptt æth arm Chr Thl-fin. ins τι θελετε (-ται D) η bef τις η D syr (om 1st η D-lat syr). for τις η, τι η m: om η B.

22. [ειπαν, so ABCEℵ p.] add προς αυτον D Syr sah. aft κορν. ins τις D-gr Syr. for υπο, υφ D.

23. for εισκ. συν, τοτε προσκαλ. E: τοτε εισαγαγων ο πετρος D 40 sah, *introducens* vulg E-lat Syr(addg *Simon*); *ingressus* D-lat. εξεν. bef αυτ. D 40 vss. rec for αναστας, ο πετρος (αναστ. *being erased as unnecessary, the vacant space thus left in some copies has been filled up with* ο πετρ. *the subject of the verb*), with HLP rel Thl-sif: αναστ. ο π. E c k m 13(omg ὁ) 36 syr Chr Thl-fin: txt ABCDℵ d p vulg Syr coptt æth. om 2nd των D. rec ins της bef ιοπ.: om ABCDEHLPℵ rel Chr Œc Thl-sif. ιοππην D[1](txt D-corr[1]). συνηλθαν D.

24. rec και τη (*corrn appy to avoid the recurrence of* τη δε, τη δε, ο δε), with HLP 13 rel syrr æth Chr Thl-fin: txt ABCDEℵ p 40 vulg copt Thl-sif. εισηλθεν (*corrn to suit* εξηλθεν *above*) BD p syr-txt æth Thl-sif: συνηλθον m: txt AEHLP 13. 36 rel vss syr-mg, -θαν Cℵ. om την D m 133. την προσδεχομενος αυτους και συνκ. D. for αυτου, αυτους B[1](Tischdf.). aft φιλους add περιεμεινεν D syr-mg.

25. rec om του, with H k 36 Œc: ins ABCELPℵ p 13 rel Bas Chr Thl. aft ποδας ins αυτου g o vulg Syr sah æth arm Thl-fin. for ver, προσεγγιζοντος δε του πετρου εις την καισαριαν, προδραμων εις των δουλων διεσαφησεν παραγεγονεναι αυτον. ο δε κορνηλιος εκπηδησας και συναντησας αυτω πεσων προς τους ποδας προσεκυνησεν αυτον (αυτω D-corr[1]) D syr-mg(but αυτου for προσεκ. αυτον).

Cornelius, their coming. **23. ἐξένισεν**] This was his first consorting with men uncircumcised and eating with them (ch. xi. 3): though perhaps this latter is not necessarily implied. **τινες τῶν ἀδ.**] *Six*, ch. xi. 12: in expectation of some weighty event to which hereafter their testimony might be required, as indeed it was, ib. **24. ἀναγκαίους**] his intimate friends. So Jos. Antt. xi. 6. 4, *φίλος ἀναγκαιότατος τῷ βασιλεῖ*, and Xen. Mem. ii. 1. 14, *φίλους πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθούς*. These, like himself, must have been fearers of the true God, or at all events must have been influenced by his vision to wait for the teaching of Peter. **25. τοῦ εἰσελθ.**] This, the most difficult and

ABCDE HLPℵ a b c d f g h k l m o p 13

c = Mark i. 31. ch. iii. 7. Dan. x. 10.
d = ch. ix. 6 reff.
e here only†. (-λος, Job xix. 19 Symm.)
f = ch. i. 6 reff.
g = ver. 38. ch. xi. 16.
h Luke vi. 4. 1 Pet. iv. 3 only †.

c ἤγειρεν αὐτὸν λέγων d Ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἄν-
θρωπός εἰμι. 27 καὶ e συνομιλῶν αὐτῷ y εἰσῆλθεν, καὶ
εὑρίσκει f συνεληλυθότας πολλούς, 28 ἔφη τε πρὸς αὐτούς
Ὑμεῖς ἐπίστασθε g ὡς h ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ
i κολλᾶσθαι ἢ k προσέρχεσθαι l ἀλλοφύλῳ· κἀμοὶ ὁ
θεὸς m ἔδειξεν μηδένα n κοινὸν ἢ n ἀκάθαρτον o λέγειν

2 Macc. vii. 1 al2. Jos. B. J. iv. 9, 10. Xen. Mem. i. 1. 9 (-ιστα). i = ch. v. 13 reff. k = ch. ix. 1 reff. Levit. xix. 33. l here only. 1 Kings vi. 10. xiii. 3, 5. 1 Macc. iv. 12. m constr. here only. = w. ὅτι, Matt. xvi. 21. Wisd. xiv. 4. w. acc., 1 Cor. xii. 31. 1 Kings xii. 23. n ver. 14 (reff.). o = Mark x. 18. xii. 37 al.

26. rec αυτ. bef ηγ., with HLP rel Thl-sif: txt ABCDEℵ a c d f h k m 13 Chr Thl-fin. for αναστ., τι ποιεις D; syr-mg has both. κ. αυτ. εγ. C Thdrt: και γαρ εγω, omg αυτος, E c k 13 Chr: om αυτος D sah: κ. γαρ εγ. αυτ. 137: txt ABHLPℵ p rel 36 Marc Thl-sif.—rec for και εγω, καγω, with ADHLP a b d f g h l m o 13: txt Bℵ p lect-12. aft ειμι ins ως και συ D^1(and lat) E(om και E-lat) copt æth.

27. for κ. συνομ. to ευρ., και εισελθων τε και ευρεν D^1(and lat).

28. bef επισ. ins βελτιον D Aug_1. αθεμιστον D^1. ins ανδρι bef αλλοφ. D-gr lect-12 Syr sah. rec και εμοι, with HLP 13 rel Thl: και μοι p: txt ABCDEℵ o. εδειξ. bef ο θ. AEℵ vulg æth. επεδειξ. D.

best supported reading, is a harshness of construction hardly explicable (see Winer, edn. 6, § 44. 4) on any principles. It probably arose from taking the so frequent τοῦ with the infin. almost as *one word*, and equivalent to the infin. itself.

τοὺς πόδας] viz. those of Peter. Kuinoel's rendering 'in *genua* provolutus' is clearly inadmissible. **προσεκύν.**] "Adoravit; non addidit Lucas, '*eum*.' Euphemia." (Bengel.) May not the same reason have occasioned the omission of αὐτοῦ after πόδας? the one αὐτ. would almost require the other. It was natural for Cornelius to think that one so pointed out by an angel must be deserving of the highest respect; and this respect he shewed in a way which proves him not to have altogether lost the heathen training of his childhood. He must have witnessed the rise of the custom of paying divine honours first to those who were clothed with the delegated power of the senate (Suet., Octav. 52, mentions, "templa etiam proconsulibus decerni solere"), and then κατ' ἐξοχήν to him in whom the imperial majesty centered. **26. καὶ ἐγὼ αὐτ. ἄνθρ. εἰμι**] This was the lesson which Peter's vision had taught him, and he now begins to practise it:—the *common honour and equality of all mankind in God's sight*. Those who claim to have succeeded Peter, have not imitated this part of his conduct. See Rev. xix. 10; xxii. 8, in both which cases it is ἔμπροσθ. τῶν ποδῶν τοῦ ἀγγ., supporting the above rendering of ἐπὶ τ. πόδας. (See the gloss in D, ver. 25, digest.)

27.] The second **εἰσῆλθεν** betokens the *completion* of his entering in; or (as De W. and Meyer) the former, his entering the *house*,—this latter, the *chamber*. **28.**] **ὑμεῖς, you, of all men, [best] know**: being those immediately concerned in the obstruction to intercourse which the rule occasioned. **ὡς ἀθέμιτον. . .**] **that it is unlawful**, . . . or 'how unlawful it is:' better the former, because in the order of the words, ἀθέμιτον has the stress on it: the other rendering would more naturally represent ὡς ἔστιν ἀθέμιτον. In both the reff. the ambiguity is the same. There is some difficulty about this unlawfulness of consorting with those ἀλλόφυλοι who, like Cornelius, worshipped the true God. It rests upon no legal prohibition, and seems, at first sight, hardly consistent with the zeal to gain proselytes predicated of the Pharisees, Matt. xxiii. 15,—with Jos. Antt. xx. 2. 3 (Ἰουδαῖός τις ἔμπορος, Ἀνανίας ὄνομα, πρὸς τὰς γυναῖκας εἰσιὼν τοῦ βασιλέως (Monobazus, of Adiabene) ἐδίδασκεν αὐτὰς τὸν θεὸν εὐσεβεῖν), and with the Rabbinical comment Schemoth Rabba on Exod. xii. 4, "Hoc idem est quod scriptum dicit Jes. lvi. 3. Et non dicet filius advenæ qui adhæsit Domino, dicendo: separando separavit me Dominus a populo suo." But, whatever *exceptions* there may have been, it was unquestionably the *general practice* of the Jews to separate themselves in common life from uncircumcised persons. We have Juvenal testifying to this at Rome, Sat. xiv. 103, 'non monstrare vias, eadem nisi sacra colenti: Quæsitum ad fontem solos deducere verpos.' And Tacitus, Hist. v. 5, 'adversus omnes alios hostile odium, separati epulis, discreti cubilibus,' &c. . . . . **κἀμοί**] not, '*but* God hath shewed me,' as E. V.: **καί** can never have this meaning, and in all cases

ἄνθρωπον, 29 διὸ καὶ [p] ἀναντιῤῥήτως ἦλθον [q] μεταπεμφθείς. [r] πυνθάνομαι οὖν, [s] τίνι [t] λόγῳ [q] μεταπέμψασθέ με; 30 καὶ ὁ Κορνήλιος ἔφη [u] Ἀπὸ τετάρτης ἡμέρας [v] μέχρι ταύτης τῆς ὥρας [w] ἤμην [x] νηστεύων καὶ] [y] τὴν ἐνάτην [z] προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη [a] ἐνώπιόν μου ἐν [bc] ἐσθῆτι [bd] λαμπρᾷ, 31 καί φησιν Κορνήλιε, [e] εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ [f] ἐλεημοσύναι σου [g] ἐμνήσθησαν [a] ἐνώπιον τοῦ θεοῦ. 32 πέμψον οὖν εἰς Ἰόππην καὶ [h] μετακάλεσαι Σίμωνα ὃς [i] ἐπικαλεῖται Πέτρος· οὗτος [k] ξενίζεται ἐν οἰκίᾳ Σίμωνος [l] βυρσέως [m] παρὰ θάλασσαν[· ὃς [n] παραγενόμενος λαλήσει σοι]. 33 [o] ἐξ αὐτῆς οὖν ἔπεμψα πρός σε, σύ τε [p] καλῶς ἐποίησας [n] παραγενόμενος, [q] νῦν [q] οὖν πάντες

p here only †. Polyb. xxiii. 8. 11. (-τος, ch. xix. 36.)
q ver. 5 reff.
r constr., ch. iv. 7. xxiii. 19.
s constr., Rom. xi. 20, 30.
t = Matt. v. 32.
u = (1) Matt. xxii. 46. John xi. 53. ch. xx. 18 al. (but see note), or (2) ch. xv. 7. 2 Cor. viii. 10. ix. 2.
v ch. xx. 7 reff.
w ch. xi. 5 reff.
x Matt. vi. 16. ix. 14 &c. ‖ ch. xiii. 2, 3. Judg. xx. 26.
y acc., John iv. 52. Rev. iii. 3.
z absol., ver. 9 reff.
a = ch. ii. 25 reff.

b Luke xxiii. 11. James ii. 2, 3 only. ii. 2 only †. 2 Macc. xi. 8. al. Cant. v. 10 Symm.
c as above (b). Luke xxiv. 4. ch. (i. 10 v. r.) xii. 21. James
d Rev. xv. 6. xviii. 14. xix. 8. xxii. 1, 16 only †. Wisd. vi. 12
e 1 Cor. xiv. 21 reff. Ps. iv. 3.
f plur., ch. ix. 36 reff.
g pass., Rev. xvi. 19 only. Ezek. xviii. 22.
h ch. vii. 14 reff.
i ver. 5.
k ver. 6 reff.
l ch. ix. 43 reff.
m ver. 6 reff.
n absol., ch. xvii. 10.
o Mark vi. 25. ch. xi. 11. xxi. 32. xxiii. 30. Phil. ii. 23 only.
p = 1 Cor. vii. 37, 38 reff. 1 Macc. xii. 18, 22.
q ch. xv. 10. xvi. 36. xxiii. 15 only. Gen. xlv. 5.

29. αναντιρητως B^1D p. aft μεταπεμφ. ins νφ υμων DE.

30. for τεταρτ., της τριτης D^1(txt D^2 [appy]: *nusteriana* D-lat). for ταυτ. της, της αρτι D. om νηστ. και (*erased perhaps, as nothing is said of fasting above, ver 3*) $A^1BC\aleph$ p vulg copt æth arm: ins $A^2DEH(L)P$ 13. 36 rel syrr sah Thl.—om και . . . μου L. for και τ. εν., την ενατην τε D^1. rec aft εν. ins ωραν, with HP 13. 36 rel Chr: om ABCD$\aleph$ p 40. και προσευχ. απο εκτ. ωρ. εως ενατης E. for 2nd μου, εμου $\aleph$.

31. η προσευχ. σου E 96. 142 lect-12 vulg D-lat: η δεησις σου e 80.

32. for εν οικ. σ. β., παρα τινα σ. β. (*corrn from ch* ix. 43) C 36. 180. om ος παρ. λαλ. σοι (*to suit ver* 6 ?) ABN p vulg copt æth-rom: ins CDEHLP 13 rel vss Chr Thl.

33. aft προς σε add παρακαλων ελθειν προς ημας D(D^3 and lat ins σε aft ελθ.) syr-w-ast. for τε, δε D E-lat coptt. ins εν ταχει bef παραγ. D. for ουν, δου D^1-gr(ιδου D-corr^1: txt D^3[and lat]).

where it is so rendered we may trace the significance of the simple copula if we examine. Here, for instance:—the two parties concerned are *ὑμεῖς, κἀγώ*. '*Ye*, though ye see me here, know, how strong the prejudice is which would have kept me away: *and I*, though entertaining fully this prejudice myself, yet have been taught &c.' **29. τίνι λόγῳ**] **on what account**: the dative of the *cause*: see reff.: and cf. Hes. Theog. 626: *γαίης φραδμοσύνῃσιν ἀνήγαγεν*,—Winer, edn. 6, § 31. 6. c, and Bernhardy, Syntax, ch. iii. 14.

30. ἀπὸ τετ. ἡμ.] The rendering of Meyer and others, 'From the fourth day (reckoned back) down to this hour have I been fasting,' is ungrammatical; for (1) this would require **τῆσδε τῆς ὥρας**, and (2) **ἤμην** cannot possibly reach to the *present time*, but is the historical past: **I was fasting**. This being so, *ἀπὸ τετάρτης ἡμέρας* must indicate the time denoted by *ἤμην*—'quarto abhinc die'—**four days ago**; see reff. (2), which fully justify this rendering. De Wette's and Neander's rendering, 'For four (whole) days was I (i. e. had I been) fasting up to this hour (i. e. the hour in which he saw the vision),' does not satisfy **ταύτης τῆς ὥρας**, which must in that case be *ἐκείνης*, if indeed such an expression could be at all used of 'the time when the following incident took place.' The only legitimate meaning of *ταύτ. τ. ὥρ.* I take to be **this hour of the day**: and this meaning is further established by the omission of *ὥραν* after *ἐνάτην*. The hour alluded to is probably the *sixth*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.) **λαμπρᾷ**] **bright**. In Luke (ref.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 10), or not,—but at all events, it was radiant with brightness. **31.**] The two are separated here, which were placed together in ver. 4, and each has its proper verb: *εἰσηκ. . . . ἡ προσευχὴ κ. αἱ ἐλ. . . . ἐμνήσθ.* **33.**]

r here only. s-ver. 48. ch. xvii. 26. Matt. i. 24. viii. 4 ‖ only, constr., here only. Jonah ii. 11 BN[3b]. t = ch. ii. 22 reff. u = ch. viii. 35 reff. v Luke iv. 25, ch. iv. 27 al. Job ix. 2, w = ch. iv. 18 reff. z = Matt. vii. 23. Heb. xi. 33. James i. 20. Ps. xiv. 2. lviii. 2. x here only †. see James ii. 9. Rom. ii. 11. Luke xx. 21. a = 1 John ii. 29. iii. 7, 10. Rev. xxii. 11. Isa. b Luke iv. 19, 24. 2 Cor. vi. 2. Phil. iv. 18 only. Levit. i. 4. y ver. 2 reff. c Ps. cvi. 20.

ἡμεῖς [r] ἐνώπιον τοῦ θεοῦ [r] πάρεσμεν ἀκοῦσαι πάντα τὰ ABCDE
[s] προστεταγμένα σοι [t] ἀπὸ τοῦ *θεοῦ. 34 [u] Ἀνοίξας δὲ HLPℵ a
Πέτρος τὸ [u] στόμα εἶπεν [v] Ἐπ' ἀληθείας [w] καταλαμβάνομαι b c d f g h k l m o p 13
ὅτι οὐκ ἔστιν [x] προσωπολήμπτης ὁ θεός, 35 ἀλλ' ἐν παντὶ
ἔθνει ὁ [y] φοβούμενος αὐτὸν καὶ [z] ἐργαζόμενος [a] δικαιοσύ-
νην [b] δεκτὸς αὐτῷ ἐστιν, 36 τὸν [c] λόγον ὃν [c] ἀπέστειλεν

for 1st τ. θεου, σου D[1](and lat) vulg Syr sah æth arm Bede. (*See note.*) om παρεσμεν D[1] sah. aft ακουσαι ins βουλομενοι παρα σου D; *volumus* D-lat: βουλομ.(alone) Syr: παρα σου(alone) D[2]. om παντα D 96. 142 sah: τα προστ. σοι bef παντα A. rec υπο, with BHLPℵ[1] p 13. 36 rel Chr: παρα E: txt ACDℵ[3].

*κυρίου (*corrn to avoid repetition of* θεου?) ABCEℵ c 13. 36. 40 vulg syr copt arm: θεου DHLP p rel Syr sah æth Chr.

34. το στομα bef πετρος D. aft το στομα ins αυτου ACEℵ[3] d k o 36 æth sah arm Thl: om BDHLPℵ[1] p am fuld Chr. καταλαμβανομενος D[1](txt D[2]?).

35. αλλα A. εστι A Constt.

36. ins γαρ bef λογ. C[1] D-gr c 137 Syr syr-w-ast sah. om ον (*corrn to simplify the constr*) AB c p vulg coptt æth: ins CDEHLP(ℵ[1]) rel 36 syrr Cyr-jer Chr Thl. (13

The reading ἐνώπ. σου, for ἐνώπ. τοῦ θεοῦ, is remarkable, and had it more manuscript authority, would seem as if it might have been genuine. It was much more likely to have been altered into τ. θεοῦ (as making the expression more solemn), than the converse: and the sense, 'We are all here present before *thee*,' follows better on the two preceding verses. **τὰ προστ.**] Not doubting that God, who had directed him to Peter, had also directed Peter what to speak to him. **34. ἀνοίξας τὸ στ.**] Used (see reff.) on occasions of more than ordinary solemnity. **ἐπ' ἀληθείας κατ.**] 'For the first time I now clearly, *in its fulness and as a living fact*, apprehend (grasp by experience the truth of) what I read in the Scripture (Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19).'

35.] **ἀλλά** gives the explanation,—what it is that Peter now fully apprehends: but as opposed to προσωπολήμπτης in its now apparent sense. **ἐν παντὶ ἔθνει κ.τ.λ.**] It is very important that we should hold the right clue to guide us in understanding this saying. The question which recent events had solved in Peter's mind, was that of the admissibility of men of all nations into the church of Christ. *In this sense only*, had he received any information as to the *acceptableness* of men of all nations before God. He saw, that in every nation, men who seek after God, who receive His witness of Himself without which He has left no man, and humbly follow His will as far as they know it,—these have no *extraneous hindrance*, such as uncircumcision, *placed in their way* to Christ, but are capable of being admitted into God's church *though* Gentiles, and *as* Gentiles. That only *such* are spoken of, is agreeable to the nature of the case; for men who do not fear God, and work unrighteousness, are out of the question, not being likely to seek such admission. It is clearly unreasonable to suppose Peter to have meant, that *each heathen's natural light and moral purity would render him acceptable in the sight of God*:—for, if so, why should he have proceeded to preach Christ to Cornelius, or indeed *any more at all?* And it is equally unreasonable to find any verbal or doctrinal difficulty in ἐργ. δικαιοσύνην, or to suppose that δικ. must be taken in its forensic sense, and therefore that he alludes to the state of men *after becoming* believers. He speaks *popularly*, and certainly not without reference to the *character he had heard* of Cornelius, which consisted of these very two parts, that he *feared God*, and *abounded in good works*. The deeper truth, that the preparation of the heart itself in such men *comes from God's preventing grace*, is not in question here, nor touched upon.

36. τὸν λόγον] The construction is very difficult. Several ways have been proposed of connecting and rendering this accusative. (1) Erasm., Wolf, Heinrichs, Kuin., &c., take τὸν λόγον with οἴδατε, and understand τὸ γεν. ῥῆμ. κ.τ.λ. as in apposition with it. "*The word which*, &c., *ye know, viz. the* γεν. ῥ." But this immediate connexion of λόγ. and οἴδ. is hardly consistent with the interruption of the sense by οὗτος . . . κύριος. (2) Meyer, and Winer, edn. 6, § 62. 3 end, adopt virtually the same construction, but understand ὑμ. οἴδ. to be a taking up

τοῖς [d] υἱοῖς Ἰσραὴλ [ef] εὐαγγελιζόμενος [f] εἰρήνην διὰ Ἰησοῦ
χριστοῦ· [g] οὗτός ἐστιν [h] πάντων [h] κύριος. 37 ὑμεῖς οἴδατε
τὸ [i] γενόμενον ῥῆμα [k] καθ' [k] ὅλης τῆς Ἰουδαίας, [lm] ἀρξάμενος
[m] ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ [n] ἐκήρυξεν
Ἰωάννης, 38 Ἰησοῦν τὸν [o] ἀπὸ Ναζαρέθ, [p] ὡς [q] ἔχρισεν

d ch. v. 21. vii. 23 (from Exod. ii. 11), 27. ix. 15. 2 Cor. iii. 7, 13. Rev. ii. 14. vii. 4.
e = Luke i. 19. 3 Kings i. 42. Ps. xxxix. 9.
f = [Rom. x. 15, from Isa. lii. 7.] Eph. ii. 17 only. Nah. i. 5.
g ch. ix. 20 reff.
h = Rom. x. 12 (Gal. iv. 1) only.
i = Luke ii. 15. iii. 2. John x. 35. ch. vii. 31 al. Gen. xv. 1. Jer. i. 1.
k Luke iii. 3 ||. Exod. xxxii. 5.
l constr., see note.
m ch. i. 22 reff.
n Luke iii. 5.
o = ch. xxiii. 34. Matt. xxi. 11. John i. 46. xi. 1. xii. 21 al.
p = ver. 28 reff.
q ch. iv. 27 reff.

def.) – ον is marked for erasure by ℵ[1], or more probably by ℵ-corr[1].

37. om υμεις B æth-rom. γενομενον E: γεγονος C c. om ρημα D. rec αρξαμενον, with LP p 13. 36 rel Ath Chr Thdrt Thl; *quod factum est . . . incipiens* vulg E-lat Iren-int Hil Ambr Faustin, *q.f. . . cum cœpisset* D-lat: txt ABC D-gr E-gr H 40. om 1st της D[1](ins D[2]). aft αρξ. ins γαρ AD vulg E-lat Ath Iren-int.

38. rec ναζαρετ, with AHL a b d f g h l o p 13: txt BCDEPℵ k m vulg coptt æth

of the sense which was broken by (in this case) the *two* parentheses εὐαγγ. . . . . χριστοῦ, and οὗτος . . . . κύριος. This also is the rendering of E. V. But it does not sufficiently account for the two clauses parenthesized. Besides, it is an objection to both these, that the hearers *did not know* the λόγος—'noverant auditores historiam de qua mox, non item rationes interiores, de quibus hoc versu.' Bengel. (3) Rosenm. and others *understand* **κατά**, 'secundum eam doctrinam quam Deus tradi jussit Israelitis,' or (4) take it as an accusativus pendens, 'ad sermonem filiis Israel missum quod attinet' . . . . But an accusative is never found thus standing alone, unless there be an anacoluthon, which (3) precludes, and which would, if assumed in (4), give us a construction of unexampled harshness. (5) Grot. and Beza take τὸν λόγον ὅν, for ὃν λόγον, 'quem nuncium,' justifying it by Matt. xxi. 42, and so nearly (6) Kypke, 'verbum quod misit . . . . illud in omnes habet potestatem,' a rendering altogether out of all N. T. analogy, as is also (7) that of Heinsius, who understands λόγος as personal, 'Verbum quod misit Deus, omnium est Dominus,' a usage confined in the N. T. to the writings of St. John, and, even if admissible, most harsh and improbable here. (8) I agree in the main with De Wette, who joins τὸν λόγον with καταλαμβάνομαι,—and regards ver. 36 as exegetic of ὅτι . . . . δεκτὸς αὐτῷ ἐστι. **Of a truth I perceive**, &c. . . . . (and recognize this as) **the word which God sent to the children of Israel, preaching peace** (see reff.) **through Jesus Christ**: (then, for the first time, ἐπ' ἀληθείας καταλαμβανόμενος *this also*, on the mention of Jesus Christ, he adds οὗτός ἐστιν πάντων κύριος,) **He is Lord of** ALL MEN; with a strong emphasis on πάντων. I the more incline to this, the simplest and most forcible rendering, from observing that so far from ὑμεῖς οἴδατε being (Meyer's objection) a harsh beginning to a new sentence, it is the *very form* in which Peter began his address to them ver. 28, ὑμεῖς ἐπίστασθε, &c.: and, as there it answers to κἀμοί, so here also (ver. 39) to καὶ ἡμεῖς. διὰ Ἰησ. Χρ. belongs to εὐαγγελ., not to εἰρήνην. **37. τὸ ῥῆμα**] **the matter**: not the *thing*, here or any where else: but the *thing said*, the 'materies' of the proclamation, in this case perhaps best '*the history*.'

γενόμενον] Not '*which took place*,' but, **which was spoken**, 'published,' as E. V. See reff. This meaning, which ῥῆμα itself renders necessary, is further supported by καθ' ὅλης τ. Ἰουδ., which can only be properly said, and is used by Luke (only, see reff.) of a *publication*, or spreading of a rumour, not of the happening of an event or series of events relating to one person. **ἀρξ. ἀπ. τ. Γαλ.**] It was from Galilee first that the fame of Jesus went abroad, as Luke himself relates, Luke iv. 14, 37 (44 v. r.); vii. 17; ix. 6 (xxiii. 5). Galilee also was the nearest to Cæsarea, and may have been for this reason expressly mentioned. **ἀρξάμενος** is an unexpected transference of the case and gender into that of the prime agent, a construction common enough in the Apocalypse (iv. 1 reff.), but surprising in St. Luke.

μετὰ τὸ βάπτ.] So also Peter dates the ministry of our Lord in ch. i. 22. (See note there.) **38. Ἰησοῦν τ. ἀπὸ Ναζ.**] The *personal subject* of the γενόμενον ῥῆμα, q. d. 'Ye know the subject which was preached . . . . , viz. Jesus of Nazareth.' **ὡς ἔχρ. αὐτ.**] **how that God anointed him** . . . , not as Kuin. and Kypke, 'how that God anointed Jesus of N.,' taking αὐτόν as redundant by a Hebraism. See a construction very similar in

r = Luke i. 17. vi. 19 al.
s absol., ch. viii. 4 reff. t here only. Ps. xii. 6. (-της, Luke xxii. 25.)
u James ii. 6 only. Ezek. xviii. 12.
v Luke i. 66. John iii. 2. ch. vii. 9. xviii. 10. Isa. lviii. 11.
w constr., Luke xxiv. 48. ch. i. 22. ii. 32. iii. 15. xxvi. 16.
x. 8. xi. 5. xxviii. 6 ||. x. 20 only, from Isa. lxv. 1.
x attr., ch. i. 1 reff. Rom. iv. 25.
y = ch. x. 23 reff. 1 Cor. xv. 4, &c. Isa. xxvi. 19.
z ch. v. 30 (reff.). d here only †. see ch. iii. 20.
a Matt. b = ch. ii. 4 reff. c Rom.

αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ [r] δυνάμει, ὃς [s] διῆλθεν [t] εὐεργετῶν καὶ ἰώμενος πάντας τοὺς [u] καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς [v] ἦν μετ' αὐτοῦ· 39 καὶ ἡμεῖς [w] μάρτυρες πάντων [x] ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἰερουσαλήμ· ὃν καὶ [y] ἀνεῖλαν [z] κρεμάσαντες ἐπὶ [z] ξύλου. 40 τοῦτον ὁ θεὸς [a] ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ [b] ἔδωκεν αὐτὸν [c] ἐμφανῆ γενέσθαι 41 οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς [d] προκεχειροτονημένοις ὑπὸ

ABCDE HLPN a b c d f g h k l m o p 13

Chr Did. for ως εχρ. αυτ., ον εχρ. D[1](and lat: D[3] adding αυτον) syrr æth arm Bas$_2$ Faustin. ins εν bef πν. αγ. EL b m. αγ. bef πνευμ. D. for ος, ουτος D tol Syr sah Iren-int Faustin: ως ℵ[1] 13 lect-12 Thl-sif. καταδυναστευθεντας D. for διαβ., σαταν E-gr.

39. υμεις A D-gr. rec aft ημ. ins εσμεν, with HLP 13 rel vss Cosm Thl: om ABCDEℵ p 36 syrr æth Chr Iren-int-mss. for παντων, αυτου D. om εν bef ιερ. BD p demid fuld Syr: ins ACEHLPℵ 13. 36 rel am coptt Chr Cosm Iren-int. rec om 3rd και (*its force not being seen*), with 13 rel fuld copt Cosm Iren-int: ins ABCDEHLPℵ rel 36 am demid tol syr arm Chr. [ανειλαν, so ABCDEℵ p 13.]

40. ins εν bef τη τρ. ημ. C ℵ[1](ℵ[3] disapproving) m vss(some): μετα την τριτην ημεραν D[1](and lat). for αυτον, αυτω D o 45.

Luke xxiv. 19, 20. The fact of the anointing with the Holy Spirit, in His baptism by John, was the historical opening of the ministry of Jesus: this anointing however was not His *first* unction with the Spirit, but only symbolic of that which He had in His incarnation: so Cyril in Johan. lib. xi. vol. vii. p. 993, οὐ δήπου πάλιν ἐκεῖνό φαμεν ὅτι τότε γέγονεν ἅγιος ὁ κατὰ σάρκα χριστός, ὅτε τὸ πνεῦμα τεθέαται καταβαῖνον ὁ βαπτιστής· ἅγιος γὰρ ἦν καὶ ἐν ἐμβρύῳ καὶ μήτρᾳ . . . ἀλλὰ δέδοται μὲν εἰς σημεῖον τῷ βαπτιστῇ τὸ θέαμα:—which unction abode upon Him, John i. 32, 33, and is alleged here as the continuing anointing which was upon Him from God.

Stier well remarks, how entirely all personal address to the hearers and all doctrinal announcements are thrown into the background in this speech, and the *Person and Work and Office of Christ* put forward as the sole subject of apostolic preaching. **καταδυναστ.**] Subdued, so that he is their *δυνάστης*,—and this power used for their oppression. Here, it alludes to physical oppression by disease (see Luke xiii. 16) and possession: in 2 Tim. ii. 26, a very similar description is given of those who are *spiritually* bound by the devil. **ὁ θεὸς ἦν μετ' αὐτ.**] So Nicodemus had spoken, John iii. 2; and probably Peter here used the words as well known and indicative of the presence of divine power and co-operation (see Judg. vi. 16): beginning as he does with the outer and lower circle of the things regarding Christ, as they would be matter of observation and inference to his *hearers*, and gradually ascending to those higher truths regarding His Person and Office, which were matter of *apostolic testimony* and demonstration from Scripture,—His resurrection (ver. 40), His being appointed Judge of living and dead (ver. 42), and the predestined Author of salvation to all who believe on Him (ver. 43). **39. καὶ ἡμεῖς**] Answering to *ὑμεῖς οἴδατε*, ver. 37. '*You* know the history as matter of universal rumour: and *we* are witnesses of the facts.' By this *ἡμεῖς* Peter at once takes away the ground from the exaggerated reverence for himself individually, shewn by Cornelius, ver. 25 (Stier): and puts himself and the rest of the Apostles in the strictly subordinate place of *witnesses* for Another. **ὃν καὶ ἀνεῖλ.**] **Whom also they killed.** *καί* is not '*yet*,' as Kuinoel, but merely introduces, in this case passing over it without emphasis, a new fact in this history. He even omits all mention of the *actors* in the murder, speaking as he did to Gentiles: a striking contrast to ch. ii. 23; iii. 14; iv. 10; v. 30,—when he was working conviction in the minds of *those actors themselves*. **κρεμ. ἐπὶ ξ.**] So also ch. v. 30, where see note. **41.**] Bengel would understand *συνεφ. κ. συνεπ.* of *previous intercourse during His ministry*, and parenthesize *οὐ παντὶ . . . . . αὐτῷ*,—finding a difficulty in their having eaten and drunk with Him *after His Resurrection*. But this would

τοῦ θεοῦ ἡμῖν, [e] οἵτινες [f] συνεφάγομεν καὶ [g] συνεπίομεν αὐτῷ [h] μετὰ τὸ [i] ἀναστῆναι αὐτὸν [i] ἐκ νεκρῶν. 42 καὶ [k] παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ [l] διαμαρτύρασθαι ὅτι [f] αὐτός ἐστιν ὁ [n] ὡρισμένος ὑπὸ τοῦ θεοῦ [o] κριτὴς ζώντων ...νεκρων καὶ νεκρῶν. 43 [p] τούτῳ πάντες οἱ προφῆται [q] μαρτυροῦσιν, C. ABDE [r] ἄφεσιν [r] ἁμαρτιῶν λαβεῖν [s] διὰ τοῦ [s] ὀνόματος αὐτοῦ πάντα [g] HLPℵ a τὸν [t] πιστεύοντα [t] εἰς αὐτόν. 44 [v] Ἔτι λαλοῦντος τοῦ b c d f g h k l m o p 13

e Matt. xvi. 28. ch. v. 16. vii. 53 (note). xiii. 31. Heb. vii. 5.
f Luke xv. 2. ch. xi. 3. 1 Cor. v. 11. Gal. ii. 21 only. Gen. xliii. 32. Ps. c. 5 only.
g here only. Esth. vii. 1 only. Judg. v. 11 Symm. h ch. xix. 21
reff. 1 Chron. ii. 24. xvii. 3. Eph. v. 14. see ch. iv. 2.
i Mark vi. 14. ix. 9, 10. xii. 25. Luke xvi. 31. xxiv. 46. John xx. 9. ch. 1 ch. viii. 25 reff.
k dat. and aor., ch. xvi. 18 reff.
m Matt. viii. 17. Luke xxiv. 21 al.
n = ch. xvii. (26 reff.) 31 ‡. σὲ...θεὸν ὥρισε δαίμων,
Anthol. xii. 158. 7. o = 2 Tim. iv. 8. James v. 9. Ps. vii. 11. p ch. ix. 20 reff.
q = Luke iv. 22. John iii. 26. ch. xiii. 22. xv. 8 al. r ch. v. 31 reff. s = ch. iv. 30 reff.
t John ii. 11, and passim. ch. xiv. 23. xix. 4. Rom. x. 14 al.

41. ημιν bef υπο τ. θ. C Syr sah. aft συνεφ. ins αυτω C Syr. aft συνεπ. αυτω ins και συναναστραφημεν D² syr: συνεστρ. D¹, *conversi* D-lat: add further αυτω ημερας μ syr-w-ast. om αυτον D. aft νεκρων add ημερας μ D sah æth Cassiod; δι ημερων τεσσαρακοντα E.

42. for παρηγγ., ενετειλατο D. for αυτος, ουτος (*corrn, but unnecessary*) BC D-gr E-gr L k 13 syrr coptt: txt AHPℵ p rel vulg D-lat E-lat æth Chr Cosm Œc Thl Iren-int.

43. τουτον HL: τουτο m 19. 66². 78 lect-2.

make the significant οἵτινες ("people who") .... αὐτῷ very flat and unmeaning, especially after ver. 39: whereas the fact of their having eaten and drunk with Him *after* His Resurrection gives most important testimony to the reality and identity of His risen Body. And there is no real difficulty in it: Luke xxiv. 41, 43 and John xxi. 12 give us instances; and, even if συνεπίομεν is to be pressed, it is no contradiction to Luke xxii. 18, which only refers to one particular kind of drinking. προκεχ. ὑπ. τ. θεοῦ] Had not Peter in his mind the Lord's own solemn words,—οὓς δέδωκάς μοι ἐκ τοῦ κόσμου, John xvii. 6? 42. τῷ λαῷ] Here as elsewhere (ver. 2; John xi. 50 al. fr.), the *Jewish people:* that was all which, in the apostolic mind, up to this time, the command had absolutely enjoined. The further unfolding of the Gospel had all been brought about over and above this first injunction. Gal. i. 8 is no obstacle to this interpretation; for although literally fulfilled by the leadings of Providence, as related in this book, they did not so understand it when spoken. κριτ. ζ. κ. νεκρ.] So also Paul, ch. xvii. 31, preaching to Gentiles, brings forward the appointment of a Judge over all men as the central point of his teaching. This expression gives at once a universality to the office and mission of Christ, which prepares the way for the great truth declared in the next verse. It is impossible that the *living and dead* here can mean (as the Augsburg Catechism, and Olshausen) the *righteous and sinners:*—a canon of interpretation which should constantly be borne in mind is, *that a figurative sense of words is never admissible,* EXCEPT WHEN REQUIRED BY THE CONTEXT. Thus, in the passage of John v. 25 (where see notes), the sense of νεκροί is determined to be figurative by the addition of καὶ νῦν ἐστιν after ὥρα, no such addition occurring in ver. 28, where the literally dead, οἱ ἐν τοῖς μνημείοις, are mentioned. 43. πάντες οἱ προφ.] All the prophets, generically: not that *every one* positively asserted this, but that the whole bulk of prophetic testimony announced it. To press such expressions to literal exactness is mere trifling. See ch. iii. 21, 24. ἄφ. ἁμ. λαβ. κ.τ.λ.] The *legal sacrifices,* as well as the declarations of the prophets, all pointed to the remission of sins by faith in Him. And the *universality* of this proclamation, πάντα τὸν πιστ., is set forth by the prophets in many places, and was recognized even by the Jews themselves, in their expositions of Scripture, though not in their practice.

44.] Peter had spoken up to this point: and was probably proceeding (cf. ἐν τῷ ἄρξασθαί με λαλεῖν, ch. xi. 15) to include his present hearers and all nations in the number to whom this blessing was laid open,—or perhaps *beyond this point* his own mind may as yet have been not sufficiently enlightened to set forth the *full* liberty of the Gospel of Christ,—when the fire of the Lord fell, approving the sacrifice of the Gentiles (see Rom. xv. 16): conferring on them the *substance before the symbol,*—the baptism with the Holy Ghost before the baptism with water: and teaching us, that as the Holy Spirit dispensed once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases him, with the necessity of water-

Πέτρου τὰ ῥήματα ταῦτα [u] ἐπέπεσεν τὸ [u] πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 45 καὶ [v] ἐξέστησαν οἱ [w] ἐκ [w] περιτομῆς [x] πιστοὶ ὅσοι [y] συνῆλθον τῷ Πέτρῳ, ...πιστοι m. ABDE HLPℵ a b c d f g h k l o p 13 ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ [z] δωρεὰ τοῦ ἁγίου πνεύματος [a] ἐκκέχυται. 46 ἤκουον γὰρ αὐτῶν λαλούντων [b] γλώσσαις καὶ [c] μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος 47 [d] Μήτι τὸ ὕδωρ δύναται [ef] κωλῦσαί τις [fg] τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ [h] πνεῦμα τὸ [h] ἅγιον [h] ἔλαβον ὡς καὶ ἡμεῖς ; 48 [i] Προσέταξέν τε αὐτοὺς [k] ἐν τῷ [k] ὀνόματι τοῦ κυρίου [k] βαπτισθῆναι. τότε [l] ἠρώτησαν αὐτὸν [m] ἐπιμεῖναι [n] ἡμέρας [n] τινάς.

u ch. viii. 16 reff. v 2 Cor. v. 13 reff. w ch. xi. 2. Rom. iv. 12. Gal. ii. 12. Col. iv. 11. Tit. i. 10 only. x = ch. xvi. 1. 2 Cor. vi. 15. Eph. i. 1. Col. i. 2 al. y ver. 23. z = ch. ii. 38 reff. a χεῖν, ch. ii. 17 reff. b ch. ii. 4 reff. c = Luke i. 46. ch. v. 13. xix. 17. Phil. i. 20. (L.P., exc. Matt. xxiii. 5.) 2 Kings vii. 26. d Matt. vii. 16. x. 13 reff. John iv. 29. h ch. viii. 15, 19 reff. Mal. iii. 8 B. e = Luke vi. 29. i constr., here only. (see ver. 33 reff.) f Gen. xxiii. 6. m ch. xxi. 4, 10. xxviii. 12, 14. g 1 Cor. xvi. 7, 8 Isa. xxxvi. 21. k see ch. viii. 16 reff. al. L.P. [exc. John viii. 7.] l constr., ch. xvi. 39 reff. Exod. xii. 39 B. n ch. ix. 19. xv. 36. xvi. 12. xxiv. 24. xxv. 13 only.

44. aft ετι ins δε P^2 b e f g ὁ syr sah. επεσεν (*mistake? or simple word for compound*) AD 13. 36: txt BEHLPℵ o p rel Chr.

45. for οσοι, οι B vulg D-lat Syr coptt Vig: txt A D-gr EHLℵ 13. 36 rel Chr Rebapt. συνηλθαν Bℵ. του πν. τ. αγ. B(sic: see table) D^3 40 vss: του πν. αγ. D^1: txt AEHLPℵ p 13. 36 rel Chr.

46. from λαλουντων to . . ν τον θεον is obliterated in D^1 (seeing (1) that D^4 fills up the space with txt written "laxius," (2) that Wetstein reports D^1 to have read μεγαλυνειν (omg και ?), and (3) that D-lat has *prævaricatis linguis*: we may conjecture that D^1 possibly may have read γλωσσαις διαμεριζομεναις). for τοτε απεκρ., ειπεν δε D. rec ins ο bef πετρ., with DEHLP rel Œc Thl: om ABℵ p Chr.

47. rec κωλ. bef δυν., with D-corr HLP 13 rel Chr: κωλαι(corrd by D^5) τ. δυν. D^1: δυν. τ. κωλ. E 40: txt ABℵ p. for τουτους, αυτους D-gr. rec καθως (*corrn to more usual expr: or to suit ch* xv. 8), with EHLP rel Chr Œc Thl: ωσπερ D: txt ABℵ a c h k p 13. 40 Epiph Chr-comm.

48. for τε, δε BEℵ d p 13 syr coptt: txt AHLP rel vulg æth Chr Œc Thl Rebapt.—τοτε προσετ. D Syr. αυτοις Aℵ 33 Syr sah. rec βαπτισθ. bef εν τω ον. τ. κ., with DEHLP rel vss Chr Rebapt: txt ABℵ p 40 am demid Cyr-jer. for του κυρ., ιησου χριστου (*corrn, as giving more precision to the baptismal formula*) ABEℵ c d k p^2 13. 36 am syr coptt æth Cyr-jer Chr Thl-fin Jer Rebapt: τ. κυρ. ιησ. χρ. D p^1 fuld: τ. κυρ. ιησ. a h 38. 42. 57 Thl-sif: txt HLP rel. for ηρωτ., παρεκαλεσαν D. ins προς αυτους bef επιμειναι D-corr vulg-ed Syr sah æth, so but διαμει. D^1.

baptism: and warning the Christian church not to put baptism itself in the place which circumcision once held. See further in note on Peter's important words, ch. xi. 16.

The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost; Peter himself describes it by adding (ch. xi. 15), **ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ**. Whether there was any visible *appearance* in this case, cannot be determined: perhaps from ver. 46 it would appear *not*. **45.**] We do not read that Peter himself was astonished. He had been specially prepared by the vision: *they had not*. The **λαλεῖν γλώσσαις** here is identified with the **λ. ἑτέραις γλ.** of ch. ii. 4, by the assertion of ch. xi. 15, just cited;—and this again with the **ἐλάλουν γλώσσαις** of ch. xix. 6:—so that the gift was *one and the same throughout*. On the whole subject, see note, ch. ii. 4. **47.**] One great end of the unexpected effusion of the Holy Spirit was entirely to preclude the question which otherwise could not but have arisen, 'Must not these men be *circumcised before baptism?*' **τὸ ὕδωρ . . . τὸ πνεῦμα**] The TWO *great* PARTS *of full and complete baptism*: the latter infinitely greater than, but not superseding the necessity of, the former. The article should here certainly be expressed: **Can any forbid** THE WATER **to these who have received** THE SPIRIT?

The expression **κωλῦσαι**, used with **τὸ ὕδ.**, is interesting, as shewing that the practice was to *bring the water to the candidates, not the candidates to the water*. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled *in the house*.

48. προσέταξεν] As the Lord Himself when on earth *did not baptize* (John iv. 2), so did not ordinarily the Apostles (see 1 Cor. i. 13—17, and note.) Perhaps

XI. 1 Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες [o] κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη [p] ἐδέξαντο τὸν [q] λόγον τοῦ θεοῦ. 2 ὅτε δὲ [r] ἀνέβη Πέτρος εἰς Ἰερουσαλήμ, [s] διεκρίνοντο πρὸς αὐτὸν [t] οἱ [t] ἐκ [t] περιτομῆς 3 λέγοντες ὅτι [u] εἰσῆλθες [u] πρὸς ἄνδρας [vw] ἀκροβυστίαν [v] ἔχοντας καὶ [x] συνέφαγες αὐτοῖς. 4 [y] ἀρξάμενος δὲ Πέτρος [z] ἐξετίθετο αὐτοῖς [a] καθεξῆς λέγων 5 Ἐγὼ [b] ἤμην ἐν πόλει Ἰόππῃ [c] προσευχόμενος, καὶ εἶδον ἐν [d] ἐκστάσει [e] ὅραμα, [f] καταβαῖνον [f] σκεῦός τι ὡς [f] ὀθόνην μεγάλην τέσσαρσιν [f] ἀρχαῖς [g] καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν [h] ἄχρι ἐμοῦ. 6 [t] εἰς ἣν [i] ἀτενίσας [k] κατενόουν καὶ εἶδον τὰ [l] τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ [l] ἑρπετὰ καὶ τὰ

o = ch. ii. 46. xiii. 1. xv. 23. 2 Macc. i. 1.
p ch. viii. 14 reff.
q ch. vi. 7. viii. 14. xiii. 44, &c. 1 Cor. xiv. 36 al.
r Matt. xx. 17, 18. ch. xv. 2. xxv. 1, 9 al. Ezra ii. 1.
s constr., here only. Ezek. xx. 35, 36. w. dat., Jude 9. Jer. xv. 10.
t ch. x. 45 (reff.).
u ch. x. 3. xvi. 40. xvii. 2. Luke i. 28. Mark xv. 43. Judg. iii. 20.
v here only. Gen. xxxiv. 14.
w here and Paul (Rom. iii. 30 al18.) only.
x ch. x. 41 reff.
y ver. 15.
z = ch. (vii. 21.) xviii. 26. xxviii. 23 only. (Job xxxvi. 15.) λόγον ἐκθήσομαι, Jos. Antt. i. 12. 2.
a ch. iii. 24 reff. +
b constr., ch. x. 30. xxii. 19, 20 (Paul). Mark xiv. 49. Gal. i. 22.
see ch. ii. 5 reff.
c absol., ch. x. 9 reff.
d ch. x. 10 reff.
e ch. vii. 31 reff.
f ch. x. 11 (reff.).
g ch. ix. 25 reff.
h = ch. xiii. 6. xx. 4. xxviii. 15. 2 Cor. x. 13, 14. Rev. xiv. 20. xviii. 5 ‡.
i ch. i. 10 reff.
k ch. vii. 31, 32 reff.
l ch. x. 12 (reff.).

CHAP. XI. 1. ακουστον δε εγενετο τοις απ. κ. τοις αδ. οι εν τη ιουδ. D Syr (*audito vero apostoli* &c D-lat, τοις εν τ. ιουδ. D^{r}). εδεξατο D^{1}(txt D^{5}).

2. rec και οτε (*alteration because the fact related seems a consequence of, rather than opposed to, ver* 1?), with HLP 13 syrr æth Chr: txt ABEℵ p 36 vulg coptt Jer Cassiod. rec ιεροσολυμα, with (D)EHLP 13. 36 rel Chr: txt ABℵ p. D reads the verse thus: ο μεν ουν πετρος δια ικανου χρονου ηθελησαι(-σεν D^{5}) πορευθηναι εις ιεροσολυμα και προσφωνησας τους αδελφους και επιστηριξας αυτους (thus far also syr-w-ast, prefixing *et benedicebant Deo*, and adding *exiit et docuit eos, και οτε ανεβη κ.τ.λ.*, as in rec) πολυν λογον ποιουμενος δια των χωρων (*civitates* D-lat) διδασκων αυτους· ος και (*quia et*) κατηντησεν αυτοις και απηγγιλεν αυτοις την χαριν του θεου· οι δε (*quia erant*) εκ περιτομης αδελφοι διεκρινοντο προς αυτον (*judicantes ad eum*).

3. rec πρ. αν. ακ. εχ. bef εισηλθες, with EHLP 13 rel syrr Chr Thl-sif: txt ABDℵ a h p vulg coptt æth arm Thl-fin. εισηλθεν and συνεφαγεν B(sic: see table) L c p 13. 36 Syr syr-mg. ins συν bef αυτοις D^{1}.

4. rec ins ο bef πετρος, with HLP rel Œc Thl: om ABDEℵ p 13. 40 Chr. ins τα bef καθεξης D. om καθεξης H^{1} 4^{1} copt.

5. ιοπ. bef πολ. D copt. om προσευχομενος ℵ^{1}. om 2nd εν D^{1}-gr(ins D-corr^{1}) 96. καταβαινον (*error?*) A a p. τετρασιν D Epiph. rec αχρις, with B^{2}EHP 13. 36 rel: εως D: txt AB^{1}L.

6. om τα (1st and 3rd) D^{1}(ins D^{3}). om της γης P 3. 73. 80: ins aft θηρια d g, aft ερπετα H Syr. in ερπετα, ερ is written above the line by ℵ^{1}. om 4th τα D.

the same reason may have operated in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who διηκόνουν τραπέζαις. ἐν τῷ ὀν.] = ἐπὶ τῷ ὀν., ch. ii. 38, where see note. Wahl compares ἀποκτείνειν ἐν τῇ προφάσει ταύτῃ, Lysias, p. 452.

CHAP. XI. 1—18.] PETER JUSTIFIES BEFORE THE CHURCH IN JERUSALEM, HIS HAVING CONSORTED WITH MEN UNCIRCUMCISED. 1. κατὰ τ. Ἰουδ.] in Judæa, or perhaps more strictly, throughout Judæa. (See reff.) ὅτι κ. τ. ἔθν.] They seem to have heard the fact, without any circumstantial detail (but see on τὸν ἄγγελον below, ver. 13); and, from the charge in ver. 3,—from some reporter who gave the objectionable part of it, as is not uncommon in such cases, all prominence.

2.] οἱ ἐκ περιτομῆς must have come into use later as designating the circumcised generally: in this case *all* those spoken of would belong to the circumcision. Luke uses it in the sense of the *time when he wrote* the account.

4.] 'Having begun, set forth to them:' i. e. began and set forth: not for ἤρξατο ἐκτιθέναι, as Kuinoel. 5.] ἦλθ. ἄχρι

ABDE HLP𝔑 a b c d f g h k l o p 13

m ch. x. 13, 14 reff.
n Matt. xv. 11 only. Dan. x. 3.
o ch. x. 15 (reff.).
p ch. x. 16 only.
q Luke xiv. 5 only. Isa. xxi. 5 Ald. Amos ix. 3. Hab. i. 15 only. Bel and Dr. 42 Theod.
r ch. x. 33 reff.
s ch. x. 17 reff.
t ch. x. 19 reff.
u = ch. i. 21 reff.
v Matt. viii. 5 al. fr. 3 Kings xiii. 7.
w Matt. viii. 33. Luke viii. 20. ch. xv. 27. Gen. xiv. 13.
x σταθείς, Luke xviii. 11, 40. xix. 8. ch. ii. 14. v. 20. xvii. 22. xxv. 18. xxvii. 21. L.+
y ch. x. 5.
z Luke ii. 17, 50. John iii. 34. ch. vi. 11, 13. Deut. xviii. 20.
a ch. iv. 9, 12. Rom. v. 10 only. Hos. i. 7.
b = Matt. i. 21. ch. ii. 40.
c = ch. x. 2 reff.
d ch. ix. 3 reff.
e ver. 4. ch. i. 1 reff.
f ch. viii. 16 reff.
g ch. iii. 17 only.

[1] πετεινὰ τοῦ οὐρανοῦ. [7] ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι m Ἀναστὰς Πέτρε m θῦσον καὶ φάγε. [8] εἶπον δὲ m Μηδαμῶς κύριε, ὅτι m κοινὸν ἢ m ἀκάθαρτον οὐδέποτε n εἰς- ῆλθεν n εἰς τὸ n στόμα μου. [9] ἀπεκρίθη δὲ φωνὴ o ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ Α ὁ θεὸς o ἐκαθάρισεν σὺ μὴ o κοίνου. [10] τοῦτο δὲ ἐγένετο p ἐπὶ τρίς, καὶ q ἀνεσπάσθη πάλιν ἅπαντα εἰς τὸν οὐρανόν. [11] καὶ ἰδοὺ r ἐξ αὐτῆς τρεῖς ἄνδρες s ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ *ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με. [12] εἶπεν δὲ τὸ t πνεῦμά μοι u συνελθεῖν αὐτοῖς. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ v εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, [13] w ἀπήγγειλέν *τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ x σταθέντα καὶ εἰπόντα αὐτῷ Ἀπόστειλον εἰς Ἰόππην καὶ y μετάπεμψαι Σίμωνα τὸν y ἐπικαλούμενον Πέτρον, [14] ὃς z λαλήσει z ῥήματα πρός σε a ἐν οἷς ab σωθήσῃ σὺ καὶ πᾶς ὁ c οἶκός σου. [15] d ἐν δὲ τῷ e ἄρξασθαί με λαλεῖν f ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, g ὥσπερ

7. rec om 1st *και*, with HLP rel syr Chr Œc Thl-sif: for *ηκ. δε και, και ηκ.* D 15-8. 36 Syr æth: txt ABE𝔑 o p 13 coptt. *φωνην λεγουσαν* D. *αναστα* D-gr^{1}(txt D^{5}) vss.

8. *ειπα* D. rec ins *παν* bef *κοινον* (*insertion after ch* x. 14) with HLP rel: om ABDE𝔑 c o p 13. 36 vulg syrr sah arm Chr Epiph$_2$ Damasc. of *ακαθαρτον*, 𝔑^{1} wrote only *ακα*, 𝔑-corr^{1} supplied *-θαρ*, 𝔑^{3} *-τον*.

9. rec ins *μοι* bef *φωνη* (*from ch* x. 15), with EHLP (Epiph ?) Chr: om AB𝔑 p 36. 40 vulg coptt arm.—*εγενετο* (add *δε* D^{2} and lat) *φωνη εκ του ουρ. προς με* D. *εκ δευτ.* bef *φω.* BE a h syr Chr Epiph: om *εκ δ.* D 4.

10. rec *παλιν* bef *ανεσπ.* (*see ch* x. 16, *where παλιν was also introduced in this order*), with EHLP (13) rel syr Chr: txt ABD𝔑 p 40 vulg copt æth arm.

11. **ἤμεν* AB D-gr 𝔑 40: *erant* D-lat: *ημην* EHLP p 13. 36 rel vss Chr. *εμε* 𝔑^{1}.

12. rec *μοι*. bef *το πν.* (*corrn of arrangement*), with EHLP 13. 36 rel syrr Chr: txt ABD𝔑 p vulg coptt. rec aft *αυτοις* ins *μηδεν διακρινομενον* (*interpolation from ch* x. 20, *as is shewn by the number of variations: some inserting it accurately, some from memory*), with HLP rel Chr; *μηδεν διακρινανται* A B(sic: see table) 𝔑^{3} p 13: *μηδεν διακρινοντα* E𝔑^{1} 36: om D syr. om 2nd *δε* D.

13. **δ* ABD𝔑 a h p 36 vulg syr copt (arm) Chr Thl-fin: om sah: *τε* EHLP 13 rel Syr æth Œc Thl-sif. om 1st *τον* D. om *αυτω* AB𝔑 p copt æth: ins DEHLP 13 rel vss Chr. for *αποστ., πεμψον* (*from ch* x. 5) B. rec aft *ιοπ.* ins *ανδρας* (*from ch* x. 5), with EHLP 13 rel syr Chr: om ABD𝔑 a h p 36 Syr coptt æth arm.

15. aft *λαλ.* ins *αυτοις* D æth. *επεσεν* D a. *επ αυτοις* D^{1}(txt D^{2}). *ως* D.

ἐμοῦ is a fresh detail. **12. οὗτοι**] They had accompanied him to Jerusalem, and were there to substantiate the facts, as far as they had witnessed them.

13. τὸν ἄγγελον] The art. almost looks as if the history of Cornelius's vision were known to the hearers. The difference between the vision of Cornelius and that of Peter is here again strikingly marked: while the latter is merely 'praying in the city of Joppa,' no place nor circumstance being named, the former sees the angel '*standing in his house.*' Notice also that Peter never names Cornelius in his speech—because he, his character and person, was absorbed in the category to which he belonged,—that of men uncircumcised.

14. ἐν οἷς σωθ. κ.τ.λ.] This is implied in the angel's speech; especially if the prayer of Cornelius had been for such a boon, of which there can be little doubt.

15. ἐν δὲ τῷ ἄρξασθαι . . .] See note on ch. x. 44, as also for the rest of the verse.

16.] ch. i. 5. This prophecy of the

[g] καὶ ἐφ' ἡμᾶς [h] ἐν ἀρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου, [i] ὡς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ [k] βαπτισθήσεσθε [k] ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν [l] τὴν [lm] ἴσην [n] δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, [o] πιστεύσασιν [o] ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ [δὲ] [p] τίς ἤμην δυνατὸς [q] κωλῦσαι τὸν θεόν; 18 Ἀκούσαντες δὲ ταῦτα [r] ἡσύχασαν καὶ [s] ἐδόξαζον τὸν θεὸν λέγοντες [t] Ἄρα [t] γε καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν [u] μετάνοιαν [v] εἰς ζωὴν ἔδωκεν.

19 Οἱ μὲν οὖν [w] διασπαρέντες [x] ἀπὸ τῆς [y] θλίψεως τῆς

h John i. 1. Gen. i. 1.
i = ch. x. 28, 38.
k ch. i. 5 reff. 1 Cor. xii. 13.
l Luke vi. 34 only. Lev. vi. 40 (vii. 10).
m as above (l). Matt. xx. 12. Mark xiv. 56, 59. John v. 18. Phil. ii. 6. Rev. xxi. 16 only.
n ch. ii. 38 reff.
o ch. ix. 42 reff.
p = Rom. xiv. 4. Exod. iii. 11. constr., see note.
q Luke ix. 49 ‖ Mk. ch. x. 47. Num. xi. 28. v. 8.
s ch. xxi. 20 reff.
r Luke xiv. 3. xxiii. 56. ch. xxi. 14. 1 Thess. iv. 11 only. L.P. Neh. xx. 21. 2 Tim. ii. 25 ξ. (Prov. xiv. 15.) vi. 22. x. 1. 2 Cor. vii. 10. Jude 21. xxviii. 4. Ezek. xxxi. 16. Exod. vi. 9.
t Matt. vii. 20. xvii. 26. Gen. xxvi. 9. Wisd. xi. 24. xii. 10, 19. Sir. xliv. 16 only.
u = ch. v = Rom. x = Matt.
w ch. viii. 1, 4 only. Ezek. xxii. 15.
y = ch. xx. 23. 2 Thess. i. 4 al. 2 Chron. xx. 9.

16. εμνησθημεν A. rec om του [bef κυριου], with HLP b d g Chr Œc Thl-fin: ins ABDEℵ p rel Thl-sif. aft ελεγεν ins οτι ℵ³ a e h.

17. δεδωκεν ℵ o. om ὁ θεος D æth Aug Rebapt. om δε ABDℵ a h k o p 13. 36 vulg Syr æth arm Chr Did Thl-fin Aug Ambr Jer Rebapt: ins EHLP rel syr sah Thl-sif.—om τις p. aft τον θεον ins του μη δουναι αυτοις πνευμα αγιον πιστευσασιν επ αυτω D, simly 8 syr-w-ast(επι κυρ. ιησ. χρ.) Aug.

18. εδοξασαν BDℵ c h p vulg syrr coptt æth Chr Thl-fin: εδοξαν D¹: txt AEHL 13. 36 rel Thl-sif. αρα (γε omd, its force not being seen: cf note) A B(sic: see table) D-gr ℵ k p 40: *forsitan* D-lat Syr: *utique* E-lat: αραγε E-gr HLP 13. 36 rel syr-mg-gr Chr. om την D. rec εδωκ. bef εις ζ., with EHLP 13 rel vss Chr: txt ABDℵ p 40 am demid fuld tol.

Lord was spoken to his assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, included *them* in the number of these ὑμεῖς, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences, = the gift of μετάνοια, εἰς ζωήν, see on ver. 18) was (ver. 17) the ἴση δωρεά bestowed on them: and, this having been bestowed,—to refuse the symbolic and subordinate ordinance,—or to regard them any longer as strangers from the covenant of promise, would have been, so far as in him lay, κωλῦσαι τὸν θεόν. 17.] πιστεύσασιν belongs to both αὐτοῖς and ἡμῖν; setting forth the strict analogy between the cases, and the *community* of the faith to both.

[δέ (omitted in some MSS., by the transcribers perhaps not being aware of the construction) brings out the contrast after εἰ οὖν, as frequently after ἐπεί, e. g. Od. ξ. 178, τὸν ἐπεὶ θρέψαν θεοί, ἔρνεϊ ἶσον . . . τοῦ δέ τις ἀθανάτων βλάψε φρένας ἔνδον ἑΐσας: Herod. iii. 68, εἰ μὴ αὐτὴ Σμέρδιν . . . . . γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης πύθου. See more examples in Hartung, Partikellehre, i. p. 184.] τίς ἤμην δυν.] A junction of two questions: (1) *Who was I that I should . . . .*, as ref. Exod.,—and (2) *Was I able to . . . .* We have a similar instance in τίς τί ἄρῃ, Mark xv. 24. See Winer, edn. 6, § 66. 5. 3.

18.] [ἄρα γε is more than ἄρα. γε has the effect of insulating the sentence, q. d. *whatever may be the consequences, or however mysterious the proceeding to us, this at least is plain, that God &c.* Compare Matt. vii. 20, 'therefore, *whatever they profess*, from their fruits,' &c.: and the other reff.: and see Hartung's chap. on γε in his Partikellehre, vol. i. p. 344, ff.] εἰς ζωήν] to be taken with τὴν μετάνοιαν ἔδωκεν, not with τὴν μετάνοιαν alone, which would be more probably τὴν εἰς ζωήν, **hath given unto the G. also repentance,—that they may attain unto life.** The involved position of the words in the present text is quite in St. Luke's manner.

19—30.] THE GOSPEL PREACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARSUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BRETHREN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2, 4. In vv. 19—21 it traverses rapidly the time occupied by ch. ix. 1—30, and that (undefined) of Saul's stay at Tarsus, and

z = ch. iii. 16. viii. 2 al.
a ch. ix. 38 reff.
b ch. iv. 29, 31. viii. 25. xiii. 46. xvi. 6, 32. Phil. i. 14.
c constr., acc. Luke i. 19. ch. v. 42. viii. 35. xvii. 18. Gal. i. 16.

γενομένης [z] ἐπὶ Στεφάνῳ [a] διῆλθον [a] ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ [b] λαλοῦντες τὸν [b] λόγον εἰ μὴ μόνον Ἰουδαίοις. 20 ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς Ἕλληνας [c] εὐαγγελιζόμενοι τὸν ABDE HLPℵ a b c d f g h k l o p 13

19. επι στεφανου AE 13. 40 vulg D-lat Thl-sif: απο του στεφανου D-gr: txt BHLPℵ p 36 syrr coptt Chr Œc Thl-fin. του λογ. bef λαλ. D. μονοις D c vulg. ιουδαιοι (sic) ℵ. **20.** rec ελθ. (*perhaps from ver* 3), with HP 13 rel vulg Syr Thl: συνελθ. a: txt ABDELℵ o p 36 syr coptt Chr. rec om 2nd και (*as not being understood, the whole sense having been confused by the reading* ελληνιστας *below*), with DEHLP 13. 36 rel fuld coptt Chr: ins ABℵ(marks for erasure were added, but rubbed out by ℵ^{3}) p am demid.—και συνεζητουν 40. rec ελληνιστας (*apparently a correction, induced by the difficulty of preaching to Greeks as distinguished from Jews, having preceded the conversion of Cornelius: see note*), with BD^{6}EHLP p 13. 36 rel (vulg and many versions do not seem to observe the distinction) Chr-txt Œc-txt Thl-txt: ευαγ-

brings it down to the famine under Claudius. **19. μὲν οὖν**] A resumption of what had been dropt before, see ch. viii. 4, continued from ver. 2: not however without reference to some narrative about to follow which is brought out by a δέ, answering to the μέν,—see ch. viii. 5, also ch. ix. 31, 32; xxviii. 5, 6,—and implying, whether by way of *distinction* or *exception*, a contrast to that μέν. **ἐπὶ Στ.**] **on account of Stephen**; see reff. Wolf, Kuin., Olsh., &c. render it '*after St.*:' the Vulg. *sub Stephano*, reading **ἐπὶ Στεφάνου**. **διῆλθον**] so ch. viii. 4, 40; ix. 32. **Φοινίκης**] properly, the strip of coast, about 120 miles long, extending from the river Eleutherus (near Aradus), to a little south of Tyre, and belonging at this time to the province of Syria: see ch. xv. 3; xxi. 2. Its principal cities were Tripolis, Byblos, Sidon, Tyre, and Berytos. It is a fertile territory, beginning with the uplands at the foot of Lebanon, and sloping to the sea, and held a distinguished position for commerce from the very earliest times. See Winer, Realw. **Κύπρου**] Cyprus was intimately connected by commerce with Phœnice, and contained many Jews (*οὐ μόνον αἱ ἤπειροι μεσταὶ τῶν Ἰουδαϊκῶν ἀποικιῶν εἰσιν, ἀλλὰ καὶ νήσων αἱ δοκιμώτατα, Εὔβοια, Κύπρος, Κρήτη*. Philo, Leg. ad Caium, § 36, vol. ii. p. 587. See also Jos. Antt. xiii. 10. 4). See on its state at this time, note on ch. xiii. 7. **Ἀντιοχείας**] A city in the history of Christianity only second in importance to Jerusalem. It was situated on the river Orontes, in a large, fruitful, and well-watered plain, 120 stadia from the sea and its port Seleucia. It was founded by Seleucus Nicator, who called it after his father Antiochus. It soon became a great and populous city (Ἀντ. ἡ μεγάλη, Philostr. Apoll. i. 16), and was the residence of the Seleucid kings of Syria (1 Macc. iii. 37; vii. 2; xi. 13, 44; 2 Macc. v. 21), and (as an 'urbs libera,' Pliny, v. 18) of the Roman proconsuls of Syria. Josephus (B. J. iii. 2. 4) calls it *μεγέθους τε ἕνεκα καὶ τῆς ἄλλης εὐδαιμονίας τρίτον ἀδηρίτως ἐπὶ τῆς ὑπὸ Ῥωμαίοις οἰκουμένης ἔχουσα τόπον*. Seleucus the founder had settled there many Jews (Jos. Antt. xii. 3. 1. See also xiv. 12. 6; B. J. ii. 18. 5; vii. 3. 3—and contra Apion. ii. 4, *αὐτῶν γὰρ ἡμῶν οἱ τὴν Ἀντιόχειαν κατοικοῦντες, Ἀντιοχεῖς ὀνομάζονται· τὴν γὰρ πολιτείαν αὐτοῖς ἔδωκεν ὁ κτίστης Σέλευκος*), who had their own Ethnarch. The intimate connexion of Antioch with the history of the church will be seen as we proceed. A reference to the principal passages will here be enough: see vv. 22, 26, 27; ch. xiii. 1; xv. 23, 35 ff.; xviii. 22. It became afterwards one of the five great centres of the Christian church, with Jerusalem, Rome, Alexandria, and Constantinople. Of its present state (Antakia, a town not one-third of its ancient size) a view is given in C. and H., where also, edn. 2, vol. i. pp. 149 ff., is a minute and interesting description of the city and its history, ancient and modern. See also Mr. Lewin's Life and Epistles of St. Paul, vol. i. p. 108 ff. (Principally from Winer, Realw.) **20. ἐξ αὐτῶν**] not, of these, *last mentioned Jews*: but, *of the* **διασπαρέντες**. This both the sense and the form of the sentence (*μὲν οὖν . . . . δέ*) require. **Κυρηναῖοι**] of whom Lucius mentioned ch. xiii. 1, as being in the church at Antioch, must have been one. Symeon called *Niger*, also mentioned there, may have been a Cyrenean proselyte. **Ἕλληνας**] The retaining and advocacy of the reading Ἑλληνιστάς has mainly arisen from a mistaken view that the baptism of Cornelius must necessarily have preceded the conversion of all other

κύριον Ἰησοῦν. 21 καὶ ἦν [d]χεὶρ [d]κυρίου μετ' αὐτῶν, [e]πολύς τε [e]ἀριθμὸς ὁ πιστεύσας [f]ἐπέστρεψεν ἐπὶ τὸν κύριον. 22 [g]ἠκούσθη δὲ ὁ [h]λόγος [i]εἰς τὰ ὦτα τῆς [j]ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ [h]περὶ αὐτῶν, καὶ [k]ἐξαπέστειλαν Βαρνάβαν [a]διελθεῖν [a]ἕως Ἀντιοχείας· 23 ὃς [l]παραγενόμενος καὶ ἰδὼν τὴν [m]χάριν τὴν τοῦ θεοῦ ἐχάρη, καὶ

d Luke i. 66. ch. xiii. 11 only. (ch. iv. 28, 30. vii. 50. Heb. i. 10. x. 31. 1 Pet. v. 6.) Num. xi. 23.
e here only. Job xxxviii. 21.
f ch. xxvi. 20 reff.
g pass., Matt. xxviii.

14. Mark ii. 1. John ix. 32. 1 Cor. v. 1. 2 Chron. xxvi. 15. ix. 5. ὁ λ. περὶ ἡμῶν, Xen. Anab. vi. 6. 13.
h Luke v. 15. vii. 17 only. 2 Chron. i Matt. x. 27. Luke i. 44. ix. 44. Isa. v. 9.
j ch. viii. 1. Rom. xvi. 1 al. k ch. vii. 12 reff. l absol., ch. xvii. 16 reff. m = John i. 14, &c. 1 Cor. i. 4. 2 Cor. ix. 8. Col. i. 6.

γελιστας ℵ¹: txt AD¹ℵ³ c Eus Chr-comm Œc-comm$_2$ Thl-fin-ms; *gentiles* Cassiod. aft ιησ, ins χριστον D 96 æth-pl.

21. ην δε D-gr. rec om ὁ (*as unnecessary, not perceiving its force*), with DEHLP 13 rel Chr: ins ABℵ p 36.

22. aft 2nd της ins ουσης BEℵ c k p 13 Chr. rec ιεροσολυμοις (*corrn: cf ver* 2), with EHLP rel Chr: txt ABDℵ p 36 sah. (13 def.) ins τα bef περι αυτων E k Chr. om διελθειν (*as unnecessary; to simplify the constr:* διελθ. εως *is in Luke's manner*) ABℵ p vulg Syr copt æth arm: ins DEHLP 13. 36 rel syr Chr; ελθειν sah. ins της bef αντ. D¹.

23. ins και bef παραγ. D-gr. rec [aft την χαριν] om την (*as unnecessary: no reason can be given for its insertion in so unusual a connexion. It has peculiar force,*

Gentiles. But that reading gives, in this place, no assignable sense whatever: for (1) the *Hellenists* were *long ago a recognized part* of the Christian church,—(2) among these διασπαρέντες themselves in all probability there were many Hellenists,—and (3) the term Ἰουδαῖοι *includes* the Hellenists,—the distinctive appellation of pure Jews being not Ἰουδαῖοι, but Ἑβραῖοι, ch. vi. 1. Nothing to my mind can be plainer, from what follows respecting Barnabas, than that these Ἕλληνες were GENTILES, *uncircumcised;* and that their conversion took place *before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius.* See below: and Excursus ii. at the end of Prolegg. to Acts. **21.** ἦν χεὶρ κυρ. μ. α.] By *visible manifestations not to be doubted,* the Lord shewed it to be His pleasure that they should go on with such preaching; αὐτῶν being, *the preachers to the Gentiles,* whose work the narrative now follows. **22.**] ἠκ. εἰς τὰ ὦτα, a Hebraism, see reff. Βαρνάβαν] himself a Cyprian, ch. iv. 36.

His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinctive sense, be said to have been *an Apostle, as they were:* see ch. xiv. 4, and note): but more probably, from what follows, the intention was to *ascertain the fact,* and to *deter* these persons from the admission of the uncircumcised into the church: or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one* by birth *with the agents,* and of a *liberal spirit,* shews sufficiently that they wished to deal, not harshly, but gently and cautiously,—whatever their reason was.

23, 24.] It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was *something different from what might have been expected:* that to sympathize with the work was *not the intent* of his mission, but a result brought about in the heart of a good man, full of the Holy Ghost and of faith, by witnessing the effects of Divine grace (τ. χάρ. τὴν τοῦ θεοῦ, not merely, '*the grace of God,*' but **the grace which [evidently] was that of God**: the expression is deliberately used). And this is further confirmed to my mind by finding that he immediately *went and sought Saul.* He had been Saul's friend at Jerusalem: he had doubtless heard of the commission which had been given to him to preach to the *Gentiles:* but the church was waiting the will of God, to know *how* this was to be accomplished. *Here* was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was *here,* more properly, and not in Cæsarea, that the real commencement of the *Gentile church* took place,—although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and for the more solemn and authorized standing of the Gentile church, the important events at Cæsarea and Joppa were brought about. Wordsw.'s argument, that, as even Ἕλληνας may include Jews, we need not

n ch. ix. 38. xiv. 22 al. fr. o = 2 Tim. iii. 10. (ch. xxvii. 13 reff.) p = Wisd. iii. 3. see ch. xiii. 43. (ch. xviii. 18 reff.) q ch. vii. 55 reff. r ch. ii. 41 reff. s here bis. Mark x. 46. Luke vii. 12. ch. xix. 26. (1 Macc. xiii. 11.) t = as above (s). ch. xx. 37. xxii. 6. iii. 4. x. 6. y = Rom. xvii. 3 only (ch. x. 22 reff.) ‡. mss. x. 11. 6.

n παρεκάλει πάντας τῇ ο προθέσει τῆς καρδίας p προσμένειν ABDE HLPℵ a
τῷ κυρίῳ, 24 ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ q πλήρης πνεύματος b d f g
ἁγίου καὶ πίστεως. καὶ r προσετέθη s ὄχλος st ἱκανὸς h k l o
τῷ κυρίῳ. 25 u ἐξῆλθεν δὲ n εἰς Ταρσὸν v ἀναζητῆσαι p 13
Σαῦλον, καὶ εὑρὼν ἤγαγεν εἰς Ἀντιόχειαν. 26 w ἐγένετο
δὲ w αὐτοῖς καὶ ἐνιαυτὸν ὅλον wx συναχθῆναι ἐν τῇ ἐκ-
κλησίᾳ καὶ διδάξαι s ὄχλον st ἱκανόν, y χρηματίσαι τε
πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς a Χριστιανούς.

u John i. 44. Matt. xi. 7. ch. xiv. 20. xvi. 10. 2 Cor. ii. 13. v Luke ii. 41, 45 only. Job iii. 4. x. 6. 2 Macc. xiii. 21 only. w constr., here only. see ch. xxii. 6, 17. x ch. iv. 5 reff. y = Rom. xvii. 3 only (ch. x. 22 reff.) ‡. χρηματίσαι Φιλέλλην, Jos. Antt. xiii. 11. 3 al. z here only †. Polyb. mss. x. 11. 6. a ch. xxvi. 28. 1 Pet. iv. 16 only.

see note), with DEHLP 13 rel Chr ‡ ins ABℵ. ins εν bef τω κυρ. B 40 vulg coptt.

24. ανηρ bef ην ℵ. om τω κυριω B[1](ins B[2]-marg [see table]).

25. for ver, ακουσας δε οτι σαυλος εστιν εις ταρσον(ταρσ. D[8]) εξηλθεν αναζητων αυτον· και ως(om ως D-corr) ϕ̣ὐτυχων παρεκαλεσεν (add αυτον D[6]) ελθειν εις αντιοχειαν D syr-mg. rec aft ταρσ. ins ο βαρναβας, with EHL p 13 rel vulg-ed(and am[2]) syr Chr: om AB(D)ℵ am[1] fuld Syr (syr-mg) coptt arm. for αναζητ., αναστησαι B[1]. rec aft ευρ. ins αυτον, with HLP rel vss(most, but syr-w-ob): om ABℵ a c h p 36 Chr Chron. rec aft ηγαγ. ins αυτον (*supplementary*), with EHLP rel coptt Chr Thl-fin: om ABℵ a d f h k o p 36 arm Chron Thl-sif.

26. for ver, οιτινες παραγενομενοι ενιαυτον ολον συνεχυθησαν (συναναχυθηναι τη εκκλησια και διδαξαι D[5], which conforms the follg to txt) οχλον ικανον· και τοτε πρωτον εχρηματισεν εν αντ. οι μαθ. χρ. D: syr-mg has the former part. rec αυτους (*corrn of constr*), with HLP Did Chr: txt ABℵ c p 13. 36. 40. rec om 1st και (*as unnecessary*), with EHLP rel 36 vss Did Chr: ins ABℵ syr Ath Vig. om ολον E sah Chr. om 1st εν HLP a b c d e g h l Thl-sif. rec πρωτον, with AD[1]EHLP rel: txt BD[5]ℵ 36. εις αντ. A. χρηστιανους ℵ[1](but corrd) p.

suppose this to have been a preaching to Gentiles, is best answered by the context, in which the μηδενὶ εἰ μὴ μόνον Ἰουδαίοις is clearly contrasted with ἦσαν δὲ . . . . καὶ πρὸς τοὺς Ἕλληνας, which contrast cannot be maintained without excluding Jews from this latter term.

23. παρεκάλει] in accordance with his name, which (ch. iv. 36) was interpreted *υἱὸς παρακλήσεως*. **25.**] This therefore took place after ch. ix. 30: *how long after*, we have no hint in the narrative, and the question will be determined by various persons according to the requirements of their chronological system. Wieseler and Schrader make it not more than from half a year to a year: Dr. Burton, who places the conversion of Saul in A.D. 31,—nine years. Speaking *à priori*, it seems very improbable that any considerable portion of time should have been spent by him before the great work of his ministry began. Even supposing him during this retirement to have preached in Syria and Cilicia,—judging by the analogy of his subsequent journeys, *a few months* at the most would have sufficed for this. For my own view, see Prolegg. to Acts, § vi. **26.**] The unusual word **πρώτως** seems to imply priority not only in time, but also in usage: at Antioch first and principally. So we have in Aristot. Eth. Nic. viii. 5, *πρώτως καὶ κυρίως*. **Χριστιανούς**] This name is never used by Christians *of themselves* in the ℵ T. (but *οἱ μαθηταί, οἱ πιστοί*, or *οἱ πιστεύοντες, οἱ ἀδελφοί, οἱ ἅγιοι, οἱ τῆς ὁδοῦ*), only (see reff.) as *spoken by*, or *coming from*, those without the church. And *of* those, it cannot have arisen with the Jews, who would never have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called Ναζωραῖοι, ch. xxiv. 5, and *Galilæans*: and Julian, who wished to deprive them of a name in which they gloried (see below), and to favour the Jews, ordered that they should not be called Christiani; but Galilæi, Greg. Naz. Orat. iv. (in Jul. i.) 86, vol. i. p. 114. That it has a Latin form is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, and in this case there would be no Greek adjective so ready to hand as the Latin possessive, sanctioned as it was by such forms as Pompeiani, Cæsariani, Herodiani (Christus being regarded as a proper name, see Tacit. Ann. xv. 44, '. . . quos vulgus . . . Christianos appellabat. Auctor ejus nominis Christus, Tiberio imperitante, per procuratorem Pon-

27 Ἐν ταύταις δὲ ταῖς ἡμέραις [a]κατῆλθον ἀπὸ Ἱερο- [b] ch. viii. 5 reff.
σολύμων [c]προφῆται εἰς Ἀντιόχειαν. 28 [d]ἀναστὰς δὲ εἷς ἐξ [c] = ch. xiii. 1. xv. 32. xxi. 10. 1 Cor. xii. 28, 29. xiv. 29, &c. Eph. ii. 20. iii. 5. iv. 11 only. L.P.
αὐτῶν ὀνόματι Ἄγαβος [e]ἐσήμανεν [f]διὰ [g]τοῦ [fg]πνεύματος [h]λιμὸν μεγάλην [i]μέλλειν [i]ἔσεσθαι [k]ἐφ' [k]ὅλην τὴν [l]οἰκου-
μένην, ἥτις [καὶ] ἐγένετο [m]ἐπὶ Κλαυδίου. 29 τῶν δὲ μαθ- [d] = Mark xiv. 57, 60. ch.

i. 15. vi. 9 al. Ezra x. 5. ii. 22. constr., here only. [f] e John xii. 33. xviii. 32. xxi. 19. ch. xxv. 27. Rev. i. 1 only. Esth. [f] ch. i. 2. xxi. 4. Rom. v. 5. Eph. iii. 16. 2 Thess. ii. 2 al. L.P.H.
g abs., ch. x. 19 reff. h fem., Luke xv. 14. 1 Macc. ix. 24 A. i cp. xxiv. 15. xxvii. 10. (fut., Acts only.) Eccl. i. 9 Symm. Xen. Anab. iii. 2. 2. See Winer, edn. 6, § 43. 7. k Mark xv. 33 ‖ L. ch. v. 11. vii. 11 only. l = Luke ii. 1. xxi. 26. Isa. xxiv. 4 al. fr. m = Mark ii. 26. Luke iii. 2. iv. 27. Isa. liv. 9.

27. αυταις B c.

28. for αναστ. δε εις, ην δε πολλη αγγαλλιασις συνεστραμμενων δε ημων εφη εις D Aug. εσημαινεν B vulg D-lat Chron Aug: σημενων D-gr. rec μεγαν (see note), with D EHLP rel 36 Chr Chron: om e: txt ABD³N p 40 Epiph Euthal Chron. (13 def.) rec οστις (see above), with HLP rel 36 Chr: txt ABDEN p 13. 40 Epiph Euthal Chron. om και ABDN p 13. 40 vss Epiph Chron: ins EHLP rel 36 Syr Chr. rec aft κλαυδιου ins καισαρος, with EHLP rel 36 syrr Epiph Chr Cassiod: om ABDN p 13. 40 vulg coptt æth arm Chron.

tium Pilatum supplicio affectus erat'). The name soon became matter of glorying among its bearers: ref. 1 Pet., Eus. H. E. v. 1, in the epistle of the churches of Lyons and Vienne, τοῦ ἡγεμόνος . . . . μόνον τοῦτο πυθομένου εἰ καὶ αὐτὸς εἴη Χριστιανός, τοῦ δὲ (Epagathus) λαμπροτάτῃ φωνῇ ὁμολογήσαντος, . . . and again, πρὸς πάντα τὰ ἐπηρτημένα ἀπεκρίνατο (Sanctus) τῇ Ῥωμαικῇ φωνῇ, Χριστιανός εἰμι. And in the Clementine Liturgy (Humphry, Comm. on Acts, p. 84),—εὐχαριστοῦμέν σοι, ὅτι τὸ ὄνομα τοῦ χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοὶ προσφωνειώμεθα. Before this, while the believers had been *included among Jews*, no distinctive name for them was needed: but now that a body of men, compounded of *Jews and Gentiles*, arose, distinct in belief and habits from both, some new appellation was required.

It may be observed, that the inhabitants of Antioch were famous for their propensity to jeer and call names; see instances in C. and H. i. p. 148, note 2. See several interesting particulars respecting the name collected in Wordsw.'s note: who however maintains that it was given by the Church herself. 27. ἐν τι τ. ἡμ.] It was during this *year*, ver. 26.

προφῆται] Inspired teachers in the early Christian church, referred to in the Acts, and in the Epistles of Paul (see reff. and ch. xix. 6; xxi. 9; Rom. xii. 6; 1 Cor. xii. 10; xiii. 2, 8; xiv. 6; 1 Thess. v. 20). They might be of either sex (ch. xxi. 9). The foretelling of future events was not the usual form which their inspiration took, but that of an *exalted and superhuman teaching*, ranked by St. Paul above 'speaking with tongues,' in being the *utterance of their own conscious intelligence informed by the Holy Spirit*. This inspiration was however, occasionally, as here, and ch. xxi. 10, made the vehicle of *prophecy*, properly so called. 28. Ἄγαβος] The same who prophesied Paul's imprisonment in Jerusalem, ch. xxi. 10, ff. From the form of his announcement *there*, we may infer the manner in which he ἐσήμανεν διὰ τοῦ πνεύματος *here*. It was τάδε λέγει τὸ πν. τὸ ἅγιον.

The fem. usage of λιμός prevailed among the Dorians (cf. Aristoph. Acharn. 708) and later Greeks: see Meyer, edn. 2, and Lobeck on Phryn. p. 188. We find it sometimes also in Ionic poets, e. g. in Hom. Hymn to Demeter, 311, λιμοῦ ὑπ' ἀργαλέης: see other examples in Palm and Rost, sub voce. ὅλην τ. οἰκουμένην] not, '*all Judæa*,' though in fact it was so: the expression is a hyperbolical one in ordinary use, and not to be pressed as strictly implying that to which its literal meaning would extend. That it occurs in a *prophecy* (Meyer) is no objection to this: the scope and not the wording of the prophecy is given. But see below.

ἐπὶ Κλαυδίου] In the *fourth* year of Claudius, A.D. 44, there was a famine in Judæa and the neighbouring countries (Jos. Antt. xx. 2. 5). And three others are mentioned during his reign: one in Greece (Eus. Chron. i. 79), and two in Rome (Dio Cassius, lx. 11. Tacitus, Ann. xii. 43), so that *scarcity* ἐπὶ Κλαυδίου *did extend through the greater part of the 'orbis terrarum,'* if it be thought necessary to press the words of the prophecy. The queen Helena of Adiabene and her son Izates helped the Jews with subsidies on the occasion (Jos. ibid., see also xx. 5. 2, where he calls it τὸν μέγαν λιμόν), both of corn and money. I do not believe that the words ἐπὶ Κλ. imply that the *events just related*

ABDE HLPN3 bcdfg hklop 13

ητῶν [n] καθὼς [o] εὐπορεῖτό τις, [p] ὥρισαν ἕκαστος αὐτῶν εἰς [q] διακονίαν [r] πέμψαι τοῖς [s] κατοικοῦσιν [s] ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς, 30 ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς [t] πρεσβυτέρους [u] διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

XII. 1 [v] Κατ' [v] ἐκεῖνον δὲ τὸν [v] καιρὸν [w] ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας [x] κακῶσαί τινας τῶν [y] ἀπὸ

n = ch. ii. 4. Mark iv. 33. Num. xxvi. 54.
o here only. Lev. xxv. 26, 28, 49. Wisd. x. 10 only. (-ρία, ch. xix. 25.)
p ch. xvii. 26 reff. constr., here only.
q = ch. vi. 1 reff.
r = Phil. iv. 16. &c. 1 Tim. v. 17, 19. 2 Chron. xxxiv. 14. 50. Luke xx. 19. ch. iv. 3. v. 18 al. xv. 5 (xxvii. 44).
s ch. i. 20 al. Acts, past. and cath. epp. only. v ch. xix. 23 only. Num. xxii. 4. Gen. xxii. 12. constr., here only.
t = here for first time. ch. xiv. 23. xv. 2, u ch. ii. 23. vii. 25. xiv. 3. xix. see Rom. ix. 9. x ch. vii. 6 reff.
w Matt. xxvi. y = ch.

29. [εὐπορειτο, so AB(D)EHP[1](but altered eadem manu)ℵ 13 a b e g k l Thl-sif.] οι δε μαθ. καθως ευπορουντο D. ωρισεν A 95[1].
30. for ο, οι L. aft και ins ο ℵ[1](marked for erasure by ℵ-corr[1]).

CHAP. XII. 1. ο βασ. bef ηρ. ℵ c[1] p. τας χ. bef ηρ. ο β. D.

were not also in the reign of Claudius: but they are inserted to particularize the famine as being that well-known one, and only imply that the author was not *writing* under Claudius. **29.**] There is no need to suppose that the prophecy of Agabus preceded by any long time the outbreak of the famine: nor would it be any derogation from its prophetic character to suppose it even coincident with its first beginnings; it was the *greatness* and *extent* of the famine which was particularly revealed, and which determined the Christians of Antioch to send the relief. Baumgarten (vol. ii. p. 5), in tracing the gradual transition of the apostolic narrative from Jewish to Gentile Christianity, calls this contribution, sent from Antioch to Jerusalem, the first stretching out of the hand by the Gentile world across the ancient gulf which separated it from Israel. **τῶν δὲ μαθ. κ.τ.λ.** is a mixture of two constructions, *οἱ δὲ μαθηταὶ καθὼς εὐπορεῖτό τις αὐτῶν.* The church at Jerusalem was poor, probably in connexion with the community of goods, which would soon have this effect; see ch. ii. 44, note. **30. πρεσβυτέρους**] These were the *overseers* or *presidents* of the congregation,—an office borrowed from the synagogues, and established by the Apostles in the churches generally, see ch. xiv. 23. They are in the N. T. identical with *ἐπίσκοποι*, see ch. xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1, *ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ· ἀμφότερα γὰρ εἶχον κατ' ἐκεῖνον τὸν καιρὸν τὰ ὀνόματα.* The title *ἐπίσκοπος*, as applied to one person superior to the *πρεσβύτεροι*, and answering to our 'bishop,' appears to have been unknown in the apostolic times. Respecting the chronology of this journey to Jerusalem, see note on ch. xii. 25, and the table in the Prolegomena.

CHAP. XII. **1—25.**] PERSECUTION OF THE CHURCH AT JERUSALEM BY HEROD AGRIPPA. MARTYRDOM OF JAMES THE BROTHER OF JOHN. IMPRISONMENT AND MIRACULOUS DELIVERANCE OF PETER. DEATH OF HEROD AT CÆSAREA. RETURN OF BARNABAS AND SAUL FROM JERUSALEM TO ANTIOCH. **1. κατ' ἐκ. τ. καιρ.**] *Before* the arrival of Barnabas and Saul in Jerusalem. The famine in Judæa broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Faaus was sent to Judæa by Claudius *on the death of Agrippa* (i. e. after Aug. 6, A.D. 44). The visit of Barnabas and Saul must have taken place about the time of, or shortly after, Agrippa's death. **Ἡρῴδης ὁ βασιλεύς**] HEROD AGRIPPA I., grandson of Herod the Great,—son of Aristobulus and Berenice (Jos. Antt. xvii. 1. 2; B. J. i. 28. 1). Having gone to Rome, to accuse Herod the Tetrarch (Antipas), and fallen under the displeasure of Tiberius for paying open court to Caius Cæsar (Caligula), he was imprisoned and cruelly treated; but, on the accession of Caligula, released, and at once presented with the tetrarchy of Philip (Trachonitis),—who had lately died,—and the title of king. On this, Antipas, by persuasion of his wife Herodias, went to Rome, to try to obtain the royal title also, but was followed by his enemy Agrippa, who managed to get Antipas banished to Spain, and to obtain his tetrarchy (Galilee and Peræa) for himself. (Jos. Antt. xix. 8. 2.) Finally, Claudius, in return for services rendered to him by Agrippa, at the time of Caligula's death, presented him with Samaria and Judæa (about 41 A.D., Jos. Antt. xix. 5. 1), so that he now ruled (Jos. ibid.) all the kingdom of Herod the Great. His character, as given by Josephus, Antt. xix. 7. 3, is important as illustrating the present chapter: *ἐπεφύκει δὲ ὁ βασιλεὺς οὗτος*

τῆς [z] ἐκκλησίας. 2 [a] ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου [b] μαχαίρῃ. 3 ἰδὼν δὲ ὅτι [c] ἀρεστόν [d] ἐστιν τοῖς Ἰουδαίοις, [e] προσέθετο [f] συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ [αἱ] [g] ἡμέραι τῶν [gh] ἀζύμων. 4 ὃν καὶ [i] πιάσας [k] ἔθετο [k] εἰς

[z] absol., Matt. xviii. 17 al. Judg. xxi. 5. [a] = ch. v. 33 reff. [b] Matt. xxvi. 47, &c. ch. xvi. 27. Rom. viii. 35 al. Exod. xv. 9. [c] ch. vj. 2 reff. [d] pres., ch. xvi. 38 reff. [e] = Luke xix. 11. xx. 11, 12 only. Gen. iv. 2. viii. 12. xviii. 29. [f] ch. i. 16 reff. [g] Mark xiv. 12. Luke xxii. 7. ch. xx. 6 (Matt. xxvi. 17) only †. [h] as above (g). Mark xiv. 1 ‖ L. 1 Cor. v. 7, 8 only. Lev. xxiii. 6. [i] John vii. 30 al7. ch. iii. 7. 2 Cor. xi. 32. Rev. xix. 20 only. Cant. ii. 15. Sir. xxiii. 21(not A) only. [k] = ch. iv. 3. xiii. 29. Jer. xxxix. (xxxii.) 14. see ch. v. 18, 25. Gen. xli. 10.

aft εκκλ. add εν τη ιουδαια D syr-w-ast.

2. om δε 96 sah: και ανειλεν D Syr æth: ανειλ. δε και g 76. 177². [μαχαιρη, so AB¹D⁴(?) ℵ p.]

3. rec και ιδ. (*appy corrn to avoid recurrence of* δε: *or perhaps as agreeing better with the continuation of the same line of conduct*), with DHLP rel vss Chr-txt: txt ABEℵ p 13. 36 vulg coptt Chr-comm. om εστιν ℵ¹. aft ιουδαιοις ins η επιχειρησεις αυτου επι τους πιστους D syr-mg. ins του bef συλλ. E. rec om αι, with BHLPℵ b¹ c l¹ o Chr₁ Œc: ins ADE p rel 36 Chr₁ Thl.

εὐεργετικὸς εἶναι ἐν δωρεαῖς, καὶ μεγαλοφρονῆσαι ἔθνη φιλότιμος, καὶ πολλοῖς ἀθρόως δαπανήμασιν ἀνιστὰς αὐτὸν εἰς ἐπιφάνειαν, ἡδόμενος τῷ χαρίζεσθαι, καὶ τῷ βιοῦν ἐν εὐφημίᾳ χαίρων . . . . (see ver. 3) . . . . πραῢς δὲ ὁ τρόπος Ἀγρίππᾳ, καὶ πρὸς πάντας τὸ εὐεργετικὸν ὅμοιον. ἠδεῖα γοῦν αὐτῷ δίαιτα καὶ συνεχὴς ἐν τοῖς Ἱεροσολύμοις ἦν, καὶ τὰ πάτρια καθαρῶς ἐτήρει. διὰ πάσης γοῦν αὐτὸν ἦγεν ἁγνείας, οὐδὲ ἡμέρα τὶς παρῴδευεν αὐτῷ τῆς νομίμης χηρεύουσα θυσίας. This character will abundantly account for his persecuting the Christians, who were so odious to the Jews, and for his vain-glorious acceptance of the impious homage of the people, ver. 23. **ἐπέβ. τ. χεῖρ.**] A pregnant construction. In full, it would be ἐπέβ. τὰς χ. ἐπί τινας τῶν ἀπὸ τ. ἐκκ., τοῦ κακῶσαι αὐτούς. Some expositors (Heinr., Kuin.), not seeing this, have endeavoured to give to ἐπέβ. τ. χ. the unexampled meaning, not justified by Deut. xii, 7, xv. 10, of '*took in hand*,' '*attempted*.' The E. V. '*stretched forth his hands*' (or, marg. '*began*') is equally inadmissible. It should be, **H. the K. laid his hands on certain of the church, to vex them.** **τῶν ἀπό**] See reff., and compare ch. vi. 9. **2. Ἰάκωβον**] Of him we know nothing besides what is related in the Gospels. He was the son of Zebedee, called (Matt. iv. 21) together with John his brother: was one of the favoured Three admitted to the death-chamber of Jairus's daughter (Mark v. 37), to the mount of transfiguration (Matt. xvii. 1), and to the agony in the garden (Matt. xxvi. 37). He, together with John his brother (named by our Lord '*Boanerges*,' '*sons of thunder*'), wished to call down fire on the inhospitable Samaritans (Luke ix. 54),—and prayed that his brother and himself might sit, one on the right hand and the other on the left, in the Lord's kingdom (Matt. xx. 20—24). It was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James was the first to fulfil. *This is the only Apostle of whose death we have any certain record.* With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths. Eusebius, H. E. ii. 9, relates, from the Hypotyposes of Clemens, who had received it ἐκ παραδόσεως τῶν πρὸ αὐτοῦ, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, συναπήχθησαν οὖν ἅμφω, φησί, καὶ κατὰ τὴν ὁδὸν ἠξίωσεν ἀφεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου. ὁ δὲ ὀλίγον σκεψάμενος, εἰρήνη σοι, εἶπε, καὶ κατεφίλησεν αὐτόν. καὶ οὕτως ἀμφότεροι ὁμοῦ ἐκαρατομήθησαν. **μαχαίρῃ**] Probably according to the Roman method of beheading, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews: see Lightf. in loc. **3.**] See the character of Agrippa above. **προς. συλλ.**] A Hebraism: see reff. **αἱ ἡμ. τ. ἀζ.**] Wieseler (Chronol. der Apost. Zeit. pp. 215—220) regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes τὸ πάσχα in the strict meaning, '*the passover*,' i. e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quaternions of soldiers, the guard for one night (see below), and maintains that the expression τὸ πάσχα cannot apply to the whole festal period, which would have been τὴν ἑορτήν, or ταύτας τὰς ἡμέρας. But Bleek (Beiträge zur Ev.-kritik, p. 144) calls

ABDE HLPN a bcdfg hklop 13

φυλακήν, [l]παραδοὺς τέσσαρσιν [m]τετραδίοις στρατιωτῶν [n]φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ [o]πάσχα [p]ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5 ὁ μὲν οὖν Πέτρος [q]ἐτηρεῖτο ἐν τῇ φυλακῇ· [r]προσευχὴ δὲ [s]ἦν [t]ἐκτενῶς [u]γινομένη [u]ὑπὸ τῆς ἐκκλησίας [r]πρὸς τὸν θεὸν *[v]ὑπὲρ αὐτοῦ. 6 ὅτε δὲ ἤμελλεν [w]προαγαγεῖν αὐτὸν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος [x]κοιμώμενος [y]μεταξὺ δύο στρατιωτῶν δεδεμένος [z]ἁλύσεσιν δυσίν, [a]φύλακές τε πρὸ τῆς θύρας [q]ἐτήρουν

l = Matt. v. 25. xviii. 34. Luke xii. 58. see ch. xvi. 4.
m here only †. τινὰ τῶν ἐν τοῖς τετραδίοις φυλάκων, Philo in Flacc. § 13, vol. ii. p. 533.
n = Luke viii. 29. ch. xxiii. 35. xxviii. 16.
o Matt. xxvi. 2, &c. ||. 4 Kings xxiii. 22.
p here (Luke xxii. 66 v. r.) only. 2 Macc. vi. 10 A.
q = Matt. xxvii. 36. ch. xvi. 23. xxv. 4, 21. Prov. xix. 16.
r Rom. xv. 30. 2 Chron. xxxiii. 18. see Luke vi. 12.
s constr., ch. ii. 5 reff.
t 1 Pet. i. 22 only. Jonah iii. 8. (-νέστερον προσηύχετο, Luke xxii. 44 only.
u Luke ix. 7. xiii. 17. xxiii. 8. Eph. v. 12.
v = Matt. v. 44. περί, Col. i. 9. Luke vi. 28. xxii. 32. Col. i. 3 al.
w = ch. (xvi. 30.) xvii. 5. xxv. 26 †. 2 Macc. v. 18. Jos. Antt. xvi. 11. 6, προαγαγὼν (ὁ Ἡρῴδης) εἰς ἐκκλησίαν τριακοσίους τῶν ἡγεμόνων.
x = Matt. xxviii. 13. Luke xxii. 45. (1 Cor. vii. 39 reff.) Prov. iv. 16.
y = Luke xi. 51 ||. xvi. 26 †. (ch. xv. 9 reff.)
z here bis. Mark v. 3, &c. ||. ch. xxi. 33. xxviii. 20. Eph. vi. 20. 2 Tim. i. 16. Rev. xx. 1 only †. Wisd. xvii. 17 only. Exod. xxviii. 22 Aq. Symm. Theod. see LXX ib.
a ch. v. 23. ver. 19 only. Cant. v. 7.

4. for *ον και, τουτον* D copt. *εν φυλακη* E-gr. *παραδιδους* A, *tradens* vulg E-lat. om *τεσσαρσιν* H. om 1st *αυτον* D vulg (not am). *αγαγειν* A e.

5. rec *εκτενης*, with A²EHLP p rel 36 Chr Sev-c Œc Thl: txt A¹(appy) BN 13. 40 Vulg E-lat Lucif Cassiod.—*πολλη δε προσευχη ην εν εκτενεια περι αυτου απο της εκκλ. πρ. τ. θ. περι αυτ.*(sic) D(om 1st *περι αυτου* D-corr). *γενομενη* P e p 61. om *πρ. του θεου* B. **περὶ* A-corr BDN o p 13. 40 (*probably a corrn, see ch.* viii. 15: *the two are indifferently used in this connexion, see Lexx and reff: but περι is the more usual*): *υπερ* (A¹ ?)EHLP rel 36 Chr Sev-c.

6. [ημελλ., so BELPN c l p 13.] rec *προαγειν* (*corrn*), with DEHLP rel Chr: *προσαγειν* N o: txt A a p 36, *προσαγαγειν* B 13. rec *αυτ.* bef *προ.*, with HLP rel Œc Thl: txt ABDEN a h k o p 13. 36 Chr. om 1st *o* D lect-12. *κοιμουμενος* D¹(txt D⁸). for *τε, δε* D E-lat copt: om e 133. *προς τη θυρα* A.

this view most arbitrary and even unnatural; and I own, with all respect for Wieseler's general acumen, I am disposed to agree with this criticism. The whole cast of the narrative,—the *ησαν αἱ ἡμέραι*, not *ἦν ἡ ἡμέρα τῶν ἀζ.*, Luke's own expression in his Gospel, xxii. 7,—the intimation of *enduring custody* in the *παραδοὺς . . . . φυλάσσειν αὐτ.*,—the delay implied in the *βουλόμενος*,—in the imperfects *ἐτηρεῖτο*,—*ἦν γινομένη* (not *ἐγένετο*),—the specification of *τῇ νυκτὶ ἐκείνῃ* as presupposing (notwithstanding what Wieseler says to the contrary) more nights preceding,—all this would be unaccountable in the precise historical diction of Luke, unless he had intended to convey an impression that *some days elapsed*. But still more decisive is his own definition of *πάσχα*, Luke xxii. 1, **ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα.** So that *μετὰ τὸ πάσχα* may well = *μετὰ τὴν ἑορτὴν τῶν ἀζύμων*. The argument from the four quaternions of soldiers proves nothing: the same sixteen (see below) may have had him in *permanent* charge, that number being appointed as adequate to the duties required. **4. τέσσαρσιν τετραδίοις**] In military arrangements, Herod seems to have retained the Roman habits, according to which the night was divided into four watches, and each committed to four soldiers (*διδόασι φυλάκεια δύο· τὸ δὲ φυλάκειόν ἐστιν ἐκ τεσσάρων ἀνδρῶν*, Polyb. vi. 33. 7), to two of whom the prisoner was chained, the other two keeping watch before the doors of the prison, forming the *first* and *second guards* of ver. 10. It is plain that this number being mentioned is no sign that the custody was only for *one night*. **μετὰ τὸ πάσχα**] (see above) **after the days of the feast**, i. e. after the 21st of Nisan. Herod, who (ver. 1, note) observed rigorously the Jewish customs, would not execute a prisoner during the feast: 'Non judicant die festo' (Moed Katon v. 2, Meyer). **ἀναγ. αὐτ. τῷ λαῷ**] See ref.: **to bring him out and sentence him in sight of the people.**

5.] On the *duration* implied by this verse, see above. **6. ἐκείνῃ**] emphatic: **that very night**, viz. which preceded the day of trial. The practice of attaching a prisoner to one keeper or more by a chain is alluded to by several ancient authors: e. g. Seneca, de Tranquill. 10, 'Eadem custodia universos circumdedit, alligatique sunt etiam qui alligaverunt, nisi tu forte leviorem in sinistra catenam putas:' and Epist. 5: 'Quemadmodum eadem catena et

τὴν φυλακήν. 7 καὶ ἰδοὺ ἄγγελος κυρίου [b]ἐπέστη, καὶ [c]φῶς [cd]ἔλαμψεν ἐν τῷ [e]οἰκήματι· [f]πατάξας δὲ τὴν [g]πλευρὰν τοῦ Πέτρου [h]ἤγειρεν αὐτὸν λέγων [i]Ἀνάστα [j]ἐν τάχει. καὶ [k]ἐξέπεσαν αὐτοῦ αἱ [z]ἁλύσεις ἐκ τῶν χειρῶν. 8 εἶπέν τε ὁ ἄγγελος πρὸς αὐτὸν [l]Ζῶσαι καὶ [m]ὑπόδησαι τὰ [n]σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ [o]Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μοι. 9 καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθές [p]ἐστιν τὸ γινόμενον [q]διὰ τοῦ ἀγγέλου, ἐδόκει δὲ [r]ὅραμα βλέπειν. 10 [s]διελθόντες δὲ πρώτην [t]φυλακὴν καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν [u]σιδηρᾶν τὴν [v]φέρουσαν εἰς τὴν πόλιν, [w]ἥτις [x]αὐτομάτη ἠνοίγη αὐτοῖς· καὶ ἐξελθόντες [y]προῆλθον [z]ῥύμην μίαν, καὶ εὐθέως [a]ἀπέστη ὁ

...λεγων ανα d. ABDE HLPℵ a b c f g h k l o p 13

b = ch. iv. 1 reff.
c Matt. v. 16. 2 Cor. iv. 6 only. (Prov. iv. 18.) see ch. xxvi. 13.
d as above (c). Matt. v. 15. xvii. 2. Luke xvii. 24. 2 Cor. iv. 6 only.
e here only‡. = Wisd. xiii. 15. Thucyd. iv. 48 init. (Ezek. xvi. 24.)
f = here only. (see ver. 23.) = ἥψατο, 3 Kings xix. 5, 7.
g John xix. 34. xx. 20, 25, 27 only. Num. xxxiii. 55. 2 Kings ii. 16 B.
h = Mark iv. 27. Luke viii. 24 al. Gen. xli. 4.
i ch. ix. 6 reff.
j Rom. xvi. 20 reff.
k ch. xxvii. 32. James i. 11 al. Isa. xxviii. 1, 4.
l John xxi. 18 bis only. Neh. iv. 18.
m Mark vi. 9. Eph. vi. 15 only. 2 Chron. xxviii. 15. Ezek. xvi. 10 only.
n Mark vi. 6 only. Isa. xx. 2. Judith x. 4. xvi. 9 only.
o Acts, here only. Luke xii. 27 ‖. Rev. iii. 5 al. Esth. v. 1. Ezek. xviii. 7, 16.
p pres., ch. xvi. 38 reff.
q ch. ii. 43. iv. 16 al.
r ch. vii. 31 reff.
s constr., ch. xiii. 6 reff.
t = here only. Xen. Cyr. i. 6. 43.
u Rev. ii. 27. ix. 9. xii. 5. xix. 15 only. Deut. iii. 11.
v = here only. Xen. Cyr. v. 4. 41.
w ch. xi. 28 al. fr.
x Mark iv. 28 only. Lev. xxv. 5, 11. 4 Kings xix. 29. Wisd. xvii. 6 only. = Jos. B. J. vi. 5. 3, ἡ πύλη . . . ὤφθη αὐτομάτως ἠνεῳγμένη.
y constr., here only. Xen. Cyr. ii. 4. 18. (Matt. xxvi. 39 ‖. Gen. xxxiii. 14.)
z ch. ix. 11 reff.
a = ch. xv. 38 reff. 1 Kings xvi. 14.

7. aft επεστη ins τω πετρω D syr-w.ast sah æth. επελαμψεν, omg εν follg, D. for παταξας, νυξας D syrr, *compungens* Lucif. [εξεπεσαν, so ABDEℵ p.] aft χειρ. ins αυτου D-gr vulg sah arm.

8. for τε, δε (*alteration, as often, to more usual copula, but τε is characteristic of the Acts*) BDEH a c 36 sah Thl-sif: txt ALPℵ p 13 rel Syr æth Chr Œc Thl-fin. πρ. αυτ. bef ο αγ. L b. rec περιζωσαι (*alteration for more precision, and perhaps, as Meyer, to agree better with υποδησαι, also a compound*), with EHLP rel Œc Thl: txt ABDℵ a p 13. 36 sah(add την οσφυν σου) Bas Chr-comm$_2$. υποδυσαι B^1.

9. om και εξελθων ηκολουθει (*και to και*) P. rec aft ηκολ. ins αυτω (*supplementary, to corresp to μοι above*), with EHLℵ^3 rel am Chr: txt ABDℵ^1 p 13. 40 tol arm. γενομ. L b c p 180. for δια, υπο (*corrn, not observing the peculiar force of δια here, said of the secondary agent. This is much more probable than the converse. Both exprr are used by Luke: cf for δια, reff: for υπο, Luke* ix. 7; xiii. 17; xxiii. 8. *But this latter he uses always of* our Lord, *the prime Agent in the miracle. See also Eph* v. 12) AH e l syr-mg Chr$_1$ Thl-fin: παρα c: txt BDELPℵ 13. 36 rel vss Chr$_1$ Œc Thl-sif. for δε, γαρ D 3. 15-8. 36. 95. 180 tol Syr sah arm: om ℵ^1.

10. κ. δευτ. bef φυλ. D vulg Lucif. [ηλθαν, so ABℵ 13.] om την φερ. εις τ. π. L Syr: επι p 13. 96. 142. rec ηνοιχθη, with EHLP Chr: txt ABDℵ p 13. 36. (ηνυγη B^{1}Dℵ: ηνοιγε 13.) aft εξελθ. ins καταβησαν τους ζ' βαθμους και D. προσηλθ. D 25. 95^1 Œc: mss of Chr Thl-sif vary. απηλθεν A.

militem et custodiam copulat.' In the account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 6. 7, we read of the συνδεδεμένος αὐτῷ στρατιώτης. And we have an edict of Constantius, commanding, for binding prisoners, 'prolixiores catenas, si criminis qualitas etiam catenarum acerbitatem postulaverit, ut et cruciatio desit, et permaneat sub fida custodia.' (Wieseler, p. 414.) See note on ch. xxiv. 23; see also ch. xxviii. 16, 20. ἐτήρουν τὴν φυλ.] not, *kept the watch* (Raphel, Wolf, al.),—but **guarded the prison.** **7.**] **οἰκήματι, the chamber.** It is in St. Luke's manner to relate simultaneously the angelic appearance and the shining of a light around: cf. Luke ii. 9; xxiv. 4; ch. x. 30. The light accompanied, or perhaps, as suggested here in syr-marg, *shone from*, the angel.

9.] **ἐξελθών**, viz. from the **οἴκημα.**

10.] The *first* and *second* watch or guard cannot mean the two soldiers to whom he was chained, on account of

ABDE HLPN a bcfgh klop 13

ἄγγελος ἀπ' αὐτοῦ. 11 καὶ ὁ Πέτρος [b] ἐν ἑαυτῷ [b] γενόμενος εἶπεν Νῦν οἶδα [c] ἀληθῶς ὅτι [d] ἐξαπέστειλεν κύριος τὸν ἄγγελον αὐτοῦ καὶ [e] ἐξείλατό με ἐκ [f] χειρὸς Ἡρῴδου καὶ πάσης τῆς [g] προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. 12 [h] συνιδών τε ἦλθεν [i] ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ [k] ἐπικαλουμένου Μάρκου, οὗ ἦσαν [l] ἱκανοὶ [m] συνηθροισμένοι καὶ [n] προσευχόμενοι. 13 [op] κρούσαντος δὲ αὐτοῦ τὴν [o] θύραν τοῦ [q] πυλῶνος [r] προσῆλθεν [s] παιδίσκη [t] ὑπακοῦσαι, ὀνόματι Ῥόδη· 14 καὶ [u] ἐπιγνοῦσα τὴν [u] φωνὴν τοῦ Πέτρου [v] ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν [q] πυλῶνα, [w] εἰσδραμοῦσα δὲ [x] ἀπήγγειλεν [x] ἑστάναι τὸν Πέτρον πρὸ τοῦ [q] πυλῶνος. 15 οἱ δὲ πρὸς αὐτὴν εἶπαν [y] Μαίνῃ. ἡ δὲ [z] διισχυρίζετο [a] οὕτως [a] ἔχειν. οἱ δὲ ἔλεγον Ὁ [b] ἄγγελός

b here only. (see Luke xv. 17.) Xen. Anab. i. 5. 17.
c = John vii. 26. xvii. 8 only. Exod. xxxiii. 16.
d ch. vii. 12 reff.
e ch. vii. 10 reff.
f [ch. xxiv. 7.] John x. 28, 29 al. Mic. iv. 10.
g Luke xxi. 26 only. Gen. xlix. 10.
h = ch. xiv. 6 (v. 2. 1 Cor. iv. 4) only ‡. (Lev. v. 1.) 1 Macc. iv. 21 al.
i = Matt. xxi. 19. Luke xxiv. 1 al. Gen. xxii. 9.
k ch. i. 23 reff.
l ch. xiv. 21. xix. 19 al. 1 Macc. xiii. 49.
m ch. xix. 25 only. Deut. i. 41.
n absol., ch. x. 9 reff.
o and constr., Luke xiii. 25 (Rev. iii. 20). Judg. xix. 22 A (Cant. v. 2). Judith xiv. 14 only.
p as above (o). ver. 16. Matt. vii. 7, 8. Luke xi. 9, 10. xii. 36 only.
q ch. x. 17 reff.
r constr., ch. vii. 31 al. Lev. xxi. 21.
s = Matt. xxvi. 69 al. Gen. xx. 17.
t = here only. Xen. Symp. i. 11.
u here only. 1 Kings xxvi. 17.
v = Matt. xiii. 44. xviii. 7. John xxi. 6 al. 2 Chron. v. 6.
w here only †. 2 Macc. v. 26 only.
x constr., here only (ch. xxvi. 20).
y John x. 20. ch. xxvi. 24, 25. 1 Cor. xiv. 23 only. Jer. xxxvi. (xxix.) 26. Wisd. xiv. 28 only.
z Luke xxii. 59 only †.
a ch. vii. 1 reff.
b = Matt. xviii. 10.

11. rec *γενόμ.* bef *εν εαυτω*, with EHLP rel Chr: txt ABDℵ a c p 13 vulg Lucif.—*αυτω* B[1]. *οτι* bef *αληθως* DE æth Chr Lucif. ins *ο* bef *κυριος* B c 180: *ο θεος* a 27-9. 36. 105-63. [*εξειλατο*, so ABDEHℵ p 13. 36.] ins *εκ* bef *πασης* E 73 vulg Lucif. om *του λαου* A Syr.

12. *συν. δε* A a k o p 13. 36 (Syr?) coptt: om *τε* 59[1]: *και συν.* D: txt BEHLPℵ rel vss Chr. add *ο πετρος* P f. rec om 1st *της* (*as unnecessary?*), with EHLP rel 36(sic) Chr: ins ABDℵ p. (13 def.)

13. rec for *αυτου, του πετρου* (*explanatory, συνιδων beginning an ecclesiastical portion*), with EHL rel 36 syr Chr: txt ABDPℵ p 13 vulg Syr coptt arm Thl-fin. *πυλωνος* is written by D[6](?), the former reading which occupied more space having been obliterated: *foris* D-lat. *προηλθε* B[2](Mai: "B[3] et fortasse jam B[2]," Tischdf) ℵ 3. *υπακουουσα* ℵ[1](txt ℵ-corr[1]). *ον. ροδ.* bef *υπακ.* D.

14. aft *ηνοιξεν* ins *αυτω* E c Syr syr-w-ast. for *τον πυλωνα, την θυραν* E. ins *και* bef *εισδρ. δε* D[1](and lat). om 2nd *τον* D[1](ins D[3]).

15. *ο*(sic) *δε ε*[*λε*]*γον αυτη* D[1]: *οι δε προς αυτην* (without *ειπ.*) D[3].—*ειπ.* bef *πρ. αυτ.* 18. [*ειπαν*, so ABℵ.] for *ελεγον, ειπαν* B lect-12. aft *ελεγον* add

ἐξελθών above: but are probably the other two, one at the door of the chamber, the other at the outer door of the building. Then 'the iron gate leading into the city' was that outside the prison buildings, forming the exit from the premises. The situation of the prison is uncertain, but seems to have been *in* the city. The additional clause in D (see var. readd.) is remarkable, and can hardly be other than genuine. **11.**] **ἐν ἑαυτῷ γ.**, as E. V. **coming to himself**: having recovered his self-consciousness. He was before in the half consciousness of one who is dreaming and knows that it is a dream: except that in his case the dream was *the truth*, and his supposition the unreality. **12. συνιδών**] Not, *considerans* (as Vulg., Beza, Grot.): nor, '*being aware of the place of meeting*,' with reference to what follows (Meyer), against which the aorist is decisive, importing some single act and not a state: but, as reff., referring to what *went before* (*οἶδα ἀληθῶς κ.τ.λ.*), **having become aware of it.** **Ἰωάννου**] It is uncertain whether this John Mark was the same as the Evangelist Mark: but they have been generally believed to be the same. For a full account of him, see Prolegomena to Mark (Vol. I. § i.). His mother Mary was not sister, but aunt of Barnabas: see Col. iv. 10, note. **15. ἄγγελός ἐστ. αὐτοῦ**] No other rendering but **his angel** will suit the sense: and with a few exceptions (Camero, Basnage, Hammond, and one or two more) all Commentators, ancient and modern, have recognized this meaning. Our Lord *plainly asserts the doctrine of guardian angels* in ref. Matt. (see note there): and from this we further learn in what sense His words were understood by the early church. From His words taken

ἐστιν αὐτοῦ. 16 ὁ δὲ Πέτρος [c] ἐπέμενεν [d] κρούων· [e] ἀνοίξαντες δὲ εἶδαν αὐτὸν καὶ [f] ἐξέστησαν. 17 [g] κατασείσας δὲ αὐτοῖς τῇ χειρὶ [h] σιγᾷν, [i] διηγήσατο αὐτοῖς [i] πῶς ὁ κύριος αὐτὸν [k] ἐξήγαγεν [k] ἐκ τῆς [l] φυλακῆς. εἶπέν τε Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ [m] ἐξελθὼν ἐπορεύθη εἰς [n] ἕτερον τόπον. 18 [o] γενομένης δὲ [o] ἡμέρας ἦν [p] τάραχος [q] οὐκ [q] ὀλίγος [r] ἐν τοῖς στρατιώταις [s] τί ἄρα ὁ Πέτρος [s] ἐγένετο. 19 Ἡρώδης δὲ [t] ἐπιζητήσας αὐτὸν καὶ μὴ εὑρών, [u] ἀνακρίνας τοὺς [v] φύλακας ἐκέλευσεν [w] ἀπαχθῆναι· καὶ [x] κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν [y] διέτριβεν.

c] constr., John viii. 7. ἀπειθῶν ἐπιμένει, Philo de Agricult. § 15, vol. i. p. 271.
d ver. 13.
e absol., Matt. xxv. 11. Luke xiii. 25. ch. v. 23 al. Isa. xxii. 22.
f = 2 Cor. v. 13 reff.
g w. dat., ch. xiii. 16. xxi. 40 only. Jos. Antt. viii. 11. 2. w. acc., ch. xix. 33†. (1 Macc. vi. 38 only.)
h Luke ix. 36. xviii. 39. xx, 26. ch. xv. 12, 13. Rom. xvi. 25. 1 Cor. xiv. 28, 30, 34 only. L.P. Eccl. iii. 7. Sir. xiii. 23.
i ch. ix. 27 reff.
k ch. vii. 40. xiii. 17. Heb. viii. 9. Exod. xx. 2.
l = ver. 5 al.
m absol., vv. 9, 10. ch. xvi. 36. Exod. xvi 4.
n = ch. xvii. 7 reff.
o = Luke iv. 42. vi. 13. ch. xvi. 35 al. L.
p ch. xix. 23 only. 1 Kings v. 9. Wisd. xiv. 25 ABCℵ only. [-χή, Mark xiii. 8.]
q ch. xiv. 28 al6. Acts only. Isa. x. 7.
r = Mark vi. 4 al.
s here only. see John xxi. 21. Luke i. 66.
t Luke iv. 42. 1 Kings xx. 1.
u ch. iv. 9 reff.
v ver. 6.
w = absol., here only. (see Gen. xlii. 16.) Matt. xxvii. 31 ‖. Ep. Jer. 18. constr., ch. xxi. 33. only, exc. John iii. 22. Jer. xlii. (xxxv.) 7.
x ch. viii. 5 reff.
y ch. xv. 35 al6. Acts

προς αυτην τυχον D Syr. om ὁ ℵ¹. rec αυτου bef εστ., with DEHLPℵ³ 13 rel Orig: txt ABℵ¹.

16. om πετρ. D. εξανοιξ. δε και ιδοντες αυτ. και εξ. D¹. [ειδαν, so AB.]

17. κατασισαντος δε αυτου σιγ. A. for σιγαν, ινα σειγα . . σιν D¹, ins εισηλθεν και bef διηγ. D Syr syr-w-ast. om 2nd αυτοις AℵaP 13. 33. 69. 100-5 lect-12 vulg arm: ins BDEHLP rel 36 Chr. αυτον bef ο κυρ. A: εξηγαγεν bef αυτον p 13. 40. 73. rec for τε, δε (*see above, ver* 3), with DHLP rel 36 syr copt Chr: txt ABEℵ p vulg Syr sah æth.

18. om ουκ ολιγ. D 76 Lucif: μεγας 15-8. 36. 180 Syr sah arm Cassiod.

19. for δε, τε A a æth. αποκτανθηναι D¹-gr(txt D-corr¹·²) Syr copt. rec ins την bef καισ. (*insertion to answer to* της ιουδ.), with HLP rel Chr Œc Thl: om ABDEℵ a e p 13. 40. διετριψεν A.

with the context (μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων) we infer that *each one* has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed that such angel *occasionally appeared in the semblance* (seeing that he spoke with the voice) *of the person himself*. We do not, it is true, know who the speakers were: nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the *doctrine itself* this may not be said, *as the Lord Himself has asserted it*. See Wordsw.'s interesting note here. For what *purpose* they supposed this angel to have come, does not appear in the narrative.

17. κατασείσας] see reff. His motive was *haste*: he tells briefly the particulars of his deliverance, and, while it was yet night, hastily departs.

Ἰακώβῳ] James, *the brother of the Lord*, whom we find presiding over the church at Jerusalem, ch. xv. 13; xxi. 18; Gal. ii. 12. See Gal. i. 19; ii. 9. He appears also to be mentioned in 1 Cor. xv. 7. I believe him to have been one of those ἀδελφοὶ τοῦ κυρίου mentioned Matt. xiii. 55; John vii. 5; ch. i. 14; 1 Cor. ix. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary:—to have been an *Apostle*, as Paul and Barnabas, but not of the number of the twelve (see note on ch. xiv. 4):—and to have been therefore of course distinct from James the son of Alphæus, enumerated (Matt. x. 3 ‖) *among* the twelve. The reasons for this belief I reserve for the Prolegomena to the Epistle of James. **εἰς ἕτερον τόπον**] I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally at the time be kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. *It is not asserted* in ἐξελθών,—which only implies that he left the *house*. **18. γενομένης ἡμέρας**] Wieseler argues from this, and I think

20 ἦν δὲ [z]θυμομαχῶν Τυριοις καὶ Σιδωνίοις· [a]ὁμοθυμαδὸν ABDE HLPN a
δὲ [b]παρῆσαν [b]πρὸς αὐτόν, καὶ [c]πείσαντες Βλάστον τὸν b c f g h
[d]ἐπὶ τοῦ [e]κοιτῶνος τοῦ βασιλέως [f]ἠτοῦντο εἰρήνην, διὰ k l o p
τὸ [g]τρέφεσθαι αὐτῶν τὴν χώραν [h]ἀπὸ τῆς [i]βασιλικῆς, 13
21 [k]τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης [l]ἐνδυσάμενος [m]ἐσθῆτα [i]βα-
σιλικὴν καὶ [n]καθίσας ἐπὶ τοῦ [o]βήματος [p]ἐδημηγόρει πρὸς

z here only†. Polyb. ix. 40. 4. μέχρι τῆς ἐσχάτης ἀναπνοῆς θυμομαχοῦντες, Diod. Sic. xvii. 33 end.
a ch. i. 14 reff.
b 2 Cor. xi. 8. Gal. iv. 18, 20 only.
c = Matt. xxviii. 14. Gal. i. 10. 2 Macc. iv. 45.
d ch. viii. 27 reff.
e here only. Exod. viii. 3.
f = ch. xvi. 29 reff.
g = Matt. vi. 26 al. 3 Kings xviii. 13.
h = Jude 23 al.
i here bis. John iv. 46, 49. James ii. 8 only. Num. xx. 17.
k here only. Job xii. 5 only.
l constr., Matt. vi. 25 al. Gen. xxxviii. 19.
m ch. x. 30 reff.
n constr., ch. xxv. 6 reff.
o = Matt. xxvii. 19 ‖ J. ch. (vii. 5.) xviii. 12, 16, 17. xxv. 6, 10, 17. Rom. xiv. 10. 2 Cor. v. 10 only. Neh. viii. 4. 2 Macc. xiii. 26. Jos. Antt. ix. 13. 1.
p here only. Prov. xxx. (see xxiv.) 31. (Neh. viii. 4 [6] Ald.) only. ἐδημηγόρει ἐν αὐτοις,

20. for δε, γαρ D æth. rec aft δε ins *ο ηρωδης* (*as being the commencement of a new history,—that of the death of Herod*), with HLP rel 36 syr Chr, *ηρωδης* E a b[1] k o Thl-sif: om ABDℵ p 13. 40 vulg Syr coptt æth Euthal Lucif. D reads *οι δε ομοθ. εξ αμφοτερων των πολεων παρησαν προς τον βασιλεα.* for *του βασ., αυτου* D-gr(om D-lat) o. *ητησαντο* A sah. *τας χωρας αυτων* D vulg Lucif: *αυτους* a: *αυτ. την πολιν* E-gr 13. 33-4: *civitates* E-lat. for *απο, εκ* D 40. 105.

21. om *ο* B a. om *και* Bℵ p 40.

rightly, that the deliverance of Peter must have taken place in the *last* watch of the night (3—6 A.M. in April), for otherwise his escape would have been perceived *before* the break of day, viz. at the next change of the watch. **τί . . . . ἐγένετο**] So Theocr. Id. xiv. 51, *ἀδίστα Γοργοῖ, τί γενοίμεθα*; **19. κατ. . . . εἰς Καισ.**] These words are to be taken together, and *ἐκεῖ* or *ἐν* K. to be supplied with *διέτριβεν*. Knin. takes *εἰς* K. as = *ἐν* K. with *διέτρ.*, and *κατελθών* alone, which is not so natural on account of the position of the words. **20. θυμομαχῶν**] It is impossible that Herod should have been at *war* with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependent as they were on supplies from his territory. *ἦν θυμ.* is therefore best rendered as in E. V., **was highly displeased.** **ὁμ. παρῆσ.** viz. by deputation. Blastus is a Roman name (Wetst. from an inscription), and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. Blastus was his *cubicularius*, or *præfectus cubiculo* (Suet. Dom. 16): see ch. viii. 27. **εἰρήνην**] not (see above) *peace*, in its strict sense, but **reconciliation.** * **διὰ τὸ τρέφεσθαι**] We learn from 1 Kings v. 11 that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In Ezra iii. 7 also, we find Zerubbabel giving meat, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, 'Tyrii necessariam habebant vicini regis amicitiam, eo quod eorum regio valde angusta et Galilææ Damascique pressa finibus esset.' An additional reason for their request at this particular time may have been, the prevalence of famine. **21.**] The account in Josephus is remarkably illustrative of the sacred text: *τρίτον δὲ ἔτος αὐτῷ βασιλεύοντι τῆς ὅλης Ἰουδαίας πεπλήρωτο, καὶ παρῆν εἰς πόλιν Καισάρειαν . . . . συνετέλει δὲ ἐνταῦθα θεωρίας εἰς τὴν Καίσαρος τιμήν, ὑπὲρ τῆς ἐκείνου σωτηρίας ἑορτήν τινα ταύτην ἐπιστάμενος* (probably the 'quinquennalia,' B. J. i. 21. 8. Wieseler, p. 133). *καὶ παρ' αὐτὴν ἤθροιστο τῶν κατὰ τὴν ἐπαρχίαν ἐν τέλει καὶ προβεβηκότων εἰς ἀξίαν πλῆθος. δευτέρᾳ δὲ τῶν θεωριῶν ἡμέρᾳ στολὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὑφὴν εἶναι, παρῆλθεν εἰς τὸ θέατρον ἀρχομένης ἡμέρας. ἔνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἄργυρος καταυγασθεὶς θαυμασίως ἀπέστιλβε, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀτενίζουσι φρικῶδες. εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῳ πρὸς ἀγαθοῦ ἄλλος ἄλλοθεν φωνὰς ἀνεβόων θεὸν προσαγορεύοντες, Εὐμενής τε εἴης, ἐπιλέγοντες, εἰ καὶ μέχρι νῦν ὡς ἄνθρωπον ἐφοβήθημεν, ἀλλὰ τοὐντεῦθεν κρείττονά σε θνητῆς φύσεως ὁμολογοῦμεν. οὐκ ἐπέπληξε τούτοις ὁ βασιλεὺς οὐδὲ τὴν κολακείαν ἀσεβοῦσαν ἀπετρίψατο. ἀνακύψας δ' οὖν μετ' ὀλίγον τὸν βουβῶνα τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἐπὶ σχοινίου τινός· ἄγγελον δὲ τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, ... καὶ διακάρδιον ἔσχεν ὀδύνην.* (This owl, Eusebius, H. E. ii. 10, *professing to quote*

αὐτούς. 22 ὁ δὲ [q]δῆμος [r]ἐπεφώνει Θεοῦ φωνὴ καὶ οὐκ [q] Acts only. ch. xvii. 5. xix. 30, 33‡. Num. i. 20 al. fr.
ἀνθρώπου. 23 [s]παραχρῆμα δὲ [t]ἐπάταξεν αὐτὸν ἄγγελος [r] Luke xxiii. 21. ch. xxi. 34. xxii. 24 only‡. 2 Macc. i. 23. Esdr. ix. 47 only.
κυρίου [u]ἀνθ' ὧν οὐκ [v]ἔδωκεν τὴν [v]δόξαν τῷ θεῷ, καὶ
γενόμενος [w]σκωληκόβρωτος [x]ἐξέψυξεν. 24 ὁ δὲ [y]λόγος
τοῦ θεοῦ [y]ηὔξανεν καὶ [y]ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ

[s] ch. iii. 7 reff. [t] = Rev. xi. 6. xix. 15. Gen. viii. 21. 2 Macc. ix. 5. [u] Luke i. 20. xii. 3. xix. 44. 2 Thess. ii. 10 only. L.P. Deut. viii. 20. [v] = Luke xvii. 18. John ix. 24. Rom. iv. 20. Rev. iv. 9. xi. 13. xiv. 7. xvi. 9. xix. 7 only. Josh. vii. 19. [w] here only‡. σκώληξ, Mark ix. 44, &c. (from Isa. lxvi. 24) only. [x] ch. v. 5 reff. [y] ch. vi. 7 (reff.).

22. at beg, ins καταλλαγεντος δε αυτου τοις τυριοις D: *reconciliatus est iis autem* syr-w-ast. φωνη bef θεου HLP^2(P^1 has επεφωνη θυ και [sic]) b e f g l o vss: φωνη κυριου c: φωναι D^1(txt D^3) vulg Syr Lucif. ανθρωπων ℵ^1.

23. αυτ. bef επατ. D c 180 Thl-fin. om την (*alteration to more usual expr*) DEHLP rel: ins ABℵ d h k p 13. 36. και καταβας απο του βηματος γενομ. κωληκοβρωτος(sic D^1: σκωλ. D^2) ετι ζων και ουτως εξεψυξεν D.

24. for θεου, κυριου B vulg. ηυξανετο A: ευξανε D^1(txt D^3): ηξανεν (sic) P.

Josephus, makes into an angel. Having prefaced his quotation, αὐτοῖς γράμμασιν ὧδέ πως τὸ θαῦμα διηγεῖται, he cites thus: . . . . ἀνακύψας δὲ μετ' ὀλίγον, τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἄγγελον. τοῦτον εὐθὺς ἐνόησε κακῶν εἶναι αἴτιον κ.τ.λ. On the impossibility of acquitting the ecclesiastical historian of the charge of wilful fraud, see Heinichen's second Excursus in his edition of Eusebius. It may be a caution to us as to how much we may believe of his quotations of authors which *do not remain to us*.) ἀθρόον δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἄλγημα μετὰ σφοδρότητος ἀρξάμενον. ἀναθεωρῶν οὖν πρὸς τοὺς φίλους 'Ὁ θεὸς ὑμῖν ἐγώ, φησίν, ἤδη καταστρέφειν ἐπιτάττομαι τὸν βίον, παραχρῆμα τῆς εἱμαρμένης τὰς ἄρτι μου κατεψευσμένας φωνὰς ἐλεγχούσης· καὶ ὁ κληθεὶς ἀθάνατος ὑφ' ὑμῶν ἤδη θανὼν ἀπάγομαι. . . . . συνεχῶς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγήματι διεργασθεὶς τὸν βίον κατέστρεψεν. Antt. xix. 8. 2.

The circumstance related in our text, of the *answer to the Sidonian embassy*, of which Josephus seems not to have been aware, *having been one object* of Herod on the occasion, shews an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Cæsarea, where the event happened (see Prolegg. to Acts, § ii. 11). **23.**] The *fact* may be correctly related by Josephus (see above): but our narrative alleges the *cause* of what happened to have been the *displeasure of God*, and the stroke to have been inflicted *by His angel*. Compare 2 Kings xix. 35; 1 Chron. xxi. 15, 16. But no *appearance* of an angel is implied: nor was I aware that such had ever been inferred; but I see in Valesius's note on Euseb. ii. 10, "Quasi vero non utrumque fieri potuerit, ut et bubo supra caput Agrippæ, et ex alia parte angelus eidem appareret." **σκωληκόβρωτος**] Another additional particular: and one to be expected from a physician. In several cases of deaths by divine judgment we have accounts of this loathsome termination of the disease. So Herodotus, iv. 205, ἡ Φερετίμη . . . . ζῶσα εὐλέων ἐξέζεσε: which he alleges as an instance that excessive indulgence of revenge, such as Pheretima had shewn against the Barcæans, is looked on with anger by the gods. See too the very similar account of the death of Antiochus Epiphanes, 2 Macc. ix. 5—9. So also Jos. Antt. xvii. 6. 5, describing the disease of which Herod the Great died, mentions σῆψις σκώληκας ἐμποιοῦσα. So also Euseb. (viii. 16) of the death of Galerius. So also Tertullian, ad Scapulam, c. 3, vol. i. p. 702, Migne, "Claudius Lucius Herminianus in Cappadocia, cum indigne ferens uxorem suam ad hanc sectam transisse, solusque in prætorio suo vastatus peste vivus vermibus ebullisset, Nemo sciat, aiebat, ne gaudeant Christiani. Postea cognito errore suo, quod tormentis quosdam a proposito suo excidere fecisset, pæne Christianus decessit." **24.**] Similarly, ch. v. 12 ff.; vi. 7; ix. 31, a general statement of the progress and prosperity of the church of God forms the transition from one portion of the history to another.

25.] The journey (ch. xi. 30) took place after the death, or about the time of the death, of Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit *after* Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would hold the foremost place. Our verse is probably inserted as a note of passage from

z ἐκ, here only. Ruth i. 6 Ald. ἀπό, Luke iv. 1. xxiv. 9. a = Matt. iii. 15. ch. xiii. 25. xiv. 26 al. Ps. xix. 4. b Col. iv. 17. c = ch. vi. 1 reff. † d ch. xv. 37, 38. Gal. ii. 1 only. Gen. xix. 17. Job i. 4 only. e ver. 12. f ch. xi. 1 reff. g ellips. of ἐκεῖ, Mark viii. 1. ch. xxii. 12. h ch. xi. 27 reff. i 1 Cor. xii. 28, 29. Eph. iv. 11. k Rom. ii. 20. 1 Tim. ii. 7. 2 Tim. i. 11 †. 2 Macc. i. 10 only. 1 Luke iii. 19. ix. 7 ‖ Mt. only. (-χεῖν, Luke iii. 1.) diseases). Xen. Mem. ii. 3, 4. l Luke m here only †. = 2 Macc. ix. 29 only. Thuc. ii. 50 (of

Σαῦλος [z] ὑπέστρεψαν [z] ἐξ [f] Ἰερουσαλὴμ [ab] πληρώσαντες τὴν [bc] διακονίαν, [d] συμπαραλαβόντες [καὶ] Ἰωάννην τὸν [e] ἐπι- [d παραλαβόντες...] κληθέντα Μάρκον.

XIII. [1] Ἦσαν δὲ ἐν Ἀντιοχείᾳ [f] κατὰ τὴν [g] οὖσαν ἐκκλησίαν [hi] προφῆται καὶ [ik] διδάσκαλοι, ὅ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυρηναῖος, [C ος Μαναην ... ABCDE HLPℵ a b c d f g h k l o p 13] Μαναήν τε Ἡρῴδου τοῦ [l] τετράρχου [m] σύντροφος καὶ

25. απεστρεψεν D[1](txt D[s]). for εξ, απο B[1](appy, Tischdf) D(E) b c o 36 vulg Chr-mss: εις B[1]-corr HLPℵ k l p vss(including syr-mg) Chr-mss Œc Thl: txt A 13(sic) rel copt Chr.—aft ιερ. add εις αντιοχειαν E a b e o Syr sah Cassiod. (*The variations have apparently arisen from a confusion of marginal glosses.* εις αντ. *may have been an explanatory gloss, afterwards* substituted *for* εξ ιερ.; *then* αντ. *may have again been corrected to* ιερ., *leaving the* εις *standing.*) for 2nd και, τον D[1]: om ABℵ 36 vulg Syr: txt D[s]EHLP p rel syr coptt Chr Œc Thl. (13 def.) επικαλουμενον Aℵ k p 13. 36 Thl-fin.

Chap. XIII. 1. rec aft ησαν δε ins τινες (*see note*), with EHLP 13. 36 rel syr Chr: om ABDℵ a p 40 vulg Syr sah æth Vig. for ο τε, εν οις D[1] vulg Vig: add ην και D[3]-gr Vig. επικαλουμ. D o 180 lect-12. om ο bef κυρηναιος D. ηρ. καὶ τετρ. D[1](and lat: txt D[s]). τετρααρχ.(but α erased) ℵ, τραρχ. B[1].

the last recorded fact of Barnabas and Saul (ch. xi. 30), to their being found at Antioch (xiii. 1). Ἰωάνν.] See above on ver. 12.

Chap. XIII. 1—XIV. 28.] First missionary journey of Paul and Barnabas. *Henceforward the history follows Saul* (or Paul, as he is now [ver. 9] and from this time denominated), *his ministry, and the events of his life, to the exclusion* (with the sole exception of the council in ch. xv.) *of all the other Apostles.*

XIII. 1.] The τινες of the rec. has been interpolated, to make it appear that the persons mentioned were not the *only* prophets and teachers at Antioch. The enumeration is probably inserted on account of the solemnity of the incident about to be related, that it might be known *who they were*, to whom the Holy Spirit entrusted so weighty a commission. That those enumerated were *all* then present, is implied by the τε . . . καί: see ch. i. 13. προφῆται] See on ch. xi. 27. διδάσκ.] Those who had the χάρισμα διδασκαλίας, see 1 Cor. xii. 28; Eph. iv. 11. They were probably less immediately the organs of the Holy Spirit than the προφῆται, but under His continual guidance in the gradual and progressive work of *teaching* the Word (see Neander, Pfl. u. L. p. 58). Συμεὼν ὁ καλ. Νίγερ] Nothing is known of him. From his appellation of Niger, he may have been an African proselyte. Λούκιος] A Lucius, probably the same person, is mentioned Rom. xvi. 21 as a συγγενής of Paul. There is no reason to suppose him the same with Λουκᾶς (Lucanus),—but the contrary; for why should Paul in this case use *two different names?* See Col. iv. 14; 2 Tim. iv. 11; Philem. 24. Wetstein, believing them to be the same, quotes Herodotus, iii. 131, πρῶτοι μὲν Κροτωνιῆται ἰητροὶ ἐλέγοντο ἀνὰ τὴν Ἑλλάδα εἶναι, δεύτεροι δὲ Κυρηναῖοι, which certainly is curious enough.

Μαναήν] The same name with Menahem (Μαναήμ or -ην LXX) the king of Israel, 2 Kings xv. 14. A certain Essene, of this name, foretold to Herod the Great, when a boy going to school, that he should be king of the Jews (Jos. Antt. xv. 10. 5). And in consequence, when he came to the throne, he honoured Manaen, and πάντας ἀπ' ἐκείνου τοὺς Ἐσσηνοὺς τιμῶν διετέλει. It is then not improbable that this Manaen may have been a son of that one: but see below. The Herod here meant was Antipas, who with his brother Archelaus (both sons of Herod the Great by Malthace a Samaritan woman, see Matt. xiv. 1, note) παρά τινι ἰδιώτῃ τροφὰς εἶχον ἐπὶ Ῥώμης, Antt. xvii. 1. 3. Both were at this time exiles, Antipas at Lyons, Archelaus at Vienne.

σύντροφος] Probably '*collactaneus*' (Vulg.), foster-brother; not, '*brought up with*,' for, if he had been *brought up* with Antipas, he would *also have been with Archelaus:* see above. In this case, his mother may have called her infant by the name of the person who had brought the Essenes into favour

Σαῦλος. 2 [n]λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ [o]νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον [p]Ἀφορίσατε [q]δή μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον [r]ὃ [s]προσκέκλημαι αὐτούς. 3 τότε [o]νηστεύσαντες καὶ [t]προσευξάμενοι καὶ [u]ἐπιθέντες τὰς χεῖρας αὐτοῖς [v]ἀπέλυσαν.

n = here only‡. (Heb. x. 11. Rom. xv. 27 only. Num. xviii. 2 al. fr.)
o ch. x. 30 reff.
p = Rom. i. 1. Gal. i. 15. Lev. xx. 26.
q = ch. xv. 36. Luke ii. 15. 1 Cor. vi.

20. Gen. xviii. 4. ἀμφότεροι ξυμβῶσιν, Thuc. i. 28. 10. Joel ii. 32. so ch. xxv. 12. [John ix. 22.] 1 Pet. iv. 3. u ch. viii. 17 reff.
r constr., ver. 39 (Luke i. 25?) only. παρὰ πόλεσιν, αἷς (i. e. παρ' αἷς) see Matthiæ, 595. 4.
s = ch. ii. 39. perf. pass., ch. xvi. 4 Kings v. 25 al.
t absol., ch. x. 9 reff.
v = Matt. xiv. 15. xv. 23, 32. ch. xv. 30, 33 al. 1 Macc. x. 43. (Gen. xv. 2.)

2. aft ειπ. ins αυτοις E vulg Syr sah æth. rec aft τον ins τε, with a k o p 13 Thl-fin: om ABCDEHLPℵ rel vss Ath Cyr-jer Bas$_3$ Chr. rec ins τον bef σαυλ., with HLPℵ^1 rel Thdrt Œc Thl: om ABCDEℵ-corr^1 p 13 Epiph Cyr-jer Bas Chr.
3. aft προσευξ. ins παντες D. αυτ. bef τας χειρ. E b k o 38. om απελυσαν D: add αυτους E vulg syr-w-ob æth Lucif Vig Jer.

with Herod, and no *relationship* with that person need have existed. **Σαῦλος**] mentioned last, perhaps because the *prophets* are placed first, and he was *not one*, but a teacher: or it may be, that he himself furnished the account. This circumstance, which has been objected to by some as invalidating the accuracy of the account, is in fact an interesting confirmation of it, as being eminently characteristic of him who spoke, as in 1 Cor. xv. 9; 2 Cor. xii. 6; Eph. iii. 8. See Baumgarten's striking remarks on this, vol. ii. p. 7 ff. From the arrangement of the copulæ, it would seem as if Barnabas, Symeon, and Lucius were prophets,—Manaen and Saul, teachers.

2. **λειτουργούντων**] The general word for the priestly service among the Jews, to which now had succeeded that of **προφῆται** and **διδάσκαλοι** in the Christian church: ministering is therefore the only word adequate to render it, as E. V. after the Vulg. '*ministrantibus Domino*:'—more closely to define it is not only impracticable, but is narrowing an expression purposely left general. Chrys. explains it by **κηρυττόντων**, —alii aliter: and the Romanist expositors understand the *sacrifice of the mass* to be meant; but in early times the word had no such reference (see reff., and Suicer sub voce). **εἶπεν τὸ πν. τὸ ἅγ.**] viz. by one of the prophets present, probably Symeon or Lucius: see above. The announcement being *to the church*, and several persons being mentioned, we can hardly, with Meyer, suppose it to have been an inner command merely to some one person, as in the case of Philip, ch. viii. 29. **δή** gives precision and force to the command, implying that it was for a special purpose, and to be obeyed at the time: see reff.

τὸ ἔργον] Certainly, by ver. 4, we may infer that there had been, or was simultaneously with this command, a divine intimation made to Barnabas and Saul of the nature and direction of this work. *In general*, it had already been pointed out in the case of Saul, ch. ix. 15; xxii. 21; xxvi. 17. It consisted in preaching to the Gentiles the unsearchable riches of Christ, Eph. iii. 8. In virtue of the foundation of the Gentile churches being entrusted to them, Saul and Barnabas become after this Apostles, not vice versa; nor is there the least ground for the inference that this was a formal extension of the apostolic office, the pledge of its continuance through the episcopacy to the end of time. The apostolic office terminated with the apostolic times, and by its very nature, admitted not of continuance: the episcopal office, in its ordinary sense, sprung up after the apostolic times (see the remarkable testimonies cited by Gieseler, I. i. p. 115 f. note, from Jerome on Tit. i. 5, vol. vii. p. 694 f., and Aug. Epist. lxxxii. ad Hieron. 33, vol. ii. p. 290): and the two are entirely distinct. The confusion of the two belongs to that unsafe and slippery ground in church matters, the only logical refuge from which is in the traditional system of Rome. See the curious and characteristic note in Wordsw., in which he attempts to prove the identity of the two offices: and compare with it the words of Jerome, on Tit. i. 5, p. 695 f., "Episcopi noverint se magis consuetudine quam dispositionis dominicæ veritate presbyteris esse majores, et in commune debere ecclesiam regere." **3. νηστ. κ. προσευξ.**] not, '*jejunio et precibus* (viz. of ver. 2) *peractis*,' Kuin.: this was a *new* fasting and *special* prayer for Barnabas and Saul. Fasting and prayer have ever been connected with the solemn times of ordination by the Christian church; but the 'jejunia quatuor temporum,' or 'ember days at the four seasons,' for the special purpose of ordinations, were probably not introduced till the fourth or even fifth century. See Bingham, iv. 6. 6.

ἐπιθ. τ. χ. αὐτ.] See on ch.

w ch. xvii. 10 only. Gen. xxiv. 54, 56, 59. x ch. viii. 5 reff. y ch. xiv. 26. xx. 15. xxvii. 1 only +. z ch. iii. 24. iv. 2. 1 Cor. ii. 1. xi. 26. Phil. i. 17, 18 al. + L.P. (-λεύς, ch. xvii. 13.) a ch. xv. 36. xvii. 13. b ch. xi. 1 reff. c = Luke i. 2. ch. xxvi. 16. 1 Cor. iv. 1. (Prov. xiv. 35.) d constr., Luke ii. 35. ch. xii. 10. xiv. 24. xv. 3, 41 al. L. only, exc. 1 Cor. xvi. 5. Heb. iv. 14. Deut. ii. 7. e ch. xi. 5 reff. f here bis. Matt. ii. 1, &c., only. Dan. ii. 2.

ABCDE HLPℵ a b c d f g h k l o p 13

4 αὐτοὶ μὲν οὖν [w]ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος [x]κατῆλθον εἰς Σελεύκειαν, ἐκεῖθέν τε [y]ἀπέπλευσαν εἰς Κύπρον, 5 καὶ γενόμενοι ἐν Σαλαμῖνι [za]κατήγγελλον τὸν [ab]λόγον τοῦ [b]θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην [c]ὑπηρέτην. 6 [d]διελθόντες δὲ ὅλην τὴν νῆσον [e]ἄχρι Πάφου εὗρον ἄνδρα τινὰ [f]μάγον

4. rec ουτοι (*corrn to more usual exprn*), with E-gr HLP copt(appy) Chr: οι D-gr lect-12 Ath: txt ABℵ a p 36 vulg D-lat E-lat syrr Ambr Vig. (C illegible.) [B(Mai Tischdf expr) has εκπεμφθεντες not εκπεμψαντες as Bch.] rec του πν. του αγ., with EHLP rel: τ. πν. αγ. D[1]: txt ABC[2] D-corr ℵ a p 13 Ath. (C[1] illegible.) απηλθ. A: καταβαντες δε D-gr. rec ins την bef σελ. and bef κυπρ., with EHLP rel Œc: ins 1st but om 2nd την 13 Thl: om ABC[3]Dℵ a o p Chron. for τε, δε HLP b d f g o p D-lat syr-mg sah Œc Thl: om D-gr 64.

5. γεν. δε D. εν τη σαλαμεινι D-gr: εν σαλαμινη A E-gr Lℵ[3] p: εις σαλαμινη ℵ[1]: *Salaminam* vulg Lucif Cassiod: *Salamina* am fuld D-lat E-lat Lucif: txt BCP rel. κατηγγελον L c e g[1] k p: κατηγγειλαν D 73. 96. 142 Chr[1]. for θεου, κυριου D-gr Syr copt Lucif. υπηρετουντα αυτοις D syr-mg sah: *in ministerio* vulg: εχοντες μεθ εαυτων και ιω. εις διακονιαν E. (*The corrections have appy been made for perspicuity.*)

6. και [πε]ριελθ. (διελθοντων, omg και D[s]) δε αυτων D. rec om ολην (*ολην and αχρι παφου being supposed to be inconsistent?*), with HLP rel Œc Thl: ins ABCDEℵ k p 36 vss Lucif. (13 def.) ηυρον E: ευραν A. add εκει C. rec om ανδρα (*as superfluous*), with HLP rel Œc: ins ABCDℵ k o p syrr copt

vi. 6. **4. ἐκπεμφ.**] Under the guidance of the Spirit, who directed their course. **Σελεύκειαν**] A very strong fortified city (supposed impregnable, Strabo, xvi. p. 751), fifteen miles from Antioch,—on the Orontes, and five miles from its mouth. It was founded and fortified by Seleucus Nicator (Strabo, xvi. 749), who was buried there (Appian, Syr. 63). It was called *Seleucia ad mare*,—and *Pieria*, or ἡ ἐν Πιερίᾳ, from Mount Pierius, on which it was built, to distinguish it from other Syrian towns of the same name. This mountain is called Coryphæus, Polyb. v. 59, where is a minute description of the town and its site. Among other particulars he mentions, πρόσβασιν δὲ μίαν ἔχει κατὰ τὴν ἀπὸ θαλάττης πλευρὰν κλιμακωτὴν καὶ χειροποίητον, ἐγκλίμασι καὶ σκαλώμασι πυκνοῖς καὶ συνεχέσι διειλημμένην. This excavated way is to this day conspicuous amongst the ruins of the city. It was under the Seleucid kings the capital of a district Seleucis,—and, since Pompey's time, a *free city*. Strabo, xvi. 751. Plin. v. 21 (Winer, Realw.; and Mr. Lewin, Life of St. Paul, from an art. by Col. Chesney in the Geogr. Society's Transactions.)

εἰς Κύπρον] The lofty outline of Cyprus is visible from the mouth of the Orontes (C. and H., edn. 2, i. p. 164). See below, ver. 7. It was the native country of Barnabas,—and, as John Mark was his kinsman, they were likely to find more acceptance there than in other parts. **5.**] Salamis was the nearest port to Seleucia on the eastern side of the island. It had a good harbour (λιμένα ἔχουσα κλαυστὸν χειμερινόν, Scylax, Peripl. p. 41). It was the residence of a king anciently (Herod. iv. 162), and always one of the chief cities of the island. There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been increased by the farming of the copper-mines by Augustus to Herod. On the insurrection of the Jews in the reign of Trajan, Salamis was nearly destroyed, and they were expelled from the island. Its demolition was completed by an earthquake in the reign of Constantine, who (or his immediate successors) rebuilt it and gave it the name of Constantia. The ruins of this latter place are visible near the modern Famagosta, the Venetian capital of the island (Winer, Realw., and C. and H. pp. 171, f.).

ὑπηρέτην] Probably for the administration of baptism: see also 1 Cor. i. 14—17. **6.**] Paphos is on the western shore, with the length of the island between it and Salamis. It is Nea Paphos which is meant, about eight miles north of the Paphos more celebrated in classic poets for the temple and worship of Venus. It was destroyed by an earthquake in Augustus's reign, but rebuilt by him, Dio Cass. liv. 23. It is now called Baffa, and contains some important ruins. (Winer, Realw.)

[g] ψευδοπροφήτην Ἰουδαῖον, [7] ᾧ ὄνομα Βαριησοῦς, ὃς ἦν σὺν τῷ [h] ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ [i] συνετῷ. οὗτος [k] προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον [l] ἐπ- ἐζήτησεν ἀκοῦσαι τὸν [b] λόγον τοῦ [b] θεοῦ. [8] [m] ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ [f] μάγος ([n] οὕτως γὰρ [o] μεθερμηνεύεται τὸ ὄνομα αὐτοῦ), [p] ζητῶν [q] διαστρέψαι τὸν [h] ἀνθύπατον ἀπὸ τῆς [r] πίστεως. [9] Σαῦλος δὲ ὁ καὶ Παῦλος, [s] πλη-

g Matt. vii. 15. xxiv. 11. 2 Pet. ii. 1. Jer. vi. 13. Zech. xiii. 2.
h here &c. 3ce. ch. xviii. 12. xix. 38 only (see notes).
i Matt. xi. 25. Luke x. 21. 1 Cor. i. 19 (from Isa. xxix. 14) only. Prov. xvi. 21.
k = ch. v. 40
al. Gen. xxviii. 1. only. Ps. lxxv. 7. (ch. vi. 10 reff.)
l Rom. xi. 7 reff. constr., here only.
m mid., 2 Tim. iii. 8
n = Matt. vi. 9. Mark ii. 12 al.
o ch. iv. 36 reff.
p = Luke vi. 19. ix. 9. xix. 47 al. fr. Exod. ii. 15.
q here bis. ch. xx. 30.
Luke ix. 41 ‖ Mt. xxiii. 2. Phil. ii. 15 only. Exod. v. 4.
r = ch. vi. 7. xiv. 22. xvi. 5.
s ch. ii. 4 reff.

æth Chr Thl; so, but aft τινα, E 36 vulg sah Lucif. ονοματι καλουμενον D. βαριησουα[ν or -μ] D[1]: *Barjesuban* Lucif$_3$: *Barsuma* Syr: βαριησουν AD[8]HLP p rel syr-mg-gr Œc Thl-sif Cassiod: βαριησου ℵ 40. 96. 105 vulg copt arm: txt BCE 13 sah Chr Thl-fin. add ο μεθερμηνευεται ελυμας (*paratus*, i. e. ετοιμας, see on ver 8) E demid Lucif.

7. συνκαλεσαμενος D. και εζητησεν D[1](και is marked for erasure by D-corr).

8. for ελυμ., ετ[ο or α]ιμας D[1], *etoemas* D-lat: ελυιμας D[4]. aft πιστεως ins επειδη ηδιστα ηκουεν αυτων D[1](and lat): οτι ηδεως αυτων ηκουεν E syr-w-ast.

τινὰ μάγον, κ.τ.λ.] On the prevalence of such persons at this time, see ch. viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Cæsar,—and later with Tiberius: and the complaints of Horace and Juvenal shew how completely, and for how-long a time, Rome was inundated with Oriental impostors of every description. See Hor. Sat. i. 2. 1; Juv. Sat. iii. 13—16; vi. 542—546; x. 93, and C. and H. pp. 177 ff. **Βαριησοῦς**] He had given himself the Arabic title of Elymas, '*the wise man*' (from the same root as the Turkish 'Ulemah'), interpreted *ὁ μάγος* in our text. **7. τῷ ἀνθυπάτῳ**] The Greek term for the Latin '*proconsul*,' the title of the governor of those provinces which were (semblably) left by the emperors to the government of the senate and people. The proconsul was appointed by lot, as in the times of the republic; carried with him the lictors and fasces as a consul: but had no military power, and held office only for a year (Dio Cass. liii. 13). This last restriction was soon relaxed under the emperors, and they were retained five or even more years. The imperial provinces, on the other hand, were governed by a military officer, a Proprætor (*ἀντιστράτηγος*) or Legatus (*πρεσβευτής*) of the Emperor who was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial provinces were governed by Procurators (*ἐπίτροποι*). (C. and H. pp. 173 ff.: Dio Cassius, liii. 13, 15: Merivale, Hist. of the Romans under the Empire, ch. xxxii.) The title *ἡγεμών*, used in the N. T. of the procurator of Judæa, of the legatus of Syria, and of the emperor himself, is a general term for any governor. But we never find the more definite title of *ἀνθύπατος* assigned in the N. T. to a legatus. Cyprus, as Dio Cassius informs us, liii. 12, was originally an *imperial* province, and consequently was governed by a *proprætor* or *legatus* (so also Strabo, xiv. 685, *γέγονε στρατηγικὴ ἐπαρχία καθ' αὑτὴν . . . . . ἐγένετο ἐπαρχία ἡ νῆσος, καθάπερ καὶ νῦν ἐστι, στρατηγική*): but immediately after he relates that Augustus *ὕστερον τὴν Κύπρον κ. τὴν Γαλατίαν τὴν περὶ Νάρβωνα τῷ δήμῳ ἀπέδωκεν, αὐτὸς δὲ τὴν Δαλματίαν ἀντέλαβε*. And in liv. 4, repeating the same, he adds, *καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι ἤρξαντο*. The title of Proconsul is found on Cyprian coins, both in Greek and Latin. (See C. and H. p. 187, who give an inscription [Boeckh, No. 2632] of the reign of Claudius, A.D. 52, mentioning the *ἀνθύπατοι*, a former and a present one, Julius Cordus and L. Annius Bassus.) Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Venuleius Apronianus, A.D. 168, in the reign of M. Aurelius. Another S. P. was one of the consules suffecti in A.D. 94: but this could hardly have been the same.

8. Ἐλύμας] See above on ver. 6.

διαστρέψαι . . . . ἀπό] A pregnant construction, as *ἀπέστησεν ὀπίσω*, ch. v. 37.

9. ὁ καὶ Παῦλος] This notice marks the transition from the former part of his history, where he is uniformly called

t ch. i. 10 reff. σθεὶς πνεύματος ἁγίου, t ἀτενίσας εἰς αὐτὸν 10 εἶπεν ° Ω ABCDE
u ch. xix. 28 reff. uv πλήρης παντὸς vw δόλου καὶ πάσης x ῥᾳδιουργίας, y υἱὲ HLPNa
v Jer. v. 27. Sir. xix. 26. bcdfg
w Matt. xxvi. 4. Rom. i. 29. 1 Thess. ii. 3. Job xiii. 7. hklop
ch. xviii. 14.) x here only +. Xen. Rep. Lac. xiv. 4. (-γημα, 13

9. πληθεις DP. rec ins και bef ατεν., with DEHP rel vss Œc Thl: om ABCLN c f p 13. 36. 40 Chr Lucif.

10. om 1st παση̃ς D¹(ins D²) arm Lucif$_2$ Vig Orig-int. υιοι D¹(txt D²).

Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or *from* that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name PAUL, which superseded the other. If this was the first incident at which Luke was present, or the first memoir derived from Paul himself, or, which is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.

The καί must not be understood as having any reference to *Sergius Paulus*, 'who *also* (as well as Sergius) was called Paul.' Galen (see above) uses the same expression in speaking of his Sergius Paulus: Σέργιός τε, ὁ καὶ Παῦλος . . . . , and then, a few lines down, calls him ὁ Παῦλος. It signifies that Paulus was a *second name* borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7; Esth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11; 2 Macc. iv. 29), and the Roman (ver. 1; ch. i. 23; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul *in memory of this event*: 'Diligenter attende, quod hic primum Pauli nomen inceperit. Ut enim Scipio, subjecta Africa, Africani sibi nomen assumpsit, et Metellus, Creta insula subjugata, insigne Cretici suæ familiæ reportavit;—et imperatores nunc usque Romani ex subjectis gentibus Adiabenici, Parthici, Sarmatici nuncupantur: ita et Saulus ad prædicationem gentium missus, a primo ecclesiæ spolio Proconsule Sergio Paulo victoriæ suæ tropæa retulit, erexitque vexillum ut Paulus diceretur e Saulo.' (In Ep. ad Philem. 1, vol. vii. pp. 746 f.) It is strange that any one could be found capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. [I may observe that Wordsw.'s apology, that Jerome does not say that the Apostle *gave himself* this name on this account, is distinctly precluded by Jerome's language, "erexitque vexillum ut Paulus diceretur e Saulo." This Wordsw., translating the final words "and instead of Saul was called Paul," has missed seeing. Notice too Augustine's "*amavit*," below.] It is yet stranger that Augustine should, in his Confessions (viii. 4, vol. i. p. 753), adopt the same view: 'Ipse minimus Apostolorum tuorum . . . . ex priore Saulo Paulus vocari amavit, ob tam magnæ insigne victoriæ.' (Elsewhere Augustine gives another, but not much better reason: 'Paulus Apostolus, cum Saulus prius vocaretur, non ob aliud, quantum mihi videtur, hoc nomen elegit, nisi ut se ostenderet *parvum*, tanquam minimum Apostolorum.' De Spir. et Lit. c. 7, vol. x. p. 207.) So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such names were often alliterative of or allusive to the original Jewish name:—as Grotius in his note: '*Saulus qui et Paulus:* id est, qui, ex quo cum Romanis conversari cœpit, hoc nomine, a suo non abludente, cœpit a Romanis appellari. Sic qui Jesus Judæis, Græcis *Jason* (or *Justus*, Col. iv. 11): Hillel, *Pollio:* Onias, *Menelaus* (Jos. Antt. xii. 5. 1): Jakim (= Eliakim), *Alcimus*. Apud Romanos, Silas, *Silvanus*, ut notavit Hieronymus: Pasides, *Pansa*, ut Suetonius in Crassitio: Diocles, *Diocletianus:* Biglinitza, soror Justiniani, Romane *Vigilantia*.'

ἀτενίσας εἰς αὐτόν] It seems probable that Paul never entirely recovered his sight as before, after the δόξα τοῦ φωτὸς ἐκείνου. We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence contemptible. In ch. xxiii. 1, the same expression, ἀτενίσας τῷ συνεδρίῳ, occurs, and may have some bearing (see note there) on his not recognizing the high priest. See also Gal. iv. 13, 15; vi. 11, and 2 Cor. xii. 7, 9, and notes. The traditional notices of

[y] διαβόλου, [z] ἐχθρὲ πάσης [a] δικαιοσύνης, οὐ [b] παύσῃ [q] διαστρέφων τὰς [c] ὁδοὺς κυρίου τὰς [d] εὐθείας; 11 καὶ νῦν [e] ἰδοὺ [f] χεὶρ [f] κυρίου [g] ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ [h] βλέπων τὸν [h] ἥλιον [ik] ἄχρι [k] καιροῦ. [l] παραχρῆμα δὲ [m] ἐπέπεσεν ἐπ' αὐτὸν [n] ἀχλὺς καὶ [o] σκότος, καὶ [p] περιάγων ἐζήτει [q] χειραγωγούς. 12 τότε ἰδὼν ὁ [r] ἀνθύπατος τὸ γεγονὸς [s] ἐπίστευσεν [tu] ἐκπλησσόμενος ἐπὶ τῇ [tv] διδαχῇ τοῦ κυρίου. 13 [w] Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου [x] οἱ περὶ Παῦλον

y see Matt. xiii. 38. John viii. 44. Eph. ii. 2. 1 John iii. 10 al.
z w. gen. of thing, Phil. iii. 18 only. κοινὸν ἐχθρὸν τῆς φύσεως ὅλης τῆς ἀνθρωπίνης, Demosth. κατ. Στεφα. 79.
a = Matt. v. 6 al. Ps. cxi. 9. xxxviii. 20.
b constr., Luke v. 4. ch. v. 42. vi. 13. xx. 31. xxi. 32. Eph. i. 16. Heb. x. 2. Isa.
c = Rom. xi. 33. Heb. iii. 10. Rev. xv. 3. Ps. xvii. 21.
d ch. viii. 21 reff.
e ch. ii. 7 reff.
f ch. xi. 21 reff. Ezek. xl. 1.
g = Matt. xxvii. 25. ch. xviii. 6. Rom. i. 18. ii. 2, 9. 2 Kings i. 16.
h Eccl. xi. 7.
i ch. xx. 6 reff.
k Luke iv. 13 only.
l ch. iii. 7 reff.
m ch. viii. 16 reff.
n here only†. Job iii. 5 Symm. Hom. Il. v. 321.
o = here only. Deut. xxviii. 29. σκότον δεδορκώς, Eur. Phœn. 377.
p absol., here only. intrans. w. acc., Matt. ix. 35. xxiii. 15. Mark vi. 6. w. ἐν, Matt. iv. 23. trans., 1 Cor. ix. 5 only.
q here only†. (-νειν, ch. ix. 8.)
r ver. 7.
s absol., John iv. 53. ch. iv. 4 al. fr.
t Matt. vii. 28. xxii. 33. Mark i. 22. xi. 18. Luke iv. 32. vii. 12 only.
u Mark vi. 2 al. Eccl. vii. 17. Wisd. xiii. 4. 2 Macc. v. 9.
v = ch. ii. 42 reff.
w = Luke viii. 22. ch. xvi. 11 al‖. L.‡.
x = here (John xi. 19 v. r.) only. see Mark iv. 10. Luke xxii. 49.

ins του bef κυριου BN[1](N[3] disapproving). ins ουσας bef ευθειας D.

11. ins η bef χειρ. (but marked for erasure) D[1]. rec ins του bef κυρ.: om ABCDEHLPN rel. aft τυφλος ins και P o (syr). for αχρι, εως D. for δε, τε CN p vulg Syr copt æth Lucif Jer: for παραχρημα δε, και ευθεως D (*corrns, the copulative conj seeming more appropriate*). επεσεν (*corrn to more simple exprn than* επεπεσεν επ) A B(sic: see table) DN Thl-sif: txt CEHLP 13. 36 rel Chr Œc Thl-fin. om επ' αυτον B.

12. ιδων δε D-gr Lucif. ins εθαυμασεν και bef επιστ. DE æth Lucif: εκπλ. bef επιστ. A: aft επιστ. ins τω θεω D; του κυρ., omitting the rest, æth. εκπληττομ. B a b[2] g h k 13. for τ. κυρ., τ. θεου C Vig: του χριστου 63: των αποστολων 4.

13. ανεχθεντες(sic) B[1]. rec ins τον bef παυλον, with HLP rel Œc Thl: om

his personal appearance (see C. and H. p. 181, note) represent him as having contracted and overhanging eyebrows. Whatever the word may imply, it appears like the graphic description of an eye-witness, who was *not* Paul himself. So also περιάγων ἐζήτει χειραγωγούς, below.

10. υἱὲ διαβ.] Meyer supposes an indignant allusion to the name Bar-jesus. This is possible, though hardly probable (see below). **διαβ.**, which usually has the article, is elsewhere found without it only in (1 Pet. v. 8) Rev. xii. 9, 22. See Moulton's Winer, p. 155, note 1. **πάσ. δικ.**, of all that is right. **διαστρ. κ.τ.λ.**] The οὐ παύσῃ evidently makes this apply, not to Elymas's conduct on this occasion merely, but to his whole life of imposture and perversion of others. The especial sin was, that of laying hold of the nascent enquiry after God in the minds of men, and wresting it to a wrong direction. **κυρίου**, here and ver. 11, is Jehovah. If, as some suppose, the reading of the name Bar-jesus is Bar-jehu, the repetition may be allusive: as in the other case might the ἐχθρὲ πάσ. δικαιοσύνης ● the name Jesus. But Meyer supposes the various readings in the forms of the name (Barsuma, Barjesuban) to have arisen from a desire to reverence the Name *Jesus*. **τυφλὸς μὴ βλέπων**] so μνήσθητι μὴ ἐπιλάθῃ, Deut. ix. 7. **11. ἄχρι καιροῦ**] The punishment was only temporary, being accompanied with a gracious purpose to the man himself, to awaken repentance in him. The sense given to ἄχρι κ. by Tittmann and Meyer here and at ref. Luke, of ἕως τέλους, is one of which it seems to me incapable.

ἀχλὺς κ. σκότος] In the same precise and gradual manner is the healing of the lame man, ch. iii. 8, described: ἔστη (first), κ. περιεπάτει. So here, first a dimness came on him,—then total darkness. And we may conceive this to have been evinced by his gestures and manner under the infliction. **12. ἐπὶ τῇ διδ. τ. κυρ.**] Hesitating as he had been before between the *teaching* of the sorcerer and that of the Apostle, he is amazed at the divine power accompanying the latter, and gives himself up to it. It is not said that he was *baptized*: but the supposition is not thereby excluded: see ver. 48; ch. xvii. 12, 34; xviii. 8, first part. **13. οἱ περὶ Π.**] Is there not a trace of the narrator being among them, in this expression? Henceforward *Paul is the principal person*, and Barnabas is thrown into the background. **Πέργην τ. Παμφ.**] Perga lies on the Cestrus, which flows into the bay of Attaleia. It is sixty stadia from

ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ [y] ἀπο- ABCDE HLPN a b c d f g h k l o p 13
χωρήσας ἀπ' αὐτῶν [z] ὑπέστρεψεν εἰς Ἱεροσόλυμα. [14] αὐτοὶ
δὲ [a] διελθόντες ἀπὸ τῆς Πέργης [b] παρεγένοντο [b] εἰς Ἀν-
τιόχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συν-
αγωγὴν τῇ [c] ἡμέρᾳ τῶν [c] σαββάτων [d] ἐκάθισαν. [15] Μετὰ
δὲ τὴν [e] ἀνάγνωσιν τοῦ [f] νόμου καὶ τῶν [f] προφητῶν [g] ἀπ-
έστειλαν οἱ [h] ἀρχισυνάγωγοι [g] πρὸς αὐτοὺς [g] λέγοντες
Ἄνδρες ἀδελφοί, εἴ τις ἔστιν [i] λόγος [k] ἐν ὑμῖν [l] παρακλή-

y Matt. vii. 23. Luke ix. 39 only. Jer. xxvi. (xlvi.) 5. 2 Macc. iv. 33 only.
z ch. viii. 25 reff.
a absol., ch. viii 4 reff.
b ch. ix. 26 reff. Exod. xvi. 35.
c Luke iv. 16. ch. xvi. 13 only. Exod. xx. 8. see Luke xiii. 14.
d abs., ch. xvi. 13 reff.
e 2 Cor. iii. 14. 1 Tim. iv. 13 only. Neh. viii. 8.
f Matt. v. 17. Luke xvi. 16. ch. xxvi. 14. xxviii. 23. Rom. iii. 21. g Matt. xxvii. 19. Mark iii. 31 al. 2 Kings xix. 11.
h = Mark v. 22, &c. Luke viii. 49. xiii. 14. ch. xviii. 8, 17 only †. i Heb. xiii. 22 only. 1 Macc. x. 24.
k = 2 Cor. xi. 10. 1 Cor. viii. 7 al.

ABCDEℵ c p 13 Dion Eus Chr. αναχωρ. E 180. υπεστρεψαν ℵ¹.

14. for αυτοι δε, παυλος δε και βαρναβας E. εγενοντο A. rec της πισιδιας, with DEHLP p 13 rel vss: *quæ est Pisidiæ* tol: txt ABCℵ. for εισελθ., ελθοντες BCℵ¹ p copt. την(sic D¹: τη D-corr) ημετερα τω σαββατω D.

15. rec om τις, with D-corr EHLP rel vss Chr Œc Thl: ins ABCD¹ℵ a p 13. 36 vulg Syr copt Cassiod. εν υμιν bef λογος (*alteration to connect* λογος *with* παρακλ.) ABC(H)ℵ a c p 13 vulg: txt (D)EL(P) rel Chr Œc Thl.—om εν H.—aft λογ. ins σοφιας D: *sermo et intellectus in vobis exhortationis* D-lat.—υμιν is written above the line appy by P¹.

the mouth (εἶθ' ὁ Κέστρος ποταμός, ὃν ἀναπλεύσαντι σταδίους ἑξήκοντα Πέργη πόλις, Strabo, xiv. p. 667), "between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." (C. and H. vol. i. p. 195, from Sir C. Fellows's Asia Minor.) The remains are almost entirely Greek, with few traces of later inhabitants (p. 194 and note).

The inhabitants of Pamphylia were nearly allied in character to those of Cilicia (οἱ Πάμφυλοι, πολὺ τοῦ Κιλικίου φύλου μετέχοντες, Strabo, xii. § 7): and it may have been Paul's design, having already preached in his own province, to extend the Gospel of Christ to this neighbouring people. John probably took the opportunity of some ship sailing from Perga. His reason for returning does not appear, but may be presumed from ch. xv. 38 to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below). He afterwards, having been the subject of dissension between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus; and we find him at a much later period spoken of by Paul, together with Aristarchus and Jesus called Justus, as *having been a comfort to him* (Col. iv. 10, 11): and again in 2 Tim. iv. 11, *as profitable to him for the ministry*. 14. διελθόντες] It is not improbable that during this journey Paul may have encountered some of the 'perils by robbers' of which he speaks, 2 Cor. xi. 26. The tribes inhabiting the mountains which separate the table-land of Asia Minor from the coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, λῃστῶν ἅπασαι κατοικίαι (xii. 6), and of the Pisidians, καθάπερ οἱ Κίλικες, λῃστρικῶς ἤσκηνται, xii. 7. He gives a similar character of the Pamphylians. Ἀντιόχεια ἡ Πισιδία or πρὸς Πισιδίᾳ, Strabo, xii. 8, was founded originally (Strabo, ib.) by the Magnetes on the Meander, and subsequently by Seleucus Nicator, and became, under Augustus, a Roman colony (ἔχουσα ἐποικίαν Ῥωμαίων, Strabo, ib.:—'Pisidarum colonia Cæsarea, eadem Antiocheia.' Plin. v. 24. 'In Pisidia juris Italici est colonia Antiochensium,' Paulus, Digest. i. 15). Its position is described by Strabo as being on a hill, and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Yalobatch, answering to Strabo's description: where since an inscription has been found with the letters ANTIOCHEAE CAESARE (C. and H. pp. 205, 207 note). 15.] The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the *Law only* was read in the synagogues: but, this having been forbidden by him, the Prophets were substituted:—and, when the Maccabees restored the reading of the Law, that of the prophets continued as well. ἀπέστειλαν] Then they were not sitting in the πρωτοκαθεδρίαι, Matt. xxiii. 6, but somewhere among the congregation. The message was probably sent to them as having previously to this taught in the city, and thus being known to have come for that purpose. See, as illustrating our narrative,

σεως πρὸς τὸν λαόν, λέγετε. 16 [l]ἀναστὰς δὲ Παῦλος καὶ [m]κατασείσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλῖται καὶ οἱ [n]φοβούμενοι τὸν [n]θεόν, ἀκούσατε. 17 ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ [o]ἐξελέξατο τοὺς [p]πατέρας [p]ἡμῶν, καὶ τὸν λαὸν [q]ὕψωσεν ἐν τῇ [r]παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ [s]μετὰ [tu]βραχίονος [tv]ὑψηλοῦ [w]ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. 18 καὶ ὡς [x]τεσσερακονταετῆ χρόνον [y]ἐτροφοφόρησεν αὐτοὺς ἐν τῇ [z]ἐρήμῳ· 19 καὶ [a]καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν

l = ch. vi. 9 reff.
m ch. xii. 17 reff.
n = ch. x. 2 reff.
o John vi. 70. xii. 18. xv. 16, 19. Deut. iv. 37. Neh. ix. 7.
p ch. v. 30 reff.
q = Isa. i. 2. Luke i. 52. 2 Cor. xi. 7. Gen. xlviii. 19. 1 Chron. xvii. 17. Sir. l. 22.
r 1 Pet. i. 17 only. Ezra viii. 35.
s = ch. v. 26. xxiv. 7.
t here only. Exod. vi. 1, 6 al. (but w. ἐν).
u Luke i. 51. John xii. 38 (from Isa. liii. 1) only.
v = here only. (Rom. xii. 16 al.)
w ch. xii. 17 reff.
x ch. vii. 23 only.
y here only. Deut. i. 31 bis (τροπ. compl. Orig. in Caten.). 2 Macc. vii. 27 only.
z = Matt. iv. 1 ||. ch. vii. 30, &c. Deut. i. 31.
a = ch. xix. 27. 2 Cor. x. 5. Ps. li. 5 (7).

16. ins ο bef παυλος D. aft οι ins εν υμιν H lect-11 Chr.

17. for τουτου, του B: om 40 vulg æth. om (*as unnecessary*) ισραηλ EHLP rel syrr Chr Œc Thl Lucif: ins ABCDℵ a g p 13 vulg copt sah(omg λαου τουτ.). for 1st και, δια D^1(txt D^5). ins τη bef γη D. αιγυπτου ABℵ a b c^2 d p 13 vss: txt CDEHLP rel 36 Chr Œc Thl.

18. om ως DE vulg Syr sah æth. ετη μ̄ (omg χρονον) D. rec ετροποφορησεν (*alteration to what seemed a more appropriate word; see notes*), with BC^2DHLPℵ p rel 36 vulg(*mores eorum sustinuit*) syr-mg-gr Orig Chr Œc Thl-fin (ετροφοποφ. Thl-sif): txt AC^1E 13 syrr copt æth arm Constt(*see Tischdf*) Cyr Hesych.

19. om και B p sah. εν γη χανααν bef επτα E: om εν γ. χ. 13.

Luke iv. 17 ff. and notes. **16. κατασείσας τ. χειρί**] As was his practice; see ch. xi. 40. See also ἐκτείνας τὴν χεῖρα, ch. xxvi. 1. On the character, &c. of Paul's speeches reported in the Acts, see Prolegg. § i. 13; ii. 17. The contents of this speech (vv. 16—41) may be thus arranged: I. *Recapitulation of God's ancient deliverances of His people and mercies towards them, ending with His crowning mercy, the sending of the Deliverer and promised Son of David* (vv. 16—25). II. *The history of the rejection of Jesus by the Jews, and of God's fulfilment of His promise by raising Him from the dead* (vv. 26—37). III. *The personal application of this to all present,—the announcement to them of justification by faith in Jesus, and solemn warning against the rejection of Him* (vv. 38—41). It is in the last degree unsafe to argue, as Wordsworth has done, that, because Strabo asserts the language of the Pisidians to have been neither Greek nor Lydian, St. Paul must have spoken to them by virtue of his miraculous gift of tongues. To the question put by Wordsw., "In what language did St. Paul preach in Pisidia?" we may reply, seeing that he preached in the synagogue after the reading of the law and prophets, "In the same language as that in which the law and prophets had just been read." **οἱ φοβ. τ. θ.**] The (uncircumcised) proselytes of the gate; not excluding even such pious Gentiles, nor proselytes in any sense, who might be present. The speech, from the beginning and throughout, is *universal* in its application, embracing Jews and Gentiles. **17. τοῦ λαοῦ τούτου**] 'Hoc dicit Pisidis, Judæos digito monstrans' (Grot.). Or rather, perhaps by the τούτου indicating, *without gesture*, the people *in whose synagogue they were assembled*. **τ. πατ. ἡμῶν**] It is evident that the doctrine so much insisted on afterwards by Paul, that all believers in Christ were the true children of Abraham, was fully matured already: by the τοῦ λαοῦ τούτου he alludes to the time when God was the God of the Jews only: by this ἡμῶν he unites all present in the now extended inheritance of the promises made to the fathers. **ὕψωσεν**] Evidently an allusion to Isa. i. 2, where the word is also used in the sense of 'bringing up,' nourishing to manhood. This was done by increasing them in Egypt so that they became a great nation: see ref. Gen. There is no reference to any *exaltation* of the people during their stay in Egypt: whether by their deliverance (Calv., Heinr., Elsner), or by the miracles of Moses (Meyer), or by Joseph's preferment to honour (Beza, Grot.). **18. ἐτροφοφόρησεν**] That this is the right reading, is rendered highly probable by manuscript authority here and still more in the LXX of ref. Deut., and, I conceive, *decided* by the Heb. of that passage, and by the expansion of the same image in Num. xi. 12. The compound verb (from ὁ, not ἡ, τροφός, as the similitude is that of a *man* [אִישׁ] bearing his son) implies carrying and caring for, as a nurse: see ref. Macc. **19. ἑπτά**] See

b here only. trans., Deut. iii. 28. (i. 38, xxi. 16, B. 1 Macc. iii. 36 A.)

b κατεκληρονόμησεν [αὐτοῖς] τὴν γῆν αὐτῶν. 20 καὶ μετὰ ABCDE HLPΝa
ταῦτα ὡς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα c ἔδωκεν bcdfg hklop 13

c constr., Eph. iv. 11. 3 Kings ii. 35.

rec κατεκληροδοτησεν (*corrn to fix the active sense on the verb : as also in* LXX, *see reff*'), with a h o: txt ABCDEHLPℵ rel 36 Chr Œc Thl. om αυτοις BD¹ℵ p 13. 40 coptt: ins ACD⁵EHLP rel. for αυτων, των αλλοφυλων D¹: αυτων αλλοφ. D⁵ syr-w-ast.

20. ως ετ. τετ. κ. πεντ. bef και μετα ταυτα (*see notes*) ABCℵ p 13. 36. 40 vulg coptt arm: om μ. τ. D¹ syr: txt D⁴EHLP rel Syr æth Chr Œc Thl.—for ως, εως D¹·gr: om AC: *et quasi annis* D-lat: *quasi post annos* vulg: *et post annos* æth-rom. aft εδωκ. ins αυτοις E sah Chr.

Deut. vii. 1; Josh. iii. 10; xxiv. 11.

The unusual transitive sense of κατεκληρονόμησεν, justified by reff. LXX, has not been understood by the copyists, and has led to the rec. reading. From the occurrence of manifest references, in these opening verses of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15. 20.] Treating the reading of ABCℵ (see var. readd.) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, *no other sense* can be given to them, than that the time of the judges lasted 450 years. The dative ἔτεσιν (see ch. viii. 11) implies the duration of the period between ταῦτα (the division of the land), and Samuel the prophet, inclusive. And we have *exactly the same chronological arrangement* in Josephus; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua (στρατηγὸς δὲ μετὰ τὴν Μωυσέως τελευτὴν πέντε κ. εἴκοσι, Antt. v. 1. 29): (3) Judges (below): (4) forty years under Saul, see on ver. 21: (5) forty years under David, 1 Kings ii. 11: (6) four years of Solomon's own reign. This gives 592 — 149 = 443 years (about, ὡς, 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that Solomon began his temple in the four hundred and eightieth (LXX, four hundred and fortieth) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. I subjoin the principal. (1) Perizonius and others assume that the years during which the Israelites were subject to foreign tyrants in the time of the Judges are *not reckoned* in 1 Kings vi. 1, and attempt, by adding them, to make out the period—in direct *contradiction* to the account there, which is, not that the *Judges lasted* a certain number of years, but that Solomon began to build his temple in the *four hundred and eightieth year after* the Exodus. (2) Calovius, Mill, &c. supply γενόμενα after πεντήκοντα, and construe, these things 'which happened in the space of 450 years,' viz. from the *birth of Isaac* to the division of the land. But why the *birth of Isaac?* The words too will not bear this construction. (3) Olshausen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this the objection which he himself mentions is fatal, viz. that μετὰ ταῦτα and ἐκεῖθεν must beyond dispute give the termini *a quo* and *ad quem* of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture emend so as to produce accordance.

It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together = exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olsh.),—but in Antt. xx. 10. 1, contra Apion. ii. 2 gives *another* chronology, has arisen from not observing that in the latter places, where he states 612 years to have elapsed from the Exodus to Solomon's temple, he reckons *in* the twenty years occupied in building the temple and the king's house, 1 Kings vi. 38; vii. 1. His words are, Antt. xx. 10. 1, ἀφ' ἧς ἡμέρας οἱ πατέρες ἡμῶν ἐξέλιπον Αἴγυπτον Μωυσέως ἄγοντος, μέχρι τῆς τοῦ ναοῦ κατασκευῆς, ὃν Σολομὼν ὁ βασιλεὺς ἐν Ἱεροσολύμοις ἀνήγειρεν, ἔτη δυοκαίδεκα πρὸς τοῖς ἑξακοσίοις. To reckon in the thirteen years during which he was building his own house may be an *inaccuracy*, but there is no *inconsistency*.

Wordsworth, contrary to his usual practice, takes refuge in the amended text of ABC, and then characterizes in the severest language those who have had the

[d] κριτὰς ἕως Σαμουὴλ [τοῦ] προφήτου· 21 [e] κἀκεῖθεν [f] ἠτήσαντο βασιλέα, καὶ [g] ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ υἱὸν Κείς, ἄνδρα ἐκ φυλῆς Βενιαμείν, ἔτη τεσσεράκοντα· 22 καὶ [h] μεταστήσας αὐτὸν [i] ἤγειρεν τὸν Δαυεὶδ αὐτοῖς [k] εἰς βασιλέα, ᾧ καὶ εἶπεν [l] μαρτυρήσας Εὗρον Δαυεὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα [m] κατὰ τὴν [m] καρδίαν μου, ὃς [n] ποιήσει πάντα τὰ [no] θελήματά μου. 23 [p] τούτου ὁ θεὸς ἀπὸ τοῦ [q] σπέρματος [r] κατ' [s] ἐπαγγελίαν [t] ἤγαγεν τῷ Ἰσραὴλ [u] σωτῆρα Ἰησοῦν, 24 [v] προκηρύξαντος Ἰωάννου [w] πρὸ

d = here only. Judg. ii. 16.
e of time, here only.
f ch. xvi. 29 reff. 1 Kings xii. 17.
g Luke vii. 15 al. 1 Kings xii. 13.
h = Luke xvi. 4 (ch. xix. 26. 1 Cor. xiii. 2. Col. i. 13) only. 3 Kings xv. 13. Dan. ii. 21.
i = Luke i. 69. Judg. ii. 18.
k = Luke ii. 34. ch. vii. 21. ver. 47. 1 Kings xv. 11.
l = ch. x. 43 reff.
m = here only. 1 Kings xiii. 14.
n Isa. xliv. 28 (of Cyrus). Matt. vii. 21. xii. 50. John vii. 17 al. xxiii. 26.
o plur., Eph. ii. 3 only. Jer.
p ch. ix. 20 reff.
q Rom. i. 3 reff.
r Gal. iii. 29.
2 Tim. i. 1 only.
s ch. i. 4 reff. only †.
t = Zech. iii. 9 (8). Isa. xlviii. 15.
u ch. v. 31. Isa. xlv. 15.
v here
w Matt. xi. 10, from Mal. iii. 1.

om του A(appy) BN p.

21. [κεις, so ABCDN.] [βενιαμειν, so ABCN: -μειμ p.]

22. rec αυτοις bef τον δ. (*alteration of arrangement, to connect* αυτοις *with the verb*), with CEHLP 13. 36 rel vss Chr: txt ABDN coptt.—om τον D. ηυρον E. for του, υιου D 34. om ανδρα BE: om also κατ. τ. κ. μου ος E.

23. ο θ. ουν απο τ. σπ. αυτου D: om απο τ. σπερματος N[1]. rec for ηγαγ., ηγειρεν (*explanatory alteration, see ver* 22), with CD 13. 36 rel tol syr[p] sah Thdrt Thl-fin: txt ABEHLPN b g l p vulg copt æth Ath Chr-comm Œc Thl-sif Aug. for σωτ. ιησ., σωτηριαν (*see note*) H(σρι αν) L b d f g h l 13 æth Chr[1] Thl-sif: σ. τον ιην. D: om ιησ. ο 4[2]. 14[1]-6. 23. 37. 46. 56. 66. 76: txt ABCEN rel 36 vulg Syr copt arm Œc Aug.

moral courage to abide by the more difficult reading, charging them with "arbitrary caprice," "gratifying a sceptical appetite," &c. I cite this as an example of that elastic criticism, which by any means within reach, and at any price, smooths away every difficulty from the sacred text.

Σαμουήλ] mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.

21. **Σαοὺλ . . . . . ἄνδρα ἐκ φ. Β.**] It may be not altogether irrelevant to notice that a *Saul, a man of the tribe of Benjamin*, was speaking; and to trace in this minute specification something characteristic and natural. **ἔτη τεσσεράκοντα**] So also Josephus: ἐβασίλευσε Σαοὺλ Σαμουήλου ζῶντος ἔτη ὀκτὼ πρὸς τοῖς δέκα· τελευτήσαντος δὲ δύο καὶ εἴκοσι, Antt. vi. 14. 9. In the O. T. the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been *less than twenty years*, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstances mentioned in the following verses. Biscoe has well shewn (p. 399), that as Saul was a young man when anointed king, and Ishbosheth his *youngest* son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much short of that period. It is clearly against the construction to suppose Samuel's time as well as Saul's included in the forty years, following as they do upon the **ἔδωκεν**. Yet this has been done by the majority of Commentators. 22. **μεταστήσας**] **having deposed him** (reff.): in this case, by his *death*, for David was not made king till then. Or perhaps μεταστ. may refer to the sentence pronounced *against* Saul, 1 Sam. xiii. 14, or xv. 23, 28, and **ἤγειρεν** to the whole process of the exaltation of David to be king. But I prefer the former.

ᾧ κ. εἶπεν μ.] The two passages, Ps. lxxxix. (lxxxviii. LXX) 20, and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither **τὸν τοῦ Ἰεσσαί** nor **ὃς . . . . μου** being found in them. These latter words are spoken of *Cyrus*, see reff. That such citations are left in their present shape in our text, forms a strong presumption that we have the speeches of Paul verbatim as delivered by him, and no subsequent *general* statement of what he said, in which case the citations would have been *corrected by the sacred text*. 23. **κατ' ἐπαγγ. ἤγαγεν**] viz. the promise in ref. Zech. (LXX), where the very word ἄγω is used; not however excluding the many other promises to the same effect. The reading **σωτηρίαν** has probably arisen from the

προσώπου τῆς [x] εἰσόδου αὐτοῦ [y] βάπτισμα [y] μετανοίας παντὶ τῷ λαῷ Ἰσραήλ. 25 ὡς δὲ [z] ἐπλήρου Ἰωάννης τὸν [a] δρόμον, ἔλεγεν Τί ἐμὲ [b] ὑπονοεῖτε εἶναι; οὐκ [c] εἰμὶ ἐγώ, ἀλλ' ἰδοὺ ἔρχεται [d] μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ [e] ὑπόδημα τῶν ποδῶν [e] λῦσαι. 26 Ἄνδρες ἀδελφοί, υἱοὶ [f] γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν [g] φοβούμενοι τὸν θεόν, ἡμῖν ὁ [h] λόγος τῆς [i] σωτηρίας [i] ταύτης [k] ἐξαπεστάλη. 27 οἱ γὰρ [l] κατοικοῦντες [l] ἐν Ἰερουσαλὴμ καὶ οἱ [m] ἄρχοντες αὐτῶν τοῦτον [n] ἀγνοήσαντες καὶ τὰς [o] φωνὰς τῶν προφητῶν τὰς [p] κατὰ [p] πᾶν σάββατον [q] ἀναγινωσκομένας [r] κρίναντες [s] ἐπλήρωσαν, 28 καὶ μηδεμίαν [t] αἰτίαν θανάτου εὑρόντες [u] ἠτήσαντο Πιλάτον [v] ἀναιρεθῆναι αὐτόν. 29 ὡς ABCDE HLPℵ a b c d f g h k l o p 13

x 1 Thess. i. 9. ii. 1. Heb. x. 19. 2 Pet. i. 11 only.
Mat. iii. 2.
y Mark i. 4. Luke iii. 3. ch. xix. 4 only.
z = ch. xii. 25 reff.
a Paul (ch. xx. 24. 2 Tim. iv. 7) only. Jer. viii. 6.
b ch. xxv. 18. xxvii. 27 only. L.P. Tobit viii. 16. Judith xiv. 14. Sir. xxiii. 21 only. Dan. vii. 25 Theod. (-νοια, 1 Tim. vi. 4.)
c ellips., Matt. xiv. 27. John iv. 26. viii. 24. xviii. 5.
d = w. person, Acts only. ch. xix. 4 (Paul). v. 37. vii. 5. e ch. vii. 33 reff. f = ch. iv. 6 reff.
g = ch. x. 2 reff. h constr., ch. xiv. 3 (of Paul). xx. 32 (Paul). 1 Cor. xii. 8. 2 Cor. v. 19. vi. 7. Eph. i. 13. Phil. ii. 16 al2. (Paul). Heb. v. 13. James i. 18. i here only. k ch. vii. 12 reff. l ch. xi. 29 reff. m = ch. iii. 17. iv. 5, &c. 1 Cor. ii. 6, 8. Josh. ix. 15 al. fr. n ch. xvii. 23 (Paul). Rom. x. 3. xi. 25. 1 Cor. xiv. 38. 2 Cor. ii. 11. 1 Kings xxvi. 21. o = ch. xxiv. 21 (Paul). vii. 31 (Steph.). p ch. xv. 21, 36. xviii. 4 al. q = Luke iv. 16. ch. xv. 21. 2 Cor. iii. 15 al. Neh. viii. 8. r = 1 Cor. xi. 31. 1 Pet. iv. 6. s = ch. iii. 18 reff. and passim. t = John xviii. 38. xix. 4, 6. ch. xxviii. 18. Prov. xxviii. 17. u constr., ch. iii. 14 reff. v ch. v. 33 reff.

24. om παντι HL Thl, παντι and λαω P d e f g h l o Chr-comm Œc: om λαω only A Œc: om ισρ. 68. 104 sah: txt BCDEℵ p 13. 36 vss. (*The variations have perhaps been occasioned by those in ver* 17 *above.*)—ℵ[1] began to write ιηλ. bef λαω, but marked the letters for erasure.

25. rec ins ο bef ιωαννης, with LP 13 rel Chr Thl-fin: om ABCDEHℵ a l p Œc Thl-sif. επληρουν D[1]. rec (for τι εμε) τινα με, with CDEHLP 13 rel vss Chr: txt ABℵ sah, τι μαι (= τι με) p. aft εγω ins ο χριστος E 68 lect-12 tol Thl-fin. αλλα, and με θ D[1](μετ D[8]).

26. om και B. εν ημιν AD p. aft θεον ins ακουσατε E. rec (for ημιν) υμιν, with CEHLP rel vss: txt A B(sic: see table) Dℵ c p 13 syr-mg sah. aft ο λογος ins ουτος C d 6. 36. 65. 133-80 syr æth arm. rec απεσταλη, with EHLP rel Œc Thl: txt ABCDℵ a h p 13. 36. 40 Chr.

27. om εν CE b d h k p 13 vulg Chr$_2$. for αυτ. τουτ. αγν., αυτ . s D[1](αυτον τ. αγνουντες D[6]). for κ. τ. φωνας, ... ταις τας γρ . . as (μη συνιεντες τ. γραφας ?) D[1](txt D[8]): αγν. τ. γρ. E. ins και bef κριν. D.

28. aft ευροντες ins εν αυτω D vulg syr-w-ast coptt æth. for ητησ. &c, κρεινantες αυτον παρεδωκαν πιλατω ινα εις αναιρεσιν D[1] (*ut interficeretur* lat): D[8] reads ητησαντο π. ανερεθ., without erasing any portion of D[1]: for ητησαντο, ητησαν τον(sic) ℵ[1].

contracted way of writing Ἰησοῦν, thus: σωτηραῖν; and then from ver. 26 σωτηρίαν was adopted. **24. εἰσόδου**] referring to ἤγαγεν above—**his coming forward publicly.** **25.**] **As John was fulfilling his course** (the expression is peculiar to Paul, see reff.) **he said** (not once but habitually). **τί ἐμὲ ὑπ. εἶν.**] Not, '*I am not that which ye suppose me to be*,' as Vulg. (reading τίνα,—quem me arbitramini esse, non sum ego); Luth., Grot., Kuin.,—making τί (or τίνα) relative, which it will not bear (see note on 1 Cor. xv. 2); but **What suppose ye me to be? I am not He.** See Luke iii. 15 ff. **26. τ. σωτηρίας ταύτης**] viz. the salvation implied in Jesus being a σωτήρ—salvation *by Him*.

27.] The position of ἡμῖν at the commencement of its clause in the last verse shews the emphasis to be on it, and now the reason is given—*for* the Jews in Jerusalem have rejected it. See ch. xxii. 18—21. **τὰς φωνάς** is not governed by ἀγνοήσαντες, which makes the sentence an unusually harsh one in construction, requiring αὐτόν to be supplied after κριν., and αὐτάς after ἐπλήρωσαν. The **καί**, as often, merely introduces, without the emphasis implied by our 'even,' a new element into the sentence. It is perhaps hardly possible to find in our language or the Latin any one word which may give exactly this slight shade of meaning, and no more: paraphrased, the sense might be (but imperfectly and clumsily) thus represented: **in their ignorance of Him** (not only rejected His salvation, but) **by judging Him, fulfilled the voices of the prophets,** &c. **28.**] Not, '*though*,' but rather **because** they found no cause: **when they found no cause of death in**

δὲ [w]ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ [x]γεγραμμένα, [y]καθ-
ελόντες ἀπὸ τοῦ [z]ξύλου [a]ἔθηκαν [a]εἰς μνημεῖον. 30 ὁ δὲ
θεὸς [b]ἤγειρεν αὐτὸν ἐκ [b]νεκρῶν, 31 ὃς [c]ὤφθη [d]ἐπὶ ἡμέρας
[e]πλείους τοῖς [f]συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς
Ἰερουσαλήμ, [g]οἵτινες νῦν εἰσιν [h]μάρτυρες αὐτοῦ πρὸς
τὸν λαόν. 32 καὶ ἡμεῖς ὑμᾶς [i]εὐαγγελιζόμεθα τὴν πρὸς
[k]τοὺς [k]πατέρας [l]ἐπαγγελίαν [m]γενομένην, ὅτι [n]ταύτην
ὁ θεὸς [o]ἐκπεπλήρωκεν τοῖς τέκνοις *αὐτῶν ἡμῖν [p]ἀνα-
στήσας Ἰησοῦν, 33 ὡς καὶ ἐν *τῷ ψαλμῷ γέγραπται τῷ

w = Luke ii. 39. Ezra i. 1.
x = Luke xviii. 31. xxii. 37.
y = Luke xxiii. 53 ‖ Mk. Josh. viii. 29.
z = ch. v. 30 reff.
a ch. iv. 3. xii. 4. Ruth. iv. 16.
b 1 Cor. xv. 12 reff. L.P. principally.
c 1 Cor. xv. 5, &c.
d constr., ch. xvi. 18. xvii. 2. xix. 8, &c. xxvii. 20. Heb. xi.

30. (see Rom. vii. 1 al.) e ch. ii. 40 reff. f Mark xv. 41 only. 2 Chron. xviii. 2. g = ch. x. 41 reff. h ch. i. 8 reff. i double acc., here only. acc., ch. viii. 25 reff. k absol., ch. vii. 19 reff. l ch. i. 4 reff. m = ch. vii. 31 reff. n ch. ix. 20 reff.
o here only. Exod. xxxii. 29 Ald. 2 Macc. viii. 10 only, but not =. τὰς ἐπαγγελίας ἐκπληροῦν, Polyb. i. 67. 1. (-ρωσις, ch. xxi. 26.) p = ch. ii. 24 reff.

29. ετελεσαν A: ετελουν D¹(txt D-corr¹). rec απαντα (*error? or alteration for more completeness?*): txt ABCDEHLPℵ rel. γεγρ. bef περι αυτου B. aft γεγραμμενα add εισιν ητουντο τον πειλατον τουτον μεν σταυρωσαι, και επιτυχοντες παλιν και D¹, syr-mg has *postquam crucifixus est ητουντο τον πιλατον ut de ligno detraherent eum: συνετυχον et detrahentes eum posuerunt eum in sepulchro.* for ξυλου, σταυρου E Syr. ins και bef εθηκαν D¹(and lat).

30. for ver, ον ο θεος (add *vero* D-lat) ηγειρεν D: add *tertia die* vulg(not tol).

31. ουτος ωφθη τοις συναναβαινουσιν αυτω απ. τ. γ. εις ιερ. εφ ημερ. πλειονας D (-αναβασιν D-corr, πλειους D²). rec om νυν (*as unnecessary? hardly for Meyer's reason, that they had been* now for some time *His witnesses*), with BEHLP rel æth-pl Chr: εισι bef νυν ℵ: txt AC a k p 13. 36 Syr coptt æth-rom.—*αχρι νυν* D c 137 vulg syr. om αυτου H.

32. την προς τους is written over an erasure by ℵ¹ or ℵ-corr¹. aft πατερας ins ημων DE vss(not syr). γενομ. bef επαγγ. D Hil. *ἡμῶν (*to avoid the difficulty of οι φοβουμενοι τον θεον being present, ver* 16, *besides the* ανδρες ισραηλιται) ABC¹Dℵ vulg(υμων tol) æth Ambr: om ημιν sah Ambr Bede-gr: αυτων ημιν C³EHLP p 13. 36 rel syrr Chr Œc Thl-fin. for ιησουν, τον κυριον ιησ. χρ. D sah Ambr; so, insg ημων aft κυρ. 137 Hil; τον κυρ. ημων syr-w-ast: αυτον εκ νεκρων A².

33. for ως και, ουτως γαρ D. *rec τῷ ψ. τῷ δευτ. γέγραπται, with ELP rel vulg Chr Thl Ambr: τ. πρωτω ψ. γεγ. D (no vss) Orig-schol$_{expr}$ (Œc)

him, they besought, &c.: see Luke xxiii. 22, 23. **29.**] The two verbs *ἐτέλεσαν* and *ἔθηκαν* have still the same subject, viz. *οἱ κατοικοῦντες κ.τ.λ.* De Wette rightly remarks, that Paul, in this compendious narrative, makes no distinction between friend and foe in what was done to our Lord, but regards both as fulfilling God's purpose regarding him. I may add, that there is also a contrast between what *men* did to Him, and *ὁ δὲ θεὸς ἤγειρεν αὐτόν*. Joseph and Nicodemus, be it observed, were both *ἄρχοντες*. Paul touches but lightly on the cross of Christ, and hastens on to the great point, the Resurrection, as the fulfilment of prophecy and seal of the Messiahship of Jesus. **31.**] The *νῦν* gives peculiar force to the sentence. **Who are at this moment witnesses,**—*living* witnesses; q. d. 'I am not telling you a matter of the *past* merely, but one made present to the people of the Jews (*τῷ λαῷ*) by living and autoptic testimony.'

32. ἡμεῖς ὑμᾶς] He and Barnabas were not of the number of the *συναναβάντες*, ver. 31, nor was their mission to the Jewish people. '*They* are at this moment witnessing to the people, *we*, preaching to you.' Stier observes (Red. d. Apost. p. 367) how entirely Paul sinks *himself*, his history and commission from Christ, in the great object of his preaching. **ἀναστήσας**] The meaning **having raised Him from the dead** is absolutely required by the context: both because the word is repeated with *ἐκ νεκρῶν* (ver. 34), and because the Apostle's emphasis throughout the passage is on the *Resurrection* (ver. 30) as the *final fulfilment* (**ἐκπεπλήρωκεν**) *of God's promises regarding Jesus.* This is maintained by Luther, Hammond, Le Clerc, Meyer, &c.: the other meaning, '*having raised up*,' as in ch. vii. 37, *προφήτην ὑμῖν ἀναστήσει ὁ κύριος*,—by Calvin, Beza, Calov., Wolf, Michaelis, Rosenm., Heinrichs, Kuinoel, Olsh., and by Mr. Humphry. Meyer well

q Heb. i. 5. v. 5. Psa. ii. 7.
r trans., ch. xvii. 31 only.
s = ch. xxiii. 3. xxvi. 22, 23 al. 2 Macc. iii. 18.
t of a *state*, here only. see ch. viii. 25 reff.
u = ch. ii. 27 reff.
v = Isa. lv. 3 only.
w = 1 Tim. i. 15. iii. 1. iv. 9. Tit. iii. 8. Rev. xxi. 5. xxii. 6. Ps. lxxxviii. 28.
x = ch. xvii. 7 reff.
a ch. xx. 34. xxiv. 23 only †. Wisd. xvi. 24 al. Gen. xlix. 15 Aq. Symm.
b ch. ii. 23 reff.
c = 1 Cor. vii. 39 reff. 3 Kings ii. 10. 40 reff.
d (ch. ii. 41.) = Gen. xlix. 29. Judg. ii. 10.
e ver. 30. ch. x. f ch. i. 18 reff.
g ch. ii. 14. iv. 10. xxviii. 22, 28. Ezra iv. 12, 13.
y Psa. xv. 10. see ch. ii. 27 reff.
z = ch. xiv. 16. Eph. iii. 5. Judg. ii. 10.

δευτέρῳ [q]Τίός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.
34 ὅτι δὲ [pr]ἀνέστησεν αὐτὸν [r]ἐκ νεκρῶν μηκέτι [s]μέλλοντα
[t]ὑποστρέφειν εἰς [u]διαφθοράν, οὕτως εἴρηκεν, ὅτι δώσω
ὑμῖν τὰ [v]ὅσια Δαυεὶδ τὰ [w]πιστά. 35 διότι καὶ ἐν [x]ἑτέρῳ
λέγει Οὐ [y]δώσεις τὸν [y]ὅσιόν σου [y]ἰδεῖν [y]διαφθοράν.
36 Δαυεὶδ μὲν γὰρ ἰδίᾳ [z]γενεᾷ [a]ὑπηρετήσας τῇ τοῦ θεοῦ ...ιδιαH. ABCDE
[b]βουλῇ [c]ἐκοιμήθη καὶ [d]προσετέθη πρὸς τοὺς πατέρας LPΨ a b
αὐτοῦ καὶ [y]εἶδεν [y]διαφθοράν· 37 ὃν δὲ ὁ θεὸς [e]ἤγειρεν c d f g h
οὐκ [y]εἶδεν [y]διαφθοράν. 38 [fg]γνωστὸν οὖν [g]ἔστω ὑμῖν, k l o p 13

Tert Cypr-mss Hil$_{expr}$ Jer Cassiod: τω δευτ. ψ. γεγρ. H o 4. 68. 76. 100: txt ABℵ a c p 13. 40 arm. at end, D syr-mg add (*from Ps* ii. 8) *αιτησαι παρ εμου και δωσω σοι εθνη την κληρονομιαν σου και την κατασχεσιν σου τα περατα της γης.*

34. οτε D 137 Hil. aft αυτον add ο θεος E 68 Syr Thl-fin. aft μελλ. ins αυτον E k 32. 66 Chr.

35. rec (for διοτι) διο, with CEHLP p^2 13. 36 rel vss Chr Œc Thl: *propter nos* E-lat: txt ABℵ p^1 sah: om D Syr æth. ετερως D: *alias* vulg: *alia* D-lat: εν τω ετ. 13.

36. om μεν D 26 vulg. **37.** for ον, ο D^1-gr(txt D-corr^1).

remarks, that this meaning would hardly in our passage have been thought of or defended, had it not been that the subjoined citation from Ps. ii. has been thought necessarily to apply to our Lord's *mission upon earth*. **33.**] The reading ἐν τῷ πρώτῳ ψαλμῷ is explained thus: "hic psalmus qui nobis secundus est olim primus fuit, quod is qui præcedit, tanquam procœmium, numeratus non esset." Rosenm. Arg. Ps. ii. St. Paul refers the prophecy in its full completion to the *Resurrection* of our Lord: similarly in Rom. i. 4, ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει . . . . . ἐξ ἀναστάσεως νεκρῶν. **34. μηκέτι μέλλ.**] Compare Rom. vi. 9, χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. It is interesting to trace the same shades of thought in the speeches and epistles of Paul; and abundant opportunity of doing so will occur as we proceed. But here the ὑποστρ. εἰς διαφθ. does not merely imply *death*, so that Jesus should have once undergone it, and no more hereafter, as the E.V. seems to imply: but we must supply 'to die, and in consequence to' before the words, understanding them as the *result of death, if it had dominion over him*: thus the clause answers even more remarkably to Rom. vi. 9. **τὰ ὅσια** is the LXX rendering of חֲסָדִי, ref. Isa., which in 2 Chron. vi. 42, they have translated τὰ ἐλέη. The word 'holy' should have been preserved in the E. V., as answering to τὸν ὅσιόν σου below; **the mercies of David, holy and sure**: or **my holy promises which I made sure unto David.**

35. διότι καί] **wherefore also**,—correspondent to which purpose, of His Christ not seeing corruption. **ἑτέρῳ**] viz. ψαλμῷ, referring to ver. 33. **λέγει**] viz. ὁ θεός, not David: the *subject* is continued from vv. 32 and 34, and fixed by εἴρηκεν and δώσω just preceding. δώσεις and ὅσιον accurately correspond to δώσω and ὅσια before. See on ch. ii. 27.

36.] The psalm, though spoken by David, cannot have its fulfilment *in David*. **ἰδίᾳ γενεᾷ**] The dative *commodi*, not 'sua generatione,' which is flat in the extreme. David ministered only to *the generation in which he lived*: but διὰ **τούτου**, remission of sins is preached ὑμῖν, and to *all who believe on Him*. **τῇ τοῦ θ. βουλῇ** is best taken with ὑπηρετήσας, not with ἐκοιμήθη:—as E. V., **after he had served his own generation by the will** (i. e. according to the appointment) **of God**. His whole course was marked out and fixed by God—he fulfilled it, and fell asleep. I prefer this, because joining τῇ τοῦ θ. β. with ἐκοιμήθη seems to diminish the importance of that verb in the sentence. (See, on the whole, 2 Sam. vii. 12; 1 Kings ii. 10.) **προσετ. κ.τ.λ.**] An expression arising from the practice of burying families together: see reff. and passim in O. T. **38.**] Paul speaks here of justification only in its *lowest* sense, as negative, and synonymous with remission of sins; he does not unfold here that higher sense of δικαιόω, the *accounting righteous*, which those who have from God are δίκαιοι ἐκ πίστεως. It is the first office of the Spirit by which he spoke, ἐλέγχειν περὶ ἁμαρτίας, before He ἐλέγχει περὶ δικαιο-

ἄνδρες ἀδελφοί, ὅτι διὰ [h] τούτου ὑμῖν [i] ἄφεσις [i] ἁμαρτιῶν [k] καταγγέλλεται, 39 [καὶ] [l] ἀπὸ πάντων [m] ὧν οὐκ ἠδυνήθητε [n] ἐν νόμῳ Μωυσέως [l n] δικαιωθῆναι, [n] ἐν [h] τούτῳ πᾶς ὁ [p] πιστεύων [l n] δικαιοῦται. 40 [o] βλέπετε οὖν μὴ [p] ἐπέλθῃ [ἐφ' ὑμᾶς] τὸ [q] εἰρημένον ἐν τοῖς προφήταις 41 [r] Ἴδετε οἱ [r] καταφρονηταί, καὶ θαυμάσατε καὶ [s] ἀφανίσθητε, ὅτι [t] ἔργον [t] ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ

I πας... ABCDE ILPℵ a b c d f g h k l o p 13

h ch. ix. 20 reff.
i ch. v. 31 reff.
k ver. 5 reff.
l Rom. vi. 7 only. Sir. xxvi. 29.
m constr., ver. 2 reff.
n Rom. v. 9. 1 Cor. iv. 4. vi. 11. Gal. ii. 17. iii. 11. v. 4.
o = Matt. xxiv. more usually w. ἐκ.

4 ‖. I Cor. viii. 9. x. 12. Gal. v. 15 al. ‡ p ch. viii. 24. Luke xxi. 26. James v. 1. Micah iii. 11. q pass., Luke ii. 24. iv. 12. ch. ii. 16. Rom. iv. 18. (act., ver. 34. Heb. i. 13. iv. 3, 4, 7.) r here only. Hab. i. 5. ii. 5. s = James iv. 14 (Matt. vi. 16, 19, 20) only. Job iv. 9. Hab. l. c. (not in Heb.) t Matt. xxvi. 10 ‖ Mk. John iii. 21. vi. 28. ix. 4. 1 Cor. xvi. 10. Ps. xliii. 1. Hab. l. c.

38. υμ. bef εσ. ℵA. δι αυτου E d 65-7. 133 æth: δια τουτο B[1] 15-8. 34. 73. 101-80.

39. om και AC[1]ℵ am(with fuld demid tol) æth-pl: ins BC[3]DELP rel vss Chr. aft και add μετανοια D (syr-w-ast has it aft αμαρτιων ver 38). εδυνηθητε A: ηδυνηθημεν D-corr[1]-gr. rec ins τω bef νομ. (*corrn: but the art is not needed aft a preposition*), with ELP rel Œc Thl: om A B(sic: see table) CDℵ h p 13. 40 Chr. aft εν τουτω ins ουν D syr-mg. at end ins παρα θεω D 137 syr-mg. for δικαιουται, δικαιωθηναι (but corrd) ℵ[1].

40. απελθη ℵ[1]. om εφ υμας (*as unnecessary? or because a difficulty was found in identifying υμεις with the καταφρονηται of the citation?*) BDℵ 13. 36 am tol: ins ACEILP rel vss Chr.

41. for ιδ., ακουσατε E. καταφρονησατε ℵ[1]. ins και επιβλεψατε (*from LXX*) bef και θαυμασατε I o syr Chr Thl-fin; aft κ. θ. E(but om και) k 27-9. 57. 69. 105-6. θαυμασετε ℵ l: -ζετε c. aft 1st εργον ins ο ℵ[1]. rec εγω bef εργαζ. (*corrn to LXX*), with CEILP rel 36 demid Chr: εγω εργαζομε εγω ℵ: txt ABD k p 13 vulg sah arm. om 2nd εργον DELP b c d f g h k l o tol syrr æth-pl Chr Cosm Œc Thl-sif: ins ABCIℵ p rel vulg coptt æth-rom Thl-fin. rec ᾧ, with c d h l 36 Cosm Œc: txt ABCDEILPℵ rel Chr Thl.

σύνης: therefore he dwells on the ἄφεσις ἁμαρτιῶν, merely just giving a glimpse of the great doctrine of justification, of which he had such wonderful things to write and to say. **39.**] [**And**] **from all things, from which ye could not in** (under) **the law of Moses be justified, in Him** (as ἐν χριστῷ, ἐν κυρίῳ passim) **every believer is** (habitual pres.) **justified.** ἀπὸ πάντων (ἀφ') ὧν, **from all things** (sins), **from which . . . .** but not implying that in the law of Moses there might be justification from *some* sins;—under the law there is *no* justification (ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ, Gal. iii. 11):—but = **Christ shall do for you all, that the law could not do:** leaving it for inference, or for further teaching, that this was absolutely ALL: that the law could do *nothing*. The same thought is expanded Rom. viii. 3, 4, τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς κ.τ.λ. . . . . ἵνα τὸ δικαίωμα τ. νόμου πληρωθῇ ἐν ἡμῖν. This interpretation will be the more clearly established, when we remember that δικαιοῦν ἀπὸ ἁμαρτίας was not in any sense, and could not be, the office of the law, by which came the knowledge of sin. The expression δικαιοῦν ἀπό is only once used again by Paul (ref.), and that where he is arguing against the continuing in sin.

ὁ πιστεύων is not to be joined with ἐν τούτῳ, which (see above) is contrasted with ἐν νόμῳ M. It is quite in Paul's manner to use πᾶς ὁ πιστεύων thus absolutely: see Rom. i. 16; iii. 22; x. 4 (Gal. iii. 22). Still less, with Luther, can we take as far as δικαιωθῆναι with ver. 38, and make ἐν τούτῳ . . . . δικαιοῦται a separate sentence.

40.] The object of preaching the Gospel to the Jews *first* was for a testimony to them: its reception was almost uniformly unfavourable: and against such anticipated rejection he now warns them. τοῖς προφ.] The book of the prophets: see ch. iii. 18, note. **41.** καταφρονηταί] So the LXX for בַּגּוֹיִם, '*among the heathen*,' for which they seem to have read בֹּגְדִים. So the Arabic, 'videte arrogantes:' and the Syriac, 'videte transgressores.' (Kuinoel.)

The prophecy was spoken of the judgment to be inflicted by means of the Chaldæans: but neither this nor any other prophecy is confined in its application to the occasion of which it was once spoken, but gathers up under it all analogous procedures of God's providence: such repeated fulfilments increasing in weight, and approaching nearer and nearer to that last and great fulfilment of all the promises of grace and all the threats of wrath, by which every prophetic word shall be exhausted.

u acc., John xi. 26. 1 Cor. xiii. 7. 1 John iv. 16. Hab. l. c.
v ch. xv. 3 only. Hab. l. c.
w ch. xvii. 15. xx. 7. xxvii. 43 only. Exod. xxviii. 31 (35).
x constr., 1 Thess. v. 27 al. see note.
y = Luke i. 20.
z = here only. (ch. xv. 9 reff.)

u πιστεύσητε ἐάν τις v ἐκδιηγῆται ὑμῖν. 42 w Ἐξιόντων δὲ αὐτῶν x παρεκάλουν y εἰς τὸ z μεταξὺ σάββατον x λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. 43 a λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν b σεβομένων c προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ, d οἵτινες e προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς f προσμένειν τῇ g χάριτι τοῦ θεοῦ. 44 Τῷ τε h ἐχομένῳ σαββάτῳ i σχεδὸν πᾶσα ἡ πόλις kl συνήχθη l ἀκοῦσαι τὸν m λόγον τοῦ m θεοῦ. 45 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους n ἐπλήσθησαν o ζήλου, καὶ q ἀντέλεγον τοῖς ὑπὸ

ABCDE ILPN a b c d f g h k l o p 13

Δαβίδου τε καὶ Σολομῶνος, ἔτι δὲ καὶ μεταξὺ

τούτων βασιλέων, Jos. B. J. v. 4. 2, also Apion, i. 21. Φίλιππον . . . καὶ μεταξὺ δ' Ἀλεξανδρον τὸν υἱὸν . . ., Plutarch. Inst. Lac. 42. a = here only ‡. Diod. Sic. xix. 25, ἔλυσε τὴν ἐκκλησίαν. Polyb. v. 15. 3, λύειν τ. συνουσίαν. b Acts (ver. 50. ch. xvi. 14. xvii. 4, 17. xviii. 7, 13. xix. 27) only, exc. Matt. xv. 9 ‖ Mk. (from Isa. xxix. 13.) Josh. iv. 24. c ch. ii. 10 reff. d ch. x. 41 reff. e ch. xxviii. 20 only. Exod. iv. 16 AB2. Wisd. xiii. 17 only. f = 1 Tim. v. 5 only. see ch. xi. 23 reff. g ch. xiv. 3. xv. 11. xviii. 27. xx. 24, 32. h = ch. xx. 15 reff. i ch. xix. 26. Heb. ix. 22 only +. 2 Macc. v. 2 only. k = ch. iv. 5 reff. l constr., ch. xv. 6. xx. 7. see 2 Kings iii. 34. m ch. xi. 1 reff. n ch. iii. 10 reff. o ch. v. 17. p = Rom. xiii. 13. 1 Cor. iii. 3. James iii. 14, 16. 1 Macc. viii. 16. q Luke xx. 27, L.P., exc. John xix. 12. Hos. iv. 4.

ἐκδιηγειται AL: -γησεται D1, at end ins και εσειγησαν D, κ. εσιγησεν syr-w-ast.

42. rec om αυτων, addg instead δε εκ της συναγωγης των ιουδαιων (*supplementary, at beginning of an ecclesiastical portion*; 98 *has* των αποστολων εκ της συν. κ.τ.λ.), with P rel: αυτων εκ τ. συν. τ. ιουδ. L Thl-fin: txt ABCDEIℵ a p 13. 36 vulg syr coptt æth arm Chr Cassiod. om παρεκαλουν E; so B 81, insg ηξιουν bef λαληθηναι.

rec aft παρεκ. ins τα εθνη (*added because it was considered necessary that this request should be ascribed to the Gentiles, on acct of the hostility of the Jews, ver* 45), with LP rel Œc: om ABCDEIℵ a c k o p 13. 36 vulg syrr copt æth arm Chr Thl Cassiod. for μεταξυ, εξης D. om τα D1(ins D5). om ταυτα P e l.

43. aft δε ins αυτοις ℵ1(ℵ3 disapproving). aft σεβ. ins των θεον E (syrr?). om τω [bef βαρν.] DL. om αυτοις (*as unnecessary?*) ELP rel vulg Syr Œc Thl-sif: ins ABCDIℵ vss Chr Thl-fin a k p 36. (13 def.) επιθυντ. (επιθοντε or -θοντο?) D. rec επιμενειν (*perhaps corrn to avoid* προσλαλουντες . . προσμενειν), with LP 13 rel Thl-sif: txt ABCDEℵ c d k o p 36 Chr Thl-fin. (I?) at end ins εγενετο δε καθ ολης της πολεως διελθειν τον λογον του θεου D, so syr-mg, omg τ. θ. and putting an asterisk at διελθειν; εγ. δε κατα πασαν την πολιν φημισθηναι λογ. E.

44. rec for τε, δε, with ACDℵ a b o p 13: om æth-rom: txt BELP rel 36 syrr æth-pl Chr Œc Thl: τοτε for τω τε L 59 Œc. (I?) rec ερχομενω (*alteration* [*so* D (which every where alters εχομαι in this sense) Aℵ 69 *in Lu* xiii. 33], *the sense of* εχομενω *not being perceived*), with BC1DE2ILPℵ p rel 36 Chr: επερχομενω 3. 95: txt AC2E1 13. 40 Syr. for πασα, ολη D. for θεου, κυριου AB2ℵ a p 13. 36. 40 am fuld tol sah: txt B1CELP rel demid copt Chr. (I def.)—D has ακουσαι παυλου πολυν τε λογον ποιησαμενου περι του κυριου.

45. for ιδοντες δε, και ιδοντες D. for τους οχλ., το πληθος D (sah): om æth-rom. aft τοις ins λογοις D1(and lat): λογοις τοις D6 E Syr: om 1st τοις D10.

42.] The insertions in the rec. have been made (see var. readd.) partly perhaps to remove the ambiguity in αὐτῶν, and to supply a subject to παρεκάλουν. But they confuse the sense. ἐξιόντων αὐτ., **As they** (the congregation) **were going out, they** (the same) **besought.** On the N. T. construction, **παρεκάλουν λαληθῆναι,** i. e. the passive inf. after verbs of commanding, exhorting, &c., see Buttmann, Grammatik des N. T.-lichen Sprachgebrauchs, § 141. 5, p. 236. He traces it to the influence of the Latin *jubere* and the like. See, among his many examples, Mark v. 43; vi. 27; ch. v. 21; xxii. 24; xxv. 21.

τὸ μεταξὺ σάβ. appears, by the usage of Luke, to mean **the next sabbath-day,** not '*the following week.*' This last rendering would hardly suit εἰς, which fixes a definite occasion,—nor ver. 44, which gives the result. The ref. to Josephus abundantly justifies this use of μεταξύ. 43. **λυθ. δὲ τ. σ.**] **After the breaking up of the synagogue.** οἵτινες] *Paul and Barnabas*; and αὐτοῖς, *to the Jews and proselytes*: not *vice versâ*, as Calvin inclines to believe: see a similar expression ch. xi. 23. There too, we have ἡ χάρις τοῦ θεοῦ similarly used of the *work of the Gospel begun in the hearts of the converts.* See also reff. 44.] Whether ἐρχ. or ἐχ. be read, the sense will be **on the following sabbath-day:** not, as Heinrichs, '*on the following week-day.*' συνήχθη] '*In*

[τοῦ] Παύλου λεγομένοις [q ἀντιλέγοντες καὶ] r βλασφημοῦντες. 46 s παῤῥησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπαν Ὑμῖν ἦν t ἀναγκαῖον πρῶτον λαληθῆναι ...τον I. ABCDE LPℵ a b c d f g h k l o p 13 τὸν λόγον τοῦ m θεοῦ· u ἐπειδὴ δὲ v ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους w κρίνετε ἑαυτοὺς x τῆς x αἰωνίου x ζωῆς, y ἰδοὺ z στρεφόμεθα z εἰς τὰ ἔθνη. 47 οὕτως γὰρ s ἐντέταλται ἡμῖν ὁ κύριος b Τέθεικά σε b εἰς c φῶς c ἐθνῶν, d τοῦ εἶναί σε e εἰς σωτηρίαν f ἕως f ἐσχάτου τῆς γῆς. 48 ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ g ἐδόξαζον τὸν g λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν h τεταγμένοι i εἰς ζωὴν αἰώνιον·

r absol., ch. xviii. 6. 1 Pet. iv. 4. 2 Macc. x. 34.
s ch. ix. 27, 28 reff.
t = 2 Cor. ix. 5. Phil. i. 24. ii. 25. Heb. viii. 3 (ch. x. 24. 1 Cor. xii. 22. Tit. iii. 14) only +. 2 Macc. ix. 21.
u ch. xv. 24 reff.
v Rom. xi. 1, 2 reff.
w = ch. xvi. 15. xxvi. 8. Rom. xiv. 5. Prov. xvii. 15.
x John xvii. 3. 1 Tim. vi. 12 only. (see 1 John i. 2. ii. 25.) only. see ch. vii. 39. y ch. ii. 7 reff. a ch. i. 2. John xiv. 31. perf., here only. = 1 Kings xxi 2. xlix. 6 ℵA. 1 Thess. v. 9. 1 Tim. i. 12. 1 Pet. ii. 8. reff. e = ver. 22 reff. f ch. i. 8 reff. z = here b Isa. d 1 Cor. x. 13 c Luke ii. 32. g 2 Thess. iii. 1 only. h = ch. xv. 2. Rom. xiii. 1. 1 Cor. xvi. 15. (w, πρός and a dat., 2 Macc. vi. 21.) i = Rev. xiii. 10.

om τον (*as unnecessary: but it has force here*) ABℵ c: ins CDEILP 13. 36 rel Chr Œc Thl. λαλουμενοις ABℵ p 13: ειρημενοις 64. 97 (*the varr have perhaps been introduced from other similar exprr, such as ch* xvi. 14, *and ver* 40): txt CDILP rel 36 Chr Œc Thl. om αντιλ. και ABCLℵ a d e p 13. 36 Syr coptt æth arm: ins DIP rel syr Chr Œc Thl: εναντιομενοι και E (*both the omission and the clumsy attempt in* E *seem to be emendations of the apparent tautology* αντελεγον . . αντιλεγοντες).

46. παρρησιασαμενος D 105. rec δε (*as bringing out the contrast*), with EILP vss Chr: om sah: *tunc* vulg: txt ABCDℵ o p 36. 40 æth. om 2nd ο D c 68 Thl-sif. [ειπαν, so ABDℵ p.] aft ειπ. ins προς αυτους D. om ην C o 177: it is aft πρωτ. in D. om αναγκ. D-gr. for επειδη, επει C p Orig$_4$.—om δε (*from the two syll., -δηδε, occurring together*) BD^{1}ℵ^1 syr coptt Thl-sif: ins ACD^{2}ELPℵ^3 p 13 rel vss Orig$_5$ Thdrt$_3$ Chr$_2$ Œc Thl$_2$. κρινατε D^1: κρινεται D^2: *judicastis* D-lat. εαυτοις B^1(Tischdf: txt B-corr$^{1\cdot2}$). εαυτ. bef κριν. E vulg Thdrt$_3$. στρεφ. bef ημεις E.

47. εντεταλκεν D^1 e 47-marg Cyr Thdrt: εντελλεται p. om ημιν D^1-gr(txt D^4) 57^1: ημ. bef εντ. 76. 95-7. 137. om ὁ ℵ^1. aft ο κυρ. ins (*from* LXX) ιδου DE Cypr. φως (omg εις) τεθ. σε D^1 Cypr. τοις εθνεσιν D am demid Aug.

48. και ακουοντ. τα D Syr æth. εχαιρεν (sic) P e f g h l o. for εδοξαζ.; εδεξαντο (*corrn: see ch* xi. 1) D Aug: εδοξαζεν P(appy) e g 97. 177^2. for κυριου, θεου B D-gr E-gr copt Aug$_1$: om 105 Chr$_1$: 68 syrr æth have τον θεον for τον λ. του κυ., and 34, τον θεον και τον λ. του κυ. (*all corrns, or misunderstanding of corrns, from ch* xi. 1): txt ACLPℵ p vulg D-lat E-lat. αιωνιαν B.

the synagogue;' it was the sight of the Gentile crowds in *their* house of prayer which stirred up the jealousy of the Jews.

45. **ἀντιλ. καί**] These words (see var. readd.) form a graphic repetition, passing from the *particular thing which they did*, viz. contradict the words spoken by Paul, to *the spirit in which they did it*, viz. a contradictious and blaspheming one. It is no Hebraism. 46. **πρῶτον**] See ch. iii. 26; Rom. i. 16. 47.] Agreeing with LXX-Aℵ, B reading δέδωκα for τέθεικα. They refer the σε not to *themselves as teachers* (as Meyer seems to think), but to *Christ*. 48. **τεταγμένοι**] The meaning of this word must be determined by the context. The Jews had *judged themselves unworthy of eternal life*: the Gentiles, as many as were disposed to eternal life, believed. *By whom* so disposed, is not *here* declared: nor need the word be in this place further particularized. *We know, that it is* God *who worketh in us the will to believe*, and that the preparation of the heart is of Him: but to find *in this text* pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain. The key to the word here is the comparison of ref. 1 Cor. **εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς**, with ref. Rom. **αἱ οὖσαι [ἐξουσίαι] ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσίν**: in both of which places the *agents* are expressed, whereas here the word is absolute. See also ch. xx. 13. The principal interpretations are: (1) Calvin, &c., who find here *predestination in the strongest sense*: 'ordinatio ista nonnisi ad æternum Dei consilium potest referri'. . . 'ridiculum autem cavillum est referre hoc

49 x διεφέρετο δὲ ὁ y λόγος τοῦ y κυρίου δι' ὅλης τῆς χώρας. ABCDE LPℵ a b c d f g h k l o p 13
50 οἱ δὲ Ἰουδαῖοι z παρώτρυναν τὰς a σεβομένας γυναῖκας τὰς b εὐσχήμονας καὶ τοὺς c πρώτους τῆς πόλεως, καὶ d ἐπήγειραν e διωγμὸν f ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ g ἐξέβαλον αὐτοὺς g ἀπὸ τῶν h ὁρίων αὐτῶν. 51 οἱ δὲ i ἐκτιναξάμενοι τὸν k κονιορτὸν τῶν ποδῶν l ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον. 52 οἵ τε μαθηταὶ m ἐπληροῦντο χαρᾶς

x here only. Wisd. xviii. 10. see ch. xxvii. 27.
y ch. viii. 25. xv. 35, 36. 1 Thess. iv. 15 al.
z here only †.
a ver. 43 reff.
b = Mark xv. 43. ch. xvii. 12 (1 Cor. vii. 35. xii. 24) only. Prov. xi. 25. (-μόνως, 1 Cor. xiv. 40. -μοσύνη, ch. xii. 23.)
c = and constr., Mark vi. 21. Luke xix. 47. ch. (xvii. 4) xxv. 2. xxviii. 7, 17.
d ch. xiv. 2 only. 1 Kings iii. 12 al.
e 2 Cor. xii. 10 reff.
f ch. viii. 1.
g Matt. vii. 4. Mark xvi. 9 only. 2 Chron. xi. 16.
h elsw., Matt. (ii. 16 al^{5}.) and Mark (v. 17 al^{4}.) only. Exod. viii. 2.
i Matt. x. 14 ‖ Mk. ch. xviii. 6 only. Neh. v. 13.
k Luke ix. 5 ‖ Mt. x. 11. ch. xxii. 23 only. Exod. ix. 9.
l Luke ix. 5.
m = Luke ii. 40. ch. ii. 28 (from Ps. xv. 11). Rom. xv. 13, 14. 2 Tim. i. 4. L.P. Ps. lxxxii. 16.

49. *και διεφ.* D a æth. *καθ ολης* AN a k 13. 73.

50. *παρωτρυνον* D^{1}-gr(txt D^{5}): *παρωξυναν* p Œc. rec ins *και* bef *τας ευσχ.* (*attempt at corrn, from misunderstanding*), with ELPN^{1} rel vss Chr: om ABCDN^{3} p 13. 36 Syr sah arm Cassiod. ins *θλειψειν μεγαλην και* bef *διωγ.* D; *θλ. κ.* E. om *τον* D. rec ins *τον* bef *βαρν.* (*for uniformity*), with P rel Œc Thl-sif: om ABCDELN a c k p 13 Chr Thl-fin. om *αυτων* B.

51. ins *απο* bef *των ποδ.* E c d g 133-7 syr Thl-fin. rec aft *ποδ.* ins *αυτων*, with DELP vss Chr: om ABCN a k p 13. 36 vulg syr arm. for *επ, εις* E. for *ηλθ., κατηνησαν* D-gr: *ηλθεν* 133. ins *το* bef *ικ.* E.

52. rec for *τε, δε* (*corrn*), with CDELPN p rel syr coptt Chr: txt AB 13. 36 vulg Syr æth.

ad credentium affectum, quasi Evangelium receperint qui animis rite dispositi erant.' So the Vulgate, '*præordinati*:' and Aug. '*destinati.*' (2) 'Qui juxta ordinem a Deo institutum dispositi erant' (Franz, Calov.: but not Bengel [as De W.], who explains it as I have done above): (3) 'Quibus, dum fidem doctrinæ habebant, certa erat vita beata' (Morus, Kuinoel): (4) 'Qui ad vitam æternam se ordinarant' (Grot., Limborch, Wolf, al.): (5) 'Quotquot erant dispositi, applicati, i.e. apti facti oratione Pauli ad vitam æt. adipiscendam' (Bretschneider): (6) taking *τετ.* militari sensu, 'Qui de agmine et classe erant sperantium vel contendentium ad v. æ.' (Mede, and similarly Schöttg.) There are several other renderings, but so forced as to be mere caricatures of exegesis: see Meyer. It may be worth while to protest against all attempts to join *ἐπίστευσαν* with *εἰς ζωὴν αἰώνιον*, which usage will not bear. Wordsworth well observes that it would be interesting to enquire what influence such renderings as this of *præordinati* in the Vulgate version had on the minds of men like St. Augustine and his followers in the Western Church in treating the great questions of free will, election, reprobation, and final perseverance: and on some writers in the reformed churches who, though rejecting the authority of that version, were yet swayed by it away from the sense of the original here and in ch. ii. 47. The tendency of the Eastern Fathers, who read the original Greek, was, he remarks, in a different direction from that of the Western School. **50. τὰς σεβ. γυν.**] Women had a strong religious influence both for and against Christianity: see for the former ch. xvi. 14; xvii. 4; Phil. iv. 3; 1 Cor. vii. 16: for the latter, compare Josephus's statement (B. J. ii. 20. 2), that the majority of the wives of the Damascenes were proselytes, with ch. ix. 22—25. Strabo (vii. 3: C. and H. i. p. 219) says, *ἅπαντες τῆς δεισιδαιμονίας ἀρχηγοὺς οἴονται τὰς γυναῖκας· αὗται δὲ καὶ τοὺς ἄνδρας προκαλοῦνται πρὸς τὰς ἐπὶ πλέον θεραπείας τῶν θεῶν καὶ ἑορτὰς καὶ ποτνιασμούς.* These were proselytes of the gate, or at least inclined to Judaism. **ἐξέβαλον**] Though the *πρῶτοι τῆς πόλεως*, at the instigation, probably, of their wives, were concerned, this seems to have been no *legal* expulsion: for we find them revisiting Antioch on their return, ch. xiv. 21;—but only a compulsory retirement for peace, and their own safety's sake. **51.**] As commanded by our Lord, Matt. x. 14, where see note. **Ἰκόνιον**]. A populous city, east of Antioch in Pisidia, lying in a fertile plain at the foot of, and almost surrounded by, Mount Taurus. It is reckoned by Xenophon (Anab. i. 2. 19) as belonging to Phrygia,—by Strabo (xii. 568) and Cicero (ad Famil. xv. 4) to Lycaonia, of which it was practically the capital,—by Ammianus Marcellinus (xiv. 2) to Pisidia. At this time, it was the capital of a distinct territory, ruled by a tetrarch (Plin. N. H. v. 27), and probably on that

καὶ πνεύματος ἁγίου. XIV. 1 [n]Ἐγένετο δὲ ἐν Ἰκονίῳ [o]κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι [p]οὕτως [p]ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 οἱ δὲ [q]ἀπειθήσαντες Ἰουδαῖοι [r]ἐπήγειραν καὶ [s]ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3 [t]ἱκανὸν μὲν οὖν [t]χρόνον [u]διέτριψαν [v]παῤῥησιαζόμενοι [w]ἐπὶ τῷ κυρίῳ τῷ [x]μαρτυροῦντι τῷ [yz]λόγῳ τῆς [za]χάριτος αὐτοῦ, [b]διδόντι σημεῖα καὶ [c]τέρατα γίνεσθαι [d]διὰ τῶν χειρῶν αὐτῶν. 4 [e]ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν [f]ἦσαν [f]σὺν τοῖς Ἰουδαίοις, οἱ δὲ [f]σὺν τοῖς [g]ἀποστόλοις. 5 Ὡς δὲ

H tera... ABCDE HLPN a b c d f g h k l o p 13

n constr., ch. iv. 5 reff.
o here only. Exod. xxvi. 24. 3 Kings iii. 18.
p John iii. 16 only.
q John iii. 36. ch. xix. 9. Rom. xv. 31 al. Exod. xxiii. 21.
r ch. xiii. 50.
s ch. vii. 6 reff.
t ch. viii. 11 reff.
u ch. xii. 19 reff.
v ch. ix. 27, 28 reff.
w = Luke xviii. 9. 2 Cor. i. 9. vii. 13 al.
x = ch. x. 43 reff.
y ch. xx. 32.
z constr., ch. xiii. 26 reff. vii. 36 reff. xxiii. 7. 1 Macc. vi. 45.
a = ch. xiii. 43 reff.
b ch. ii. 4 reff.
c ch.
d ch. v. 12. xix. 11, 26. Mark vi. 2 al. 2 Chron. xxxiv. 14.
e = ch.
f 1 Cor. xv. 10. see 2 Kings ii. 10.
g = ver. 14. see note.

CHAP. XIV. 1. for αυτους, αυτον (*see* xiii. 46) D-gr: om a. om των ιουδαιων ℵ¹. aft ουτως ins προς αυτους D: pref E, simly Syr. for πιστευσαι, πιστευειν D: θαυμασαι E, addg at end και πιστευσαι.

2. rec απειθουντες (*appy a corrn to the simpler and more usual pres part. Meyer believes that the pres has been altered to the aor to give the plup sense, but this is hardly likely*), with ELP rel Chr: txt ABCℵ a o p 13. 36. 40 Thl-fin. for οι δε to επηγειραν, οι δε αρχισυναγωγοι των ιουδ. και οι αρχοντες της συναγωγης επηγαγον αυτοις διωγμον κατα των δικαιων D, simly syr-mg. at end ins ο δε κυριος εδωκεν ταχυ ειρηνην D demid syr-mg Cassiod; ο δε κυρ. ειρηνην εποιησεν E.

3. διετριβον A. aft διετρ. ins εκει E Syr syr-w-ob. διατρειψαντες παρησιασαμενοι D. ins επι bef τω λογω A ℵ¹(ℵ³ disapproving). rec ins και bef διδ., with CL a b p æth Thl: om ABDEP(ℵ) 13. 36 rel vulg Syr copt Chr Œc.—διδοντος ℵ. for αυτων, αυτου D¹(but corrd).

4. ην δε εσχισμενον D. for οι δε, αλλοι δε D. at end ins κολλωμενοι δια τον λογον του θεου D syr-mg; κολλωμενοι(alone) Syr.

account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konía, a town of 30,000 inhabitants. (Winer, Realw.; C. and H. i. pp. 220, f.)

52.] See, for similar "joyful perorations," as Wordsworth well designates them, Luke xxiv. 52; ch. v. 41; xii. 24.

CHAP. XIV. 1.] **κατὰ τὸ αὐτό**, together (reff.): ὁμοῦ, Hesych.: not, '*in the same manner*,' as Wolf and others.

οὕτως ὥστε, as in E. V.; not ἐγένετο .... ὥστε . . ., as Vater. **Ἑλλήνων**] Probably here these are the σεβόμενοι τὸν θεόν, those of the uncircumcised who were more or less attached to the Jewish religion.

2.] The past part. indicates **who believed not**, viz. when Paul preached.

ἐκάκωσαν, 'male affecerunt,'—κακούργως διέθηκαν, Chrys. So Jos. Antt. xvi. 1. 2, κακοῦν, ... καὶ τῆς εὐνοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν. Ver. 3 gives the sequel of ver. 1,—ver. 4, of ver. 2. The μὲν οὖν, as usual (see ch. xi. 19), takes up the narrative which had been interrupted.

3. **παῤῥ. ἐπὶ τ. κυρ.**] A pregnant construction:—'speaking with boldness, which boldness was grounded on confidence in the Lord.' **τῷ κυρίῳ** is GOD: see ch. iv. 29, 30, and ch. xx. 32, τῷ θεῷ κ. τῷ λόγῳ τῆς χάριτος αὐτοῦ. **διδόντι**, without καί, defines μαρτυροῦντι: viz. **by giving**, &c. 4.] So Virg. Æn. ii. 39, 'Scinditur incertum studia in contraria vulgus.' Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks. (C. and H. i. p. 223.) **τοῖς ἀποστόλοις**] This is the first place where Paul and Barnabas are so called. St. Paul constantly vindicates the title in his Epistles: cf. Rom. i. 1; 1 Cor. i. 1; ix. 1; xv. 9; 2 Cor. i. 1; Gal. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1; Tit. i. 1. It seems to have been borne in this higher sense also by James the Lord's brother: see Gal. i. 19, and note, and the prolegg. to the Epistle of James: and by Barnabas, here and in 1 Cor. ix. 5, 6: see also Gal. ii. 9. So that there were, widening the word beyond the Twelve, fifteen Apostles, usually so called. The word was also used in a still wider sense: see Rom. xvi. 7;

ἐγένετο [h] ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, [i] ὑβρίσαι καὶ [k] λιθοβολῆσαι αὐτούς, 6 [l] συνιδόντες [m] κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν [n] περίχωρον, 7 κἀκεῖ [o] εὐαγγελιζόμενοι [p] ἦσαν.

8 Καί τις ἀνὴρ ἐν Λύστροις [q] ἀδύνατος τοῖς ποσὶν [r] ἐκάθητο χωλὸς [s] ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. 9 οὗτος ἤκουεν τοῦ Παύλου λαλοῦντος· ὃς [t] ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι [uv] ἔχει [v] πίστιν [w] τοῦ [x] σωθῆναι, 10 εἶπεν [y] μεγάλῃ [y] τῇ [y] φωνῇ Ἀνάστηθι ἐπὶ τοὺς

h James iii. 4 only. Prov. iii. 25. (-μᾶν, ch. vii. 57.)
i Matt. xxii. 6. Luke xi. 45. xviii. 32. 1 Thess. ii. 2 only. 2 Kings xix. 43.
k ch. vii. 58 reff.
l ch. xii. 12 reff.
m Heb. vi. 18 only. Gen. xix. 20.
n Matt. iii. 5 al. Gen. xiii. 10.
o abs., Rom. xv. 20 reff.
p constr., ch. xxii. 29 reff.
q = Rom. (viii. 3?) xv. 1 only. (Luke xviii. 27 al.)
s Matt. xix. 12. Luke i. 15.
u pres., ch. xvi. 38 reff.
Joel iii. 10.
ch. iii. 2. Gal. i. 15. Ps. xxi. 10. lxx. 6.
v Matt. xxi. 21. Mark iv. 40. xi. 22. Rom. xiv. 22. 1 Cor. viii. 2. 1 Tim. i. 19. James ii. 1, &c.
w constr., Luke xxii. 6. ch. xx. 3. Rom. xv. 23. 1 Cor. ix. [6,] 10. 1 Pet. iv. 17. Winer, § 44. 4. a.
x = ch. iv. 9 al.
r absol., Matt. xxvii. 36. Mark v. 15. Luke v. 17. John ix. 8.
t constr., ch. iii. 12 reff.
y ch. xxvi. 24 only. Prov. xxvi. 25.

ABCDE HLPNa bcdfg hklop 13

...ουδεποτε περι d.

ABCDE HLPNa bcfgh klop 13

5. om τε D 133 sah Chr. ins των bef ιουδ. D. αυτους bef κ. λιθ. E.

6. ins και bef κατεφ. D[1]. aft κατεφ. ins οι αποστολοι C[3] 40 Thl. λυκαωνιας D[1], simly ver 11. ins εις bef λυστ. C[1]D-corr.: και d. aft περιχ. ins ολην DE: pref vulg.

7. rec ησαν bef ευαγ., with CEHLP rel Chr Œc Thl: txt AB D-gr ℵ 36 c p 13. at end ins και εκεινηθη ολον το πληθος επι τη διδαχη· ο δε π. και β. διετριβον εν λυστροις D; τον λογον του θεου· και εξεπλησσετο πασα η πολυπληθια επι τη διδ. αυτων· ο δε π. κ. β. διετρ. εν λ. E vulg-sixt.

8. αδυν. bef εν λ. BN[1]: εκαθ. bef αδυν. D. 137: om εν λ. DE. om χωλ. D. ins της bef μητρ. D[1]. rec aft αυτου ins υπαρχων (*interpolated from ch* iii. 2), with HLP rel Chr: om ABCDEℵ c p 13. 36. elz περιεπατηκει (*see note*), with 57. 73-6-8. 80. 95-6 Thl-sif: Steph περιπεπατηκει, with DEHLP rel Chr: πεπατηκει 137: txt ABCℵ a p 13. 36.

9. aft ουτος ins ουκ ℵ. ηκουσεν (*alteration to suit the other aorists, the force of the imperf being overlooked: see note*) ADEHLℵ b c e p 13. 36 syr: txt BCP rel sah Œc. for λαλ., λεγοντος ℵ[1]. aft λαλ. ins υπαρχων εν φοβω D. ατενισας δε αυτω ο. π. D: προς ον ατ. ο. π. E. rec πιστ. bef εχ., with EHLP rel Chr: txt ABCDℵ a k p 13 am demid fuld sah.

10. om τη (*as unnecessary, its force being overlooked*) BCD[1]ℵ k p: ins AD[3]EHLP rel. aft φωνη ins σοι λεγω εν τω ονοματι του κυριου ιησ. χρ. (*interpolation from ch* iii. 6) CDE a o 13 vss Thl-fin (om τω, and aft κυρ. ins ημων E): om ABHLPℵ p rel

5.] ὁρμή is not a *rush* ('impetus,' Vulg.: 'assault,' E. V.), but as Hesych. βουλή, ἐπιθυμία,—as is manifest from συνιδόντες, rightly rendered in E. V. **they were ware of it**; which it would be strange if they were not, if an *assault* had been made on them.

6. Λύστραν] τὰ Λ. also, ver. 8. This, as well as Derbe (of both which very little further is known), was probably a small town at the foot of the singular mountain-mass known as the Kara-dagh, or black mountain, Lystra being S., and Derbe S.E. from Iconium. The sites are very uncertain. There are the ruins of about forty Christian churches on the north side of the Kara-dagh, at a place called by the Turks Bin-bir-Kilisseh (the 1001 churches), which the most recent travellers believe may be Lystra (C. and H. i. pp. 225 ff.). In one of these places (probably at Lystra, see note, ch. xvi. 1) Paul found and took up Timothy on his second journey; and from τέκνον, 1 Cor. iv. 17, compared with πατήρ, as defined ib. ver. 15, we are justified in concluding that he had been converted *by the Apostle*; and, if so, during *this visit*. There appear to have been few Jews in the district: we hear of no synagogue.

Λυκαονίας] Strabo describes Lycaonia (xii. 6) as a hilly plain among the mountain-spurs of Taurus, very ill watered, cold and bare, but exceedingly adapted for sheep-pasture and the growth of wool.

8. **ἐκάθητο**] Not '*dwelt*,' as Kuin., but sat, probably in the forum or some place of resort. **περιεπάτησεν** is the historic past: **who never walked**. The pluperfect seeming more apt, it has been altered in the later MSS. accordingly. Meyer supposes the alteration to have been the other way, from "the constant preference which the Greeks gave in narration to the aorist over the plusq. perf.:" but

πόδας σου [z]ὀρθός. καὶ [a]ἥλατο καὶ περιεπάτει. 11 οἵ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος [b]ἐπῆραν τὴν [b]φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ [c]ὁμοιωθέντες ἀνθρώποις [d]κατέβησαν πρὸς ἡμᾶς. 12 ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, [e]ἐπειδὴ αὐτὸς ἦν ὁ [f]ἡγούμενος τοῦ λόγου. 13 ὅ τε [g]ἱερεὺς τοῦ Διὸς τοῦ ὄντος [h]πρὸ τῆς πόλεως ταύρους καὶ [i]στέμματα ἐπὶ

z = here (Heb. xii. 13, from Prov. iv. 26) only. Mark v. 28. 3 Kings xxi. (xx.) 11.
a ch. iii. 8. John iv. 14 only. Isa. xxxv. 6.
b ch. ii. 14 reff.
c = Rom. ix. 29 (from Isa. i. 9).
d Matt. xxviii. 2.
e ch. xv. 24 reff.
f = here only. Dan. xi. 22 Theod. ὁ τῶν λόγων ἡγεμών, Iamblich. de Myster. init.
g of false gods, here only. 4 Kings xi. 18.
h ch. xii. 6, 14. ἄνασσ' Ὄγκα πρὸ πόλεως, Æsch. Theb. 162 (Dind.).
i here only †. Zech. vi. 11 alii (Tromm.).

vulg syr-txt copt æth Chr Œc Thl-sif. ορθως E-gr HP Thl-sif: add και περιπατει D syr-mg. aft 1st και ins παραχρημα E vss(not syr); ευθεως παραχρημα D syr-mg. rec ηλλετο (*alteration to suit the imperf* περιεπατει), with LP 13 rel syr Thl, ηλετο H: ανηλατο D^1, ανηλλατο D^3: εξηλλατο E: txt ABCℵ vulg(*exilivit et ambulabat*) Chr. om 2nd και B^1(ins B^1-corr, see table).

11. rec δε (*alteration from the characteristic* τε), with CDEHLP p rel 13 vss Chr: txt ABℵ 36. 40 Syr æth. rec ins ο bef παυλος, with HLP p rel: om ABCDEℵ c 13 Chr. om την D. om αυτων ℵ¹. ins τοις bef ανθρ. D l. ανθρωποι(sic) ℵ¹.

12. for τε, δε D a b g 40 Chr. rec aft 1st τον ins μεν (*to answer to the follg* δε), with B(sic: see table) C^3EHLP 13 rel syr copt Cyr-c Chr: om AC^1(D)ℵ p 36 vulg.—om τον also D. διαν DEHL P-corr o p 40. for επειδη, επει ℵ¹ k. om ο C^1D.

13. rec for τε, δε, with DEHLP rel syr coptt Œc Thl: txt ABCℵ 36. 40 vulg æth Chr—τοτε o p lect-12: τοτε C^1, but τε is erased.—οι δε ιερεις . . ενεγκαντες . . ηθελον D 96. του οντος δ. D c 137. om της D^1: ins D^3. rec aft πολ. ins αυτων, with C^3EHLP rel syr Chr: om ABC¹Dℵ a p 13. 36 vulg coptt. aft ταυρ. ins αυτοις D: aft στεμ., E 137.

qu.? 9.] The imperfect ἤκουεν is important. He was listening to Paul's preaching, and, while listening, his countenance, read by the Apostle's gift of spiritual discernment, gave token of faith to be healed. ἀτεν. αὐτ.] See note on ch. xiii. 9. 10. μεγ. τῇ ϕ.] Raising his voice above the tone in which he was before speaking. The article is important.

11. Λυκαονιστί] The nature of this dialect is uncertain: its existence is further mentioned by Steph. Byzant., cf. τῇ τῶν Λυκαόνων φωνῇ, in note on ver. 20. The notice is inserted to shew that the Apostles *had no knowledge of the inference drawn by the crowd*, till they saw the bulls being brought to their doors, ver. 13. So Chrysostom: οὐκ ἦν τοῦτο οὐδέπω δῆλον· τῇ γὰρ οἰκείᾳ φωνῇ ἐφθέγγοντο, λέγοντες κ.τ.λ. διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον [meaning, "for this reason they, the Lycaonians, spoke unintelligibly to the Apostles:" ἔλεγον taking up the λέγοντες. Wordsw. has, in his ardour to vindicate Chrysostom from heterodoxy, fallen into the mistake of rendering, "therefore the Apostles said nothing to them"]· ἐπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξελθόντες κ.τ.λ. Hom. xxx., p. 235 f. See, on the real nature of the gift of tongues, and the bearing of notices of this kind on its consideration, the note on ch. ii. 4. These ἐπιφάνειαι of the gods are frequent subjects of heathen poetry and mythology. Hom. Od. ρ. 484, says, καί τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι Παντοῖοι τελέοντες ἐπιστροφῶσι πόληας. It was in the neighbouring country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon: 'Jupiter huc, specie mortali, cumque parente Venit Atlantiades positis caducifer alis.' (Ov. Met. viii. 626, f.) Dio Chrysostom (Orat. xxxiii. p. 408) says, φασὶ τοὺς οἰκιστὰς ἥρωας ἢ θεοὺς πολλάκις ἐπιστρέφεσθαι τὰς αὐτῶν πόλεις. (From Mr. Humphry's note.) 12.] This distinction is (besides the reason given) in accordance with what Paul himself cites (as the saying of his adversaries, it is true, but not therefore without some physical foundation), ἡ παρουσία τοῦ σώματος ἀσθενής. So Chrysostom, ἐμοὶ δοκεῖ καὶ ἀπὸ τῆς ὄψεως ἀξιοπρεπὴς εἶναι ὁ Βαρνάβας, Hom. xxx., p. 237. ἡγούμενος τοῦ λόγου] So Iamblichus, of Hermes, in reff.: 'vocis et sermonis potens,' Macrob. Saturn. i. 8: λόγου προφήτης, Orph. H. xxvii. 4: λαλίστατος κ. λογιώτατος θεῶν ἁπάντων, Lucian, Gallus, 2. 13.] πρὸ τ. π. (see reff.); i. e. of Ζεὺς πρόπυλος: no ellipsis of ἱεροῦ or

τους [k]πυλωνας ενεγκας συν τοις οχλοις [l]ηθελεν [m]θυειν. ABCDE HLPℵ a b c f g h k l o p 13

14 Ακουσαντες δε οι [n]αποστολοι Βαρναβας και Παυλος [op]διαρρηξαντες τα [o]ιματια αυτων [qr]εξεπηδησαν εις τον [p]οχλον [rs]κραζοντες 15 και [s]λεγοντες [v]Ανδρες, τι ταυτα ποιειτε; και ημεις [u]ομοιοπαθεις εσμεν υμιν ανθρωποι, [v]ευαγγελιζομενοι υμας [w]απο τουτων των [x]ματαιων [wy]επιστρεφειν [y]επι [z]θεον [z]ζωντα, ος [a]εποιησεν τον [a]ουρανον και την [a]γην και την [a]θαλασσαν και παντα τα εν αυτοις, 16 ος εν ταις [b]παρωχημεναις [c]γενεαις εασεν παντα τα [d]εθνη [d]πορευεσθαι ταις [e]οδοις αυτων, 17 [f]καιτοιγε ουκ [g]αμαρτυρον εαυτον [h]αφηκεν [i]αγαθουργων, [k]ουρανοθεν υμιν [m]ουρανοθεν... ABCDE HLPℵ a b c f g h k l m o p 13 [l]υετους διδους και [m]καιρους [n]καρποφορους, [o]εμπιπλων τροφης και [q]ευφροσυνης τας καρδιας υμων. 18 Και

k = ch. x. 17 reff.
= and constr. w. inf. pres., John xvi. 19. Luke x. 29. ch. xvii. 19.
m = Mark xiv. 12 ‖ L. 1 Cor. v. 7. x. 20 only. (ch. x. 13 reff.) Exod. xxiii. 18 B.
n ver. 4.
o Matt. xxvi. 65. Josh. vii. 6.
p as above (o). Mark xiv. 63. Luke v. 6. viii. 29 only.
q here only. Deut. xxxiii. 22.
r Judith xiv. 17 B.
s Matt. viii. 29. ch. xvi. 17, xix. 28 al. Exod. v. 8.
u James v. 17 only. Wisd. vii. 3 only. v constr., ch. xvi. 10. Gal. i. 9. 1 Pet. i. 12. w ch. xxvi. 18. 1 Thess. i. 9. reff. x = here only. (1 Cor. iii. 20 reff.) Levit. xvii. 7. Isa. ii. 20 al. y ch. xxvi. 20 z see note. 1 Kings xvii. 26 A (B def.). a ch. iv. 24 reff. b here only †. Xen. Anab. ii. 4. 1, end. c = ch. xiii. 36 reff. d constr., ch. ix. 31 reff. e = Luke i. 79. ch. ii. 28. Prov. i. 31. f John iv. 2 (ch. xvii. 27 v. r.) only. Xen. Mem. i. 2. 3. g here only †. ουκ εστιν δε αμαρτυρον το μεγεθος τ. προειρημενων χρημ., Jos. Antt. xiv. 7. 2. h = Matt. iii. 15. Heb. ii. 8. Ezek. xvi. 39. i 1 Tim. vi. 18 only †. k ch. xxvi. 13 only †. Æschin. p. 73. 5, from Hesiod. l ch. xxviii. 2. Heb. vi. 7. James v. 18. Rev. xi. 6 only. Deut. xi. 14. Job v. 10. Ep. Jer. 53. m = here only. τοις καιροις εικων, Polyb. iii. 9. 7. n here only. Ps. cvi. 34. cxlviii. 9. Jer. ii. 21 only. (-ρεῖν, Rom. vii. 4, 5.) o here only. Ps. cii. 5. cxliv. 16. see Rom. xv. 24. p ch. ix. 19 al. fr. Ps. cxxxv. 25. q ch. ii. 28 only. Isa. xxix. 19.

ηθελον H l p tol Thl-sif, so also D (see above). επιθυειν D.

14. ακουσας δε omg (so Syr) οι απ. D. [In ℵ the as of βαρναβας is supplied perhaps by corr¹.] εαυτων ABℵ³ 13. 36: txt CDEHLPℵ¹ p rel Chr Œc Thl. aft αυτ. ins και D¹. rec εισεπηδησαν (*corrn to suit εις τ. οχλον*), with C³HLP rel Thl-fin: txt ABC¹DEℵ a c p 13. 36 vulg syrr sah arm Chr Thl-sif-comm. for εις, επι C.

15. for λεγοντες, φωνουντες D¹. ins ει (εις?) bef τι A¹. om 2nd και D. υμιν bef εσμ. C. 38. 93. 113 Chr; om υμ. H c 137: aft ανθρ. 13. for υμας, υμιν τον θεον D flor Iren-int. επιστρεψητε, insg οπως bef απο, D flor Iren-int: επιστρεφητε, insg ινα bef απο, E. rec τον θ. τον ζ. (*alteration for more precision: see note*), with HLP rel Chr: τον θ. ζ. D¹: θ. τον ζ. ℵ¹: txt ABC D-corr Eℵ³ a k p 13. 40 Ath Thdrt. του ποιησαντα D.

16. for ος, ο D. for παντα, κατα D¹.

17. καιτοι ABCℵ³ a p¹ 13 coptt Ath: καιγε DE (*probably corrections: the γε or the τοι being deemed unnecessary*): txt C³HLPℵ¹ p² rel 36 Chr Thdrt Œc Thl. for εαυτ., αυτον ABEℵ¹ c: txt CDHLPℵ³ 13 rel Ath Chr Thdrt.—αφηκ. bef εαυτ. D. rec αγαθοποιων (*altern to more usual word*), with DELP rel Chr Thdrt: αγαθοπων H; txt ABCℵ Ath. rec ημιν, with a; om Aℵ³ p 13 vulg æth Iren-2-mss: αυτοις Syr sah Leo: txt BCDEHLPℵ¹ rel flor spec syr Ath Thdrt Thl Iren. δια. bef νετ. Aℵ p 13. 73 lect-12 vulg æth Iren-int-2-mss. εμπιμπλων DE. om τας D¹ (ins aft καρδιας D⁶). rec ημων (*corrn, the assertion seeming to be of general application to the speaker as well as his hearers*), with AHLPℵ³ 13 rel copt æth Chr Leo: αυτων Syr sah: txt BCDEℵ¹ b c f k l o p am(and demid flor fuld tol) spec syr Ath Thdrt Thl-sif Iren.

any thing else. **ταυρους κ. στεμματα**] Not for ταυρους *εστεμμενους*: the garlands may have been to hang on the doors of the house where the Apostles were: or for manifold purposes connected with the sacrifice. 'Ipsæ denique fores, ipsæ hostiæ, ipsæ aræ, ipsi ministri et sacerdotes eorum coronantur.' Wetst. **τους πυλωνας** are not the gates of the city, but the *doors of the outer court of the house*: see ch. xii. 13. **14. οι αποστολοι**] See note on ver. 4. The Apostles were *within*: on being told, they **εξεπηδησαν**—**rushed forth**, into the crowd.

15. ματαιων] viz. **θεων**: the words of ref. 1 Thess. **επεστρεψατε προς τον θεον απο των ειδωλων**, are remarkably like these. **θεον ζωντα**, without the articles, is characteristic of Paul: see Rom. ix. 26; 2 Cor. iii. 3; vi. 16; 1 Thess. i. 9; 1 Tim. iii. 15; iv. 10 al. It also occurs Heb. iii. 12; ix. 14; x. 31; xii. 22; Rev. vii. 2. **16.**] Compare Rom. iii. 25, 26, and ch. xvii. 30. **17.**] Compare Rom.

ταῦτα λέγοντες [r]μόλις [s]κατέπαυσαν τοὺς ὄχλους [t]τοῦ μὴ [u]θύειν αὐτοῖς. 19 [v]Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ [w]λιθάσαντες τὸν Παῦλον [x]ἔσυρον [y]ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέναι. 20 [z]κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν [a]ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν, καὶ [b]τῇ ἐπαύριον [c]ἐξῆλθεν σὺν τῷ Βαρνάβᾳ [c]εἰς Δέρβην.

r ch. xxvii. 7, 8, 16. Rom. v. 7. 1 Pet. iv. 18 (from Prov. xi. 31) only.
s = here only. trans., Heb. iv. 8. Ps. lxxxiv. 3. intrans., Heb. iv. 4 (from Gen. ii. 2), 10 only.
t ch. xx. 20, 27. Rom. xv. 22.
u dat., 1 Cor. x. 20 only. Gen. xlvi. 1 al. fr. xxiv. 20. xiii. 20.
v absol., Luke xi. 22. Eph. ii. 7. James v. 1. Prov. iv. 15. Josh. x ch. viii. 3 reff.
w ch. v. 26 reff.
x ch. xiii. 33. ch. xxi. 5, 30. Neh. xiii. 20.
y Luke xiii. 34. ch. xxi. 5, 30. Neh. xiii. 20.
z = John x. 24 (Luke xxi. 20. Heb. xi. 30. Rev. xx. 9) only. 2 Chron. xxiii. 7.
a = ch. ix. 6 reff.
b ch. x. 9 reff.
c ch. xi. 25 reff.

18. μογις D coptt. κατεπαυσαντο C^1. at end ins αλλα πορευεσθαι εκαστον εις τα ιδια C k m p 13. 36 syr-mg arm.

19. at beg ins διατριβοντων δε (so D^2: om δε D^1) αυτων και διδασκοντων, omg δε follg, DE a b f k m o p 13. 36. 40 syr-mg; so, but om και, C; and, but om διδασκοντων, arm Cassiod. [επηλθαν, so ABℵ p.] τινες ιουδ. απ. ικον. κ. αντ. D, τιν. απ. α. κ. ι. ιουδ. E vulg Cassiod: οι απ. αντ. κ. ικ. και ιουδαιοι 15-8. 180. for πεισαντες, επισεισαντες D Syr: om 2nd και D-corr. και διαλεγομενων αυτων παρρησια επεισαν τ. οχλ. αποστηναι απ(om al) αυτων λεγοντες οτι ουδεν αληθες λεγουσιν αλλα παντα ψευδονται C a k m p syr-mg(adding και επισεισαντες τους οχλους) arm. λιθοβολησαντες A 15-8. 36. 180. om εξω $ℵ^1$. rec νομισαντες, with CEHLP rel 36 Chr Œc Thl: txt ABDℵ p 13. 40. rec τεθναναι (*corrn: the contracted form was the more common: so Meyer*), with DEHLP rel Chr Œc Thl: txt ABCℵ a k p 13. 36.—τεθν. bef αντ. D.

20. κυκλωσαντες D^1(txt D^2). rec αυτ. bef τ. μαθ., with EHLP: τ. μαθ. αυτου (*see ch* ix. 25) D^1(and lat): txt ABCD^2ℵ c h k m^2 p 13 Chr.—αυτων L.—E adds αυτου. ins λυστραν bef πολιν D. om πολιν to πολιν next ver (*homœotel*) $ℵ^1$. for η, την D^1. συν is written by D^2, D^1 has perished.

i. 19, 20. The words οὐρανόθεν ὑετοὺς διδούς had a remarkable applicability in a country where we have seen from Strabo (on ver. 6) that there was *great scarcity of water*. He relates that in one city of Lycaonia, where water was reached by digging the wells very deep, it was sold for money. The idea of Mr. Humphry, that the conclusion of this speech is a *citation from some lyric poet*, seems improbable on other accounts, and is rendered more so by the above-noticed propriety. 19. πείσαντες τοὺς ὄχλ.] ἄπιστοι γὰρ Λυκάονες, ὡς καὶ Ἀριστοτέλης μαρτυρεῖ. Schol. on Homer, Il. δ. 88, 92. They stoned him, not in the Jewish method, but tumultuously and in the streets, dragging him out of the city afterwards. He refers to this stoning, 2 Cor. xi. 25, ἅπαξ ἐλιθάσθην.

20.] κυκλ., not to *bury him*, but, as would naturally be the case, *in mournful anxiety and regret*. ἀναστάς] The *prima facie*, and I think the right impression is, that this recovery was *supernatural*. It is not indeed so strongly implied, as to leave no doubt: especially as a blow from a stone would be likely to stun and occasion the appearance of death. Δέρβην] See above, on ver. 6. Strabo, xii. 6, says of it, τῆς δ' Ἰσαυρικῆς ἐστιν ἐν πλευραῖς ἡ Δέρβη, μάλιστα τῇ Καππαδοκίᾳ ἐπιπεφυκός, τὸ τοῦ Ἀντιπάτρου τυραννεῖον τοῦ Δερβήτου (cf. Cicero, Epp. xiii. 73, 'Cum Antipatro Derbete mihi non solum hospitium verum etiam summa familiaritas intercedit') . . . ἐφ' ἡμῶν δὲ καὶ τὰ Ἴσαυρα κ. τὴν Δέρβην Ἀμύντας εἶχεν, ἐπιθέμενος τῷ Δερβήτῃ, κ. ἀνελὼν αὐτόν. And Stephanus Byzantinus, Δέρβη φρούριον Ἰσαυρίας καὶ λιμήν (for this, evidently an error, the French translators of Strabo propose to read λίμνη. There is a large lake, now called Ak Göl, near the presumed site of Derbe, see C. and H. i. 239) . . . . τινὲς δὲ Δέλβειαν, ὅ ἐστι τῇ τῶν Λυκαόνων φωνῇ ἄρκευθος. (Wetst.) From this variety of the name, Δέλβεια, Mr. Hamilton thought the modern Divlé might be Derbe. Mr. Lewin (i. 167) objects, that there is no lake near Divlé: but this objection only affects the conjectural emendation mentioned above. From Derbe not being enumerated, 2 Tim. iii. 11, with Antioch, Iconium, and Lystra, as the scene of any of Paul's sufferings, we may perhaps infer that none befell him there. They may have fled to Derbe, as being in a different jurisdiction from Lystra; the latter being comprised in the Roman province of Galatia, whereas Derbe seems to have belonged at this time to Antiochus, king of Commagene. See Lewin, i. p. 168; Strabo, xiv. 5; Dio, lix.

d constr., ch. viii. 25 reff. e trans., Matt. xiii. 52. (xxvii. 57 intr.) xxviii. 19 only †. f = ch. xii. 12 reff. g ch. viii. 25 reff. h (=) ch. xv. 32, 41 only ‡. (2 Kings i. 6.) i = ch. xi. 23. xiii. 42 al. fr. k constr., here only. Jer. li. (xliv.) 25. Sir. xxvlii. 6. τοῖς νόμοις ἐμμένων, Xen. Mem. iv. 4. 4. = (but with ἐν) Gal. iii. 10, from Deut. xxvii. 26. xviii. 25. John x. 2, 9. v. 20. Mark x. 23. John iii. 5 al. r = ch. xv. 21 reff. v 2 Cor. vi. 5 reff. xiii. 6 reff. Josh. xviii. 4. Heb. viii. 9 (ch. xxviii. 30) only. Rom. v. 12. Heb. ix. 12 only. Paul, never. s = ch. xi. 30 reff. w Luke xxiii. 46. ch. xx. 32. z ch. xi. 19 reff. 1 ch. xiii. 8 reff. Jer. xvii. 25. p ch. xix. 8 reff. t absol., ch. x. 9 reff. Ps. xxx. 5. a ch. xvi. 11, 22 reff. m Matt. vii. 13 ‖. Luke n ch. iv. 12 reff. o Matt. q 2 Cor. viii. 19 only †. u = 1 Tim. iv. 14 al. x ch. x. 43 reff. y ch. b ch. xiii. 4 reff.

ABCDE HLPN a b c f g h k l m o p 13

21 d εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ e μαθητεύ- σαντες f ἱκανοὺς g ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν, 22 h ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, i παρακαλοῦντες k ἐμμένειν l τῇ πίστει, καὶ ὅτι m διὰ πολλῶν θλίψεων n δεῖ ἡμᾶς mo εἰσ- ελθεῖν εἰς τὴν op βασιλείαν τοῦ p θεοῦ. 23 q Χειροτονήσαντες δὲ αὐτοῖς r κατ' ἐκκλησίαν s πρεσβυτέρους, t προευξάμενοι μετὰ u νηστειῶν w παρέθεντο αὐτοὺς τῷ κυρίῳ x εἰς ὃν x πεπιστεύκεισαν. 24 καὶ y διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν, 25 καὶ z λαλήσαντες ἐν Πέργῃ τὸν z λόγον a κατέβησαν a εἰς Ἀττάλειαν, 26 κἀκεῖθεν b ἀπέπλευσαν εἰς

21. εναγγελιζομενοι (*corrn aft ver* 7: *see also ch* xi. 20) ADEHP a: txt BCLN^3 p rel 36 vulg Chr. for τε, δε D 40. 96 coptt. for την πολ. εκ., τους εν τη πολει D-gr. μαθητευσαν B^1(Tischdf). for ικ. υπεστρ., πολλους υπεστρεφον D. om την [bef λυστρ.] D 93. 113 Chr Thl-fin. rec om εις [bef ικ. and bef αντ.] (*as unnecessary: the circumstantial repetition of* εις *is original*), with DHLP vulg E-lat Chr Œc Thl: ins bef ικ. but om bef αντ. B: om bef ικ. but ins bef αντ. m: txt AC E-gr ℵ a p 13. 36. 40.

22. ins και bef παρακ. C a c 69. 100-5-37 syrr arm Œc Thl-fin: παρακ. τε D-gr ℵ^3 vulg(not fuld tol). [for εμμενειν, ē ενμενειν(sic) ℵ.] ελθειν D-gr.

23. rec πρεσβ. bef κατ εκκλ., with EHLP rel Chr: txt ABCDℵ a k m p 13 vulg Syr arm. κατα D. προσευξ. δε D: και πρ. c f vss. αυτοις L. πεπιστευκασιν D c e 78. 137.

24. διελθ. δε D copt. aft διελθ. ins εις ℵ. ηλθαν D. ins την bef παμφ. (*to correspond with* την πισ.) BCEℵ p 13. 40: om ADHLP rel Chr.

25. εις πέργην A p am demid: εις την πέργην ℵ^1(and ^{3} ?). aft τ. λογον ins του κυριου ACℵ (k) p 13. 40 vulg Syr syr-w-ast arm; του θεου E. [ατταλιαν, so AB^{1}CDEℵ.] at end, D 137 syr-w-ast add εναγγελιζομενοι αυτους.

26. om απεπλευσαν B^1-txt (insd in marg).

8; lx. 8; Jos. Antt. xix. 5. 1.

21. ὑπέστρ.] They were not far from the famous pass, called the 'Cilician gates,' which leads direct into that province: but, notwithstanding all that had befallen him, Paul prefers returning by the churches which he had founded, to a short and easy journey to the coast by his own home.

22. ἡμᾶς] Is not this a token of the presence of the narrator again? My own conjecture would be, that he remained in Antioch during the journey to Iconium, &c., and back. The events between those two limits are much more summarily related than those before or after. In an art. in the Journal of classical and sacred philology, Camb., March, 1856, where the justice of the above conjecture is called in question, the writer says, 'here δεῖ ἡμᾶς εἰσελθ. &c. is the language of the preachers themselves, as the word ὅτι shews:' and proceeds to remark justly on the transition from the oblique to the direct narrative, as especially characteristic of St. Luke's style, and corroborative of the unity of authorship between different parts of the Acts, and between the Acts and the Gospel. But if so, should we not rather look for ὑμᾶς than ἡμᾶς? The writer, I am glad to see, joins with me in rejecting the 'common' explanation (see Prolegg. § i. 13) that ἡμᾶς is used by the writer 'as a Christian, and of all Christians:' to what then would he have it referred? I would rather, regarding the ὅτι as marking a transition to the direct narrative, take ἡμᾶς as an insensible translation into the first person on the part of the narrator, speaking of an exhortation which he heard and felt.

23. χειροτ.] '*cum suffragiis creassent*,' Erasm.: not necessarily as the meaning of the *word* conventionally,—which had passed to any kind of appointment, see ch. x. 41: but by the analogy of ch. vi. 2—6. See ref. 2 Cor. The word will not bear Jerome's and Chrys.'s sense of '*laying on* of hands,' adopted by Roman Catholic expositors. Nor is there any reason here for departing

Ἀντιόχειαν, ὅθεν ἦσαν [c] παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ [d] ἔργον ὃ [e] ἐπλήρωσαν. 27 [f] παραγενόμενοι δὲ καὶ [g] συναγαγόντες τὴν ἐκκλησίαν [h] ἀνήγγελλον ὅσα [i] ἐποίησεν ὁ θεὸς [i] μετ' αὐτῶν, καὶ ὅτι [k] ἤνοιξεν τοῖς ἔθνεσιν [k] θύραν πίστεως. 28 [l] διέτριβον δὲ χρόνον [m] οὐκ [mn] ὀλίγον σὺν τοῖς μαθηταῖς.

XV. [l] Καί τινες [o] κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι ἐὰν μὴ [p] περιτμηθῆτε τῷ [q] ἔθει τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. 2 γενομένης οὖν [r] στάσεως καὶ [s] ζητήσεως [m] οὐκ [m] ὀλίγης τῷ Παύλῳ καὶ

[c] = ch. xv. 40. 1 Pet. ii. 23. John xix. 30‡. (Deut. i. 8.)
[d] = ch. xv. 38 reff.
[e] = ch. xii. 25 reff.
[f] absol., ch. xvii. 10 reff.
[g] = Matt. ii. 4. ch. xv. 30. Ps. xlix. 5.
[h] = ch. xv. 4. xix. 18. Rom. xv. 21. 2 Cor. vii. 7. Deut. xxvi. 3.
[i] Luke i. 72. x. 37. ch. xv. 4. Luke only. Gen. xxiv. 12.

[d] μετ' αυτων... ABCDE HLPN a b c d f g h k l m o p 13

[k] = 2 Cor. ii. 12 reff. ✝. [l] ch. xii. 19 reff. [m] ch. xii. 18 reff. [n] = Rev. xii. 12.
[o] ch. viii. 5 reff. [p] 1 Cor. vii. 18 reff. [q] = ch. vi. 14 reff. constr., Tobit iii. 3. 2 Macc. vi. 1. [r] = ch. xxiii. 7, 10. (xxiv. 5 al. Prov. xvii. 14.) [s] John iii. 25. ch. xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 only ✝.

27. συναξαντες D: συναγοντες p. rec ανηγγειλαν (*corrn to aorist as more usual*), with HLP rel vulg Œc Thl: ανηγγελον p: ανηγγελαν m: απηγγειλαν E k Bas Chr: ανηγγειλον D: txt ABCℵ 13 copt. ο θεος bef εποι. Dℵ c 96. 133-80 sah. for μετ' αυτων, αυτοις (partly erased by D-corr) μετα των ψυχων αυτων D.

28. rec aft διετρ. δε ins εκει, with EHLP rel Chr: om ABCDℵ p 13. 36. 40 vulg æth arm.

CHAP. XV. 1. aft ιουδαιας ins των πεπιστευκοτων απο της αιρεσεως των φαρισαιων 8. 137 syr-mg (*see note*). rec περιτεμνησθε (*Meyer thinks the aor, in the sense of the* futurum exactum, *may be an emendation. I shd rather think the* present *to have been the corrn, as being the simpler, and* not *therefore* 'the more genuine,' as Bloomf.), with EHLP rel Chr: txt ABCDℵ p 13. 36. 40 Constt Ath Epiph (περιθμητε B^1: but corrd eadem manu: see table). rec om 2nd τω, with C^2 or ^{3} DEHLP rel Constt Ath Chr Œc Thl: ins $ABC^1ℵ$ p: του 170. και τω εθει μω. περιπατητε D syr-mg. εθνι (but ν erased) ℵ. δυνησησθαι C: -σεσθε 36. 180.

2. for ουν, δε BC D-gr L a b h k p 36 Syr coptt: txt AEHPℵ rel vulg D-lat syr Chr. εκτασεως D-gr: ενστασεως l. rec συζητησεως, with 13 Œc Thl-fin: om και ζητ. E 68 vulg copt Jer: txt ABCDHLPℵ p rel 36 syr sah arm Constt Chr Thl-sif.

from the usual meaning of electing by show of hands. The Apostles may have admitted by ordination those *presbyters whom the churches elected.* προσευξ. μ. νηστ. belongs to παρέθ., not to χειροτον.

25. Ἀττάλειαν] A maritime town at the mouth of the river Catarrhactes, in Pamphylia, not far from the border of Lycia, built by Attalus Philadelphus, king of Pergamus, in a convenient position to command the trade of Syria or Egypt. It is still an important place, called Satalia. (Winer, Realw. C. and H. i. p. 242.) To reach it they had to cross the plain from Perga. 26.] ὅθεν, as being the centre whence their apostolic commission had spread. 27.] μετ' αὐτῶν, *with* [i. e. in dealing with] *them*, see reff.: not *to them*, as usually: nor *per ipsos*, as Beza, &c. θύραν πίστ.] The same metaphor is used in the reff. by Paul, and shews, perhaps, his hand in the narrative.

On χρόν. οὐκ ὀλίγ., see chronol. table in Prolegg.

CHAP. XV. 1—35.] DIFFERENCES RESPECTING THE NECESSITY OF CIRCUMCISION FOR THE GENTILE CONVERTS. COUNCIL OF THE APOSTLES AND ELDERS AT JERUSALEM. 1. τινες] Called in Gal. ii. 4, παρείσακτοι ψευδάδελφοι, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ. See the addition in var. readd. probably from ver. 5. Doubtless it represents the fact. In spite of the special revelations which had accompanied the reception of the first Gentiles into the church, the strong Judaizing party adhered to their old prejudices respecting the necessity of conformity to the law of Moses. With this party Paul was in conflict all his life; and even long after, we find it raising its head again in the sects of the Ebionites and the Nazarenes. Neander (Pfl. u. L. p. 185, note) notices the account in Josephus (Antt. xx. 2. 4), where Izates, king of Adiabene, is converted to Judaism by a certain Ananias, who, for fear of a commotion among his people, allows him to remain uncircumcised —when a certain Eleazar, πάνυ περὶ τὰ πάτρια δοκῶν ἀκριβὴς εἶναι, prevails on him to perform the rite, for that without it

τῷ Βαρνάβᾳ πρὸς αὐτούς, [t]ἔταξαν [u]ἀναβαινειν Παῦλον ABCDE HLPΨa
καὶ Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς bcdfg hklm
ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ op13
[v]ζητήματος τούτου. 3 οἱ μὲν οὖν [w]προπεμφθέντες ὑπὸ
τῆς ἐκκλησίας [x]διήρχοντο τήν τε Φοινίκην καὶ Σαμάρειαν,
[y]ἐκδιηγούμενοι τὴν [z]ἐπιστροφὴν τῶν ἐθνῶν· καὶ [a]ἐποίουν
χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς. 4 [b]παραγενόμενοι
δὲ [b]εἰς Ἱερουσαλὴμ [c]παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ
τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, [d]ἀνήγγειλάν τε

t act. absol., here (1 Cor. xvi. 15) only. 1 Chron. xvi. 7.
u ch. xi. 2 reff. Ezra vii. 6, 7.
v ch. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3 only. Ezek. xxxvi. 37 A. (not F.) only.
w ch. xx. 38. xxi. 5. Rom. xv. 24 al. L.P., exc. 3 John 6 †. 1 Macc. xii. 4 al. Jos. Antt. xx. 2. 5.
x ch. xiii. 6 reff.
y ch. xiii. 41 (from Hab. i. 5) only.
z here only. Cant. vii. 10. Ezek. xlvii. 11. Xen. Anab. i. 8. 18. xii. 6 (from Prov. iii. 12) only.
a = Luke i. 68. Job xl. 15 (20). φόβον ποιοῦντες τοῖς ἵπποις, c Mark iv. 20. ch. xvi. 21. xxii. 18. 1 Tim. v. 19. Heb.
b ch. ix. 26 reff. Exod. xxiii. 1.
d ch. xiv. 27 (reff.).

om τω [bef βαρ.] DE. for προς αυτ., συν αυτοις D-gr Syr sah: αυτοις 97. for εταξαν to προς D syr-mg have ελεγεν γαρ ο παυλος μενειν ουτως καθως επιστευσαν διισχυριζομενος (om D-lat) οι δε εληλυθοτες απο ιερουσαλημ παρηγγειλαν αυτοις (for αυτ., ουν syr-mg) τω παυλω κ. τω βαρν. και τισιν αλλοις αναβαινειν προς . . . om προς D-lat, and in conseq has *alios ascendere apostolos* &c. εξ αυτων bef αλλους ℵ. ins τους bef πρεσβ. C 180. for εις, εν E: om b^1 c. ins οπως κριθωσιν επ αυτοις (επ αυτων D^3 137) bef περι D 137, syr-w-ast at end of ver.

3. εκπεμφθ. E. rec om τε (*as unnecessary*), with AEHLP rel Chr: ins BCDℵ p 36. ins την bef σαμ. DH b d f m o Thl. διηγουμενοι ℵ¹(txt ℵ-corr¹·³).

4. ιεροσολυμα AB k p: txt CDEHLPℵ rel 36 Chr Œc Thl. (13 def.) rec απεδεχθησαν (*appy a corrn, as being the usual word, cf Luke* viii. 40, *ch* xviii. 27, xxviii. 30,—*and see reff*), with CEHLP Chr Œc Thl: παρεδοθησαν D^1; υπεδ. 36. 180; προσεδ. k: txt ABD²ℵ p. add μεγαλως CD^2 (μεγως D^1, *mire* D-lat) 137 syr-w-ast sah Ambr Cassiod. for υπο, απο (*perhaps originally, as in* C, *a corrn to suit απεδεχθ., and thence adopted even in copies which read* παρεδ.) BC 36. 180. om 1st και ℵ¹(ins ℵ-corr¹·³). απηγγειλαντες D^1: απηγγειλαν τε D-corr b. om τε ℵ¹.

he could not be a Jew. On the idea that Cerinthus and Ebion were the τινές here spoken of, see the patristic reff. in Wordsw.'s note.

2.] Compare Gal. ii. 5. **ἔταξαν ἀναβ.**] I assume here what seems to me to be almost beyond the possibility of question (see note to chronological table in Prolegg., where I have given the reasons), that this journey was the same as that mentioned Gal. ii. 1—10. In that case, Paul there (ver. 2) says that he went up κατὰ ἀποκάλυψιν. In this expression I cannot see it necessarily implied that the revelation was made *to himself*, but that there was *some intimation* of the Holy Ghost, similar perhaps to that in ch. xiii. 2, in accordance with which the church at Antioch sent him and Barnabas;—there being προφῆται there, by whom the Spirit spoke His will. **τινας ἄλλους**] Titus was one, Gal. ii. 1, 3, and that, in all probability, in order to *give an example of a Gentile convert of the uncircumcision endowed with gifts of the Holy Spirit.* Titus is *not mentioned in the Acts:* but only in 2 Cor., Gal., 2 Tim., and the epistle addressed to him. **3. προπεμφ.**] This seems to have been something of an official escorting of them on the way, and perhaps parting from them with solemn commendation to God: not, as Morus and Heinrichs, 'rebus ad iter suscipiendum instructis,' which would hardly be thus specified, being a matter of course. At all events, it shews that the mind of the church was with them, not with the Judaizers. This was also the case in Phœnicia and Samaria, as is shewn by πᾶσιν below.

4.] On their arrival at Jerusalem, there seems to have taken place an official reception of them and their message, *in public.* There they *related*—as a most important datum for the determination of the question—*God's dealings with them* (see on ch. xiv. 27), and recounted the places where churches of believing Gentiles had been founded. This having taken place, a *protest* was entered on the part of the Pharisee believers,—in no way doubting the truth of these conversions, nor in any way disparaging the ministry of Paul and Barnabas,—that it was necessary to circumcise *αὐτούς, those of whom they had spoken,* and to command them to keep the law of Moses.

It may be objected, that this view would not be consistent with Paul's statement, Gal. ii. 2, *ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ*

ὅσα ὁ θεὸς [d] ἐποίησεν μετ' αὐτῶν. 5 [e] ἐξανέστησαν δέ τινες τῶν [f] ἀπὸ τῆς [g] αἱρέσεως τῶν Φαρισαίων [h] πεπιστευκότες, λέγοντες ὅτι δεῖ [i] περιτέμνειν αὐτούς, [k] παραγγέλλειν τε [l] τηρεῖν τὸν νόμον Μωυσέως. 6 [m] συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι [n] ἰδεῖν περὶ τοῦ [o] λόγου τούτου. 7 πολλῆς δὲ [p] συζητήσεως γενομένης [q] ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι [rs] ἀφ' [s] ἡμερῶν [st] ἀρχαίων [u] ἐν ὑμῖν [v] ἐξελέξατο

e Mark xii. 19 ‖ L. only. Gen. xviii. 16. xix. 32, 34.
f ch. xii. 1 reff.
g ch. v. 17 reff.
h absol., ch. xvii. 12, 34. xviii. 8, 27. xxi. 20, 25 al.
i ver. 1.
k ch. i. 4 reff.
l = Matt. xix. 17. xxiii. 3. 1 John ii. 3, 4. Prov. iii. 21.
m = ch. iv. 5 reff. constr., ch. xiii. 44 reff.
n = here only. Wisd. ii. 17.
o = ch. viii. 21 reff.
p ch. xxviii. 29 v. r. only †. (-τεῖν, ch. vi. 9. -τητής, 1 Cor. i. 20.)
q = ch. i. 15. v. 34 al. 2 Chron. xx. 5.
r = ch. x. 30 reff. (2.) Ezek. xxxviii. 8.
s see Isa. xxxvii. 26.
t Matt. v. 21, &c. Luke ix. 8, 19. ver. 21. ch. xxi. 16. 2 Cor. v. 17. 2 Pet. ii. 5. Rev. xii. 9. xx. 2 only. Ps. xliii. 1.
u = Mark vi. 4 al. constr., 3 Kings viii. 16 compared with 2 Chron. vi. 5, not as 1 Chron. xxviii. 4, 5.
v with inf., ch. i. 24 (Pet.). 2 Chron. vi. 6.

εποι. bef ο θ. D 38. 96. 137-42. at end ins (*from ch* xiv. 27) και οτι ηνοιξεν τοις εθνεσι θυραν πιστεως C^3HL a b d f g Thl-fin.

5. for εξαν. to απο, D syr-mg have οι δε παραγγειλαντες αυτοις αναβαινειν προς τους πρεσβυτερους εξανεστησαν λεγοντες τινες απο (εξ. κατα των αποστ. ουτες απο syr-mg: D om λεγ. follg). aft τινες ins ανδρες A. πεπιστευκοτων L b l^2 o 27-9. 99 Jer. for οτι, ως E. for τε, δε D^1(txt D^3[?]).

6. rec for τε, δε (*alteration of the characteristic* τε *to more usual copula*), with ADEHLPℵ rel 36 coptt Chr: txt BC d p 13 vulg æth Syr. om 2nd οι D. for λογου, ζητηματος E 137 syr: ρηματος 65.

7. rec συζητ., with HLP rel: ζητησ. ABℵ a c p 13. 36. 40 coptt: txt CDE. ανεστησεν εν $\overline{πνι}$ πετρ. και ειπεν D^1(ανασταs D^s; om εν $\overline{πνι}$ and και D-corr): aft αυτους ins εν πν. αγιω 137: aft πετρος syr-mg. om οτι ℵ[1]. rec ο θ. εν ημιν εξελ.

κηρύσσω ἐν τοῖς ἔθνεσιν, **κατ' ἰδίαν δὲ τοῖς δοκοῦσιν**, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον. But I cannot see any inconsistency, if the words used in both cases be accurately weighed. To the ἐκκλησία, ἀπόστολοι, and πρεσβύτεροι Paul and Barnabas gave a simple *recital* of how God had dealt with them among the Gentiles: but Paul did not lay before the whole assembly the *Gospel which he preached among the Gentiles*, viz. the indifference of the Mosaic law to their salvation (Gal. i. 7—9), for fear of its being hastily disparaged or repudiated, and so his work being hindered (μήπως κ.τ.λ.). But, *in private interviews* with the chief Apostles, James, Peter, and John (Gal. ii. 9), he *did unfold the whole freeness of this Gospel*, and so effectually, as to prepare the way for their full and public accordance with him at the council. **6.**] *The Apostles and elders only* are mentioned as having assembled: in which case πᾶν τὸ πλῆθος (ver. 12) must mean τῶν πρεσβυτέρων, and the decision of ver. 22 must have been arrived at *in a larger assembly*. But most probably the deliberation of the Apostles and elders implied the presence of the brethren also, who are intended by πᾶν τὸ πλ.,—and there was *but one assembly*. The objection, *that no one place could have held them*, is nugatory: the *official presence of all* is assumed continually in such cases, where the assembly is *open to all*. **λόγου**] **matter** (in this case) **of dispute**: see reff. **7.**] A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together,—and among the *multitude*, as is implied in ver. 12,—man disputing with man. **Πέτρος**] Partly on account of the universal deference paid to him, but principally because of his peculiar fitness to open the apostolic decisions on the subject, from having been made the instrument of the *first public and approved reception of the Gentiles*. **ὑμεῖς ἐπίστ.**] In Peter's speeches in ch. x., this phrase occurs at the beginning of a sentence, ver. 28, and ὑμεῖς οἴδατε, ver. 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25. Such notices are important, as shewing that these reports are not only according to the *sense* of what was said, but the words spoken, *verbatim*. **ἀφ' ἡμ. ἀρχ.**] In regard to the whole time of the Gospel up to that day (about 20 years), the date of the conversion of Cornelius, *at least fifteen years before* this (cf. Gal. ii. 1, and notes to chron. table in Prolegg.), would very properly be so specified. The length of time elapsed is placed by Peter *in the strongest light*, to shew that the question had in fact been settled by divine interference *long since*. Notice (in reff.) the

w ch. i. 16 (Pet.) reff. x here only. see Col. i. 5. y ch. i. 24 (Pet.) only †. Herm. Past. ii. 4. 3. z constr., ch. x. 43 reff. a 1 Cor. xi. 29. James ii. 4. Ezek. xxxiv. 17, 20. b = Matt. xviii. 15. Rom. ii. 15 †. Wisd. iv. 10. xvi. 10. xviii. 23 only. c ch. xiii. 8 reff. d = Eph. v. 26. Tit. ii. 14. James iv. 8. Sir. xxxviii. 10. xv. 5. xxiii. 26. 4 Kings xviii. 14. i Jer. xxxiv. (xxvii.) 8, 11. xxxv. (xxviii.) 14. xvi. 4 only. xiv. 27. John xix. 17. Gal. vi. 2, 5. 4 Kings xviii. 14. Rom. xiv. 2 only. Job xv. 22. πιστεύω τὸν χρόνον διδάξειν σε, Xen. Anab. vii. 7. 47. with ὅτι, Rom. vi. 8 al. q inf. pass. absol., Matt. xviii. 25. Mark v. 43. s ch. xii. 17 reff. L.P. Exod. xiv. 14.

ABCDE HLPNa bcdfg hklm opl3

ὁ θεὸς [w]διὰ τοῦ [w]στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν [x]λόγον τοῦ [x]εὐαγγελίου καὶ πιστεῦσαι. 8 καὶ ὁ [y]καρδιο- [y]γνώστης θεὸς [z]ἐμαρτύρησεν αὐτοῖς, δοὺς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν· 9 καὶ οὐθὲν [a]διέκρινεν [b]μεταξὺ ἡμῶν τε καὶ αὐτῶν, [c]τῇ πίστει [d]καθαρίσας τὰς καρδίας αὐτῶν. 10 [e]νῦν [e]οὖν τί [f]πειράζετε τὸν θεόν, [g]ἐπιθεῖναι hi ζυγὸν ἐπὶ τὸν [ik]τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ [l]πατέρες [l]ἡμῶν οὔτε ἡμεῖς [m]ἰσχύσαμεν [n]βαστάσαι; 11 ἀλλὰ διὰ τῆς [o]χάριτος τοῦ κυρίου Ἰησοῦ [p]πιστεύομεν [q]σωθῆναι [r]καθ' [r]ὃν [r]τρόπον κἀκεῖνοι. 12 [s]ἐσίγησεν δὲ πᾶν τὸ [t]πλῆθος,

e ch. x. 33 reff. f 2 Cor. x. 9 reff. g ver. 28. Ma t. xxiii. 4. Luke h = Gal. v. 1. Matt. xi. 29, 30. 1 Tim. vi. 1 (Rev. vi. 5) only. k ch. xx. 37. Mark ix. 42 ‖ Mt. Luke xv. 20. xvii. 2. Rom. m = ch. vi. 10 reff. n Matt. xx. 12. Luke o ch. xiii. 43 reff. p with inf. (absol.), r ch. xxvii. 25 only. see ch. i. 11 reff. Rom. iii. 2. t = ch. ii. 6 reff.

(corrn of order:—and ημ. corrn for νμ. as it seemed more according to ecclesiastical propriety for Peter to describe the selection as made "from us apostles," than "from you the whole church"), with EHLP rel (h o νμ.) vss Œc Thl Iren-int Ambr Rebapt: ημειν ο θ. εξ. D[1] (εν ημ. ο θ. εξ. D-corr[1] c) 137: om εν νμ. m 99 Syr sah æth: txt ABCℵ a(ημιν) k p 13 Constt. om τον [bef στομ.] D[1](ins D[3]) E 96.

8. ο δε καρδ. ο θ. D. διεμαρτυρησεν C. om αυτοις E vulg sah Ambr Rebapt.—rec aft δους ins αυτοις (*supplementary addn*), with CEHLP 36 Constt Chr Iren-int: επ αυτους D Jer: txt ABℵ p 13 Did.

9. και om A[1]. rec ουδεν, with ACDEℵ rel 36 Chr: txt BHLP b g k l m. om τε D.

10. at beg ins και E æth. om ουν(appy) C. om ζυγον ℵ[1](ins corr[1]?). **11.** rec om του (with c?): ins ABCDEHLPℵ rel Chr Thdrt Œc Thl. rec aft ιησ. ins χριστου, with CD a m 13. 36 Syr copt æth-pl Constt Œc Thl-fin: om ABEHLPℵ rel p am demid fuld syr sah æth-rom Chr Thdrt Tert. πιστευομεν D[1]-gr ℵ.

12. συνκατατεθεμενων δε των πρεσβυτερων τοις υπο του πετρου ειρημενοις εσειγησεν παν κ.τ.λ. D syr-w-ast. εσιγησαν Ç c. απαν E a[1] f m 13 Thl-fin.

idioms, &c., *peculiar* to Peter:—ἐξελέξ. with inf.,—διὰ τ. στόμ.,—καρδιογν. (most probably);—or *characteristic* of him, πειράζ. τ. θεόν,—[καθ']ὡς καὶ ἡμῖν (ch. x. 47: so ὥσπερ καί, ch. iii. 17; xi. 15),—ἀρχαίων νοων, compared with ἐν ἀρχῇ ch. xi. 15. Compare also with πειράζ. τ. θεόν,—κωλῦσαι τ. θεόν, ch. xi. 17.

ἐν ὑμῖν] among you. If ἡμῖν be read, then '*among us* (*Apostles*)': see var. read.

There is no ellipsis of 'me' after ἐξελ.: the E. V. expresses the construction rightly.

8, 9.] The allusion is throughout to *spiritual circumcision*, as the purification of the *heart*. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of *all* are unclean, and that the same all-sufficient sacrifice can cleanse them *all*, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean. **τῇ πίστει**, not simply '*by faith*:' but **by their faith**, or **by the faith in Christ.** **10.**] **πειρ.** (as κωλῦσαι, ch. xi. 17), **tempt**, *by putting obstacles in the way of* His evidently determined course.

ἐπιθεῖναι, infin., marking the intended result of πειράζετε: cf. βῆ δὲ θέειν, βῆ δ' ἰέναι, μάστιξεν δ' ἐλάαν, &c. See Bernhardy, Syntax, p. 365. **ζυγόν**] See ref. Gal. Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to retain,—but to the imposition of the law, as a condition of salvation, on the consciences of the disciples. So Neander (Pfl. u. L. p. 214). This being so, **οὔτε . . . βαστάσαι** will refer, not to the *burdensomeness* of ceremonies, but to the far more grievous burden of legal death, of which Paul cries out so bitterly in Rom. vii. 24,—and says, Gal. v. 3, μαρτύρομαι . . . παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

11.] Seeing that we *all in common*

καὶ ἤκουον Βαρνάβα καὶ Παύλου [u] ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ [v] τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν. 13 μετὰ δὲ τὸ [s] σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων [w] Ἄνδρες ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν [u] ἐξηγήσατο [w] καθὼς πρῶτον ὁ θεὸς [x] ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν [y] τῷ ὀνόματι αὐτοῦ. 15 καὶ τούτῳ [z] συμφωνοῦσιν οἱ [a] λόγοι τῶν [a] προφητῶν, καθὼς γέγραπται 16 Μετὰ ταῦτα [b] ἀναστρέψω καὶ [c] ἀνοικοδομήσω τὴν [d] σκηνὴν

u here bis. Luke xxiv. 35. John i. 18. ch. x. 8. xxi. 19 only. Judg. vii. 13.
v ch. viii. 13 reff.
w = 3 John 3 only.
x = Luke i. 68, 78. vii. 16. constr. ellipt., here only. Jer. xxxix. (xxxii.) 41 v. r. see Luke i. 25.
y Ps. vii. 17. Isa. xxv. 1.
z ch. v. 9 reff. Amos ix. 11.
a Luke iii. 4. Deut. xviii. 3. bis only.
b ch. v. 23 reff.
c here only.
d = here only, and Amos l. c.

βαρναβαν και παυλον εξηγουμενοι D[1](txt D[3]).

13. αναστας ιακ. ειπεν D Syr.

14. for επεσκ., επελεξατο E: εξελεξ. c[1] 137[1]: εξελεξ. και 13. εξ εθνων bef λαβ. C. rec ins επι bef τω ονομ., with HLP rel copt Œc: om ABCDEN p 13. 36. 40 vulg syrr sah Constt Chr Procop Thl-sif-comm Thl-fin Iren-int Jer Rebapt.

15. for τουτω, τουτο HL o 13: ουτως D[1](and lat: txt D[3]) sah Iren-int. συνφωνησουσιν D[1](txt D[3]).

believe that the grace of Christ is the sufficient, and only cause of our salvation, it can neither be reasonable nor according to God's will, to fetter that grace with superfluous and vexatious conditions. See nearly the same argument retorted on Peter himself, Gal. ii. 14 ff. **κἀκεῖνοι** are *the Gentile Christians*, not *our fathers*;—*their* ground of trust is the same as ours: *ours*, no more than theirs. 12.] The multitude (see above) then,—and not before, on account of their mutual disputes,—being tranquillized by Peter's speech, quietly received from Paul and Barnabas an account of the seals of *signs and wonders* by which God had stamped the approval of their ministry among the Gentiles. The miracles at Paphos and Lystra would be among the principal of these. 13.] **αὐτούς**, viz. Paul and Barnabas. *Both had spoken:* doubtless wonders, unrecorded, had been wrought by the hand of Barnabas, which he had recounted. **Ἰάκωβος**] See note, ch. xii. 17, and the prolegg. to the epistle of James. I assume here, that this is James the Just, the brother of the Lord, the author of the Epistle: and though an **ἀπόστολος** (Gal. i. 19: see also note on ch. xiv. 4), not one of the twelve. If we may presume to judge from the character of his Epistle, to say nothing of the particulars which tradition has handed down concerning him, his decision would come with remarkable weight on this occasion. For he is, among all the sacred writers of the N. T., the representative of the strictest adherence to and loftiest appreciation of the *pure standard of legal morality*. All that the law was, from its intrinsic holiness, justice, and goodness (Rom. vii. 12), capable of being to Christians, *he* would be sure to attribute to it. And therefore when *his judgment*, as well as that of Peter, is given in favour of the freedom of the Gentiles, the disputers, even of the Pharisaic party, are silenced. There does not seem to be in the following speech any decision *ex cathedra*, either in the **ἀκούσατέ μου**, or in the **ἐγὼ κρίνω** (ver. 19): the decision lay in the weightiness, partly no doubt of the person speaking, but principally of the matter spoken by him.

14. **Συμεών**] James characteristically uses this Jewish form of the name: so also Peter himself, 2 Pet. i. 1. The name occurs Gen. xxix. 33, LXX; Luke ii. 25; iii. 30; ch. xiii. 1; Rev. vii. 7: the name Simon, elsewhere used in the N. T. for Peter, is found in 1 Chron. iv. 20 (Heb. **Σεμών**, LXX-ed.-vat., but **Σεμιών** B[Mai], **Σεμειών**, A.). **τῷ ὀν.**] **for His name**: dat. commodi. On **ἐπεσκ. λαβ.**, see reff.: the infin., as **ἐπιθεῖναι**, ver. 10, note. **λαόν**, answering to the **λαός**, so well known as His by covenant before. 15. **τούτῳ**] Neuter, **to this**: not, '*to Him*,' in which case we should expect not **οἱ λόγοι τῶν πρ.**, but **οἱ προφῆται** (Meyer). 16—18.] The citation from Amos is made freely from the LXX: differing widely in the latter part from our present Hebrew text, which see in loc. E. V. In all probability the LXX had another reading before them, substituting perhaps יִרְשׁוּ אוֹתִי for יִירְשׁוּ אֶת־, and אָדָם for אֱדוֹם. The existing Hebrew MSS. contain several minor variations, for which see Kennicott and De Rossi in loc. Of this we may at least be sure, that James, even if (as I believe) he *spoke in Greek*, and quoted as here given, would not himself

e Rom. xi. 3 only, from 3 Kings xix. 10. f Luke xiii. 13. Heb. xii. 12 only. Ps. xvii. 35. g ch. iii. 19 reff. h = Rom. iii. 11, from Ps. xiii. 2. Heb. xi. 6 (Luke x. 50, 51. Heb. xii. 17. 1 Pet. i. 10) only. here only. Ezra iii. 8. j constr., Mark vii. 25. Rev. vii. 2. Levit. xv. 4. k James ii. 7 only. l ch. i. 19 reff. m ch. iii. 21. Luke i. 70. Gen. vi. 4. n w. inf., ch. iii. 13. xx. 16. xxv. 25 (xxvii. 1). 1 Cor. ii. 2. v. 3 (vii. 37). Tit. iii. 12. 2 Macc. xi. 25. o here only. w. dat., Job xvi. 3. 1 Macc. xii. 14. Diod. Sic. xiv. 27.ᵉ w. acc., Jer. xxvi. (xlvi.) 27. 1 Macc. x. 35. Demosth. p. 242. 16. p ch. xii. 1 (xxvii. 44). q ch. xxvi. 20 reff. r ch. xxi. 25. Heb. xiii. 22 only. 3 Kings v. 8 A. (not F.) only. s constr., ch. iii. 12 reff. t = with ἀπό, 1 Thess. iv. 3. v. 22 only. (Luke vii. 6 al.) Job i. 1 al. without, ver. 29 reff. u here only †. (-γειν, Mal. i. 7, 12. Dan. i. 8. Sir. xl. 29.)

ABCDE HLPℵ a b c d f g h k l m o p 13

νὴν Δαυεὶδ τὴν πεπτωκυῖαν, καὶ τὰ [e]κατεσκαμμένα αὐτῆς [e]ἀνοικοδομήσω, καὶ [f]ἀνορθώσω αὐτήν· 17 [g]ὅπως [g]ἂν [h]ἐκ-ζητήσωσιν οἱ [i]κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη, [j][k]ἐφ' οὓς [j]ἐπικέκληται τὸ [k]ὄνομά μου [j]ἐπ' αὐτούς, λέγει κύριος ὁ ποιῶν ταῦτα 18 [l]γνωστὰ [m]ἀπ' αἰῶνος. 19 διὸ ἐγὼ [n]κρίνω μὴ [o]παρενοχλεῖν τοῖς [p]ἀπὸ τῶν ἐθνῶν [q]ἐπιστρέφουσιν [q]ἐπὶ τὸν θεόν, 20 ἀλλὰ [r]ἐπιστεῖλαι αὐτοῖς [s]τοῦ [t]ἀπέχεσθαι [ἀπὸ] τῶν [u]ἀλισγη-

16. μετα δε D[1](and lat). επιστρεψω D. κατεστρεμμενα B: -στραμμενα (so LXX-A) ℵ 13 Procop: ανεσκαμμενα E. οικοδομησω (2nd time) C[1](appy) 68.

17. om αν E a k Chr$_2$. for κυρ., θεον D æth. om o B ℵ[1]. for ο ποιων, ποιησει D[1](txt D[s]). rec aft ταυ. ins παντα, with H 36 Syr Chr: pref., ELP e f g l syr Thl-sif: om ABCDℵ m p 13 vulg copt æth Constt Iren-int Rebapt.

18. rec at end adds εστι τω θεω παντα τα εργα αυτου, with EHLP rel syr Constt Chr: γνωστον απ' αι. (add εστιν D vulg syr-mg Iren) τω κυριω (om syr-mg) το εργον αυτου AD vulg syr-mg Iren-int: txt BCℵ a p 13. 29. 36. 57. 63-5. 100-5-33-80 coptt arm. (*In the presence of so many apocryphal insertions as we find in the Acts, taking into account also the great variety, and seeing in it* [cf many more variations in Scholz ad loc] *an argument against the genuineness of the words,—seeing also that no possible reason can be given for their omission, if originally genuine, I have followed the authority of* BCℵ, *as also have Scholz and Tischdf* [ed. 7]. *Lachmann has adopted the reading of* AD al [see above], *which, as Meyer observes, is evidently an emendation of still later date than the rec.*)

20. om 1st του H. om απο (*as unnecessary?*) B D-gr ℵ p 180 E-lat Œc: ins

(nor would the Pharisees present have allowed it) have quoted any rendering, especially where the stress of his argument lay in it, *at variance with the original Hebrew.*

The prophecy regards that glorious restitution of the kingdom to (the Son of) David, which should be begun by the incarnation of the Lord, and perfected by His reign over all nations. During the process of this restitution those nations, as the effect of the rebuilding, should seek the Lord,—to whomsoever the gospel should be preached. There is here neither assertion nor negation of the national restoration of the Jews. Be this as it may (and I firmly believe in the literal accomplishment of all the prophecies respecting them as a nation), it is obvious, on any deep view of prophetic interpretation, that the glorious things which shall have *a* fulfilment in the literal Israel, must have *their complete and more worthy fulfilment* in the spiritual theocracy, of which the Son of David is the Head. **17. ἐφ' οὓς ἐπικέκλ.**] Notice the same expression in the Epistle of James (ref.). **18.**] The variation of reading here is remarkable. The text which I have given is in all probability the original, and the words inserted in the rec. have been intended as a help out of their difficulty. Not only are they wanting in several ancient MSS., but they bear the sure mark of spuriousness,—manifold variations in the MSS. where they do occur. The sense, and account of the text seem to be this: the Apostle paraphrases the ὁ ποιῶν [πάντα] ταῦτα of the LXX, adding γνωστὰ ἀπ' αἰῶνος, and intending to express 'saith the Lord, who from the beginning revealed these things,' viz. by the prophet (of old, see reff.) just cited. The addition in the rec. has been made to fill up the apparently elliptical γνωστὰ ἀπ' αἰῶνος, which not being found in the passage of Amos, was regarded as a sentence by itself. These last words, κύρ. ὁ ποι. ταῦ. γν. ἀπ' αἰ., may perhaps be an allusion to the mystery of the admission of the Gentiles into the church, which was now being revealed practically, and had been from of old announced by the prophets: cf. Rom. xvi. 25, 26; Eph. iii. 5, 6, &c. **19.**] ἐπιστρέφουσιν, not as E. V. '*are turned*,' but **are turning**:—the converts daily gathered into the church. In παρενοχλ. there is no meaning of '*præter, . . . insuper*, molestiam creare:'

μάτων τῶν [v] εἰδώλων καὶ τῆς [w] πορνείας καὶ τοῦ [x] πνικτοῦ καὶ τοῦ αἵματος. 21 Μωυσῆς γὰρ [y] ἐκ γενεῶν [y] ἀρχαίων [z] κατὰ πόλιν τοὺς [a] κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς [b] κατὰ πᾶν σάββατον [b] ἀναγινωσκόμενος. 22 Τότε [c] ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν [d] ὅλῃ

v Rom. ii. 22. 1 Cor. x. 19 reff.
w = Matt. xv. 19. 1 Cor. vi. 18 al. Hos. ii. 2.
x ver. 29. ch. xxi. 25 only †. see 1 Kings xvi. 14, 15. Sir.

y see ver. 7 reff, constr., ch. viii. 5 reff.
z Luke viii. 4. ch. xiv. 23. Tit. i. 5.
a = and
b ch. xiii. 27 (reff.).
c = vv. 25, 28. Luke i. 3. Esth. i. 19.
d ch. v. 11. Rom. xvi. 23. 1 Cor. xiv. 23. 2 Chron. xxx. 24 Ald,

AC E-gr HLP 13 rel vulg Constt Chr Iren-int. om και του πνικτου (*appy, as Meyer, because in Levit no such command is formally expressed*) D Iren-int Cypr Tert Jer(who says it was in some mss) Ambrst(who ascribes it to Greek interpolators): om του AB p 13. at end ins και οσα (add αν al) μη θελουσιν (-ωσιν al) εαυτοις (αυτ. al) γινεσθαι ετεροις μη ποιειτε D a b e o 7. 27-9. 60-9. 98-marg 106 sah æth Iren-int Cypr.

21. εχ. τους κηρ. C m: εχει τ. κ. αυτον ε[χει] D(three letters lost, erased by D-corr). for αυτον, αυτου(sic) ℵ[1].

but simply 'molestiam creare:' see reff.

20.] ἐπιστεῖλαι, to send an ἐπιστολή: then τοῦ ἀπ., of the purpose of such epistle,—**to the end that they may abstain,** &c. ἀλισγ. belongs to εἰδώλων only. Meyer understands it to refer to the four genitives, the pollutions of (1) idols, (2) fornication, (3) things strangled, (4) blood. This he rests on the non-repetition of ἀπό before τῆς πορν. But in this case the members do not correspond. The Gentile converts needed no command to abstain from the pollution of *idolatry:* and the use of the Alexandrine verb ἀλισγεῖν in reff. shews it to apply most naturally to pollution by *eating.* The ἀλ. τ. εἰδ. are the things polluted by being offered to idols, about which there was much doubt and contention in the early church:—see Exod. xxxiv. 15, and 1 Cor. viii. and x. 19. τῆς πορνείας] It may seem strange that a *positive sin* should be made the subject of these enactments which mostly regard things in themselves indifferent, but rendered otherwise by expediency and charity to others. In consequence we have the following attempts to evade the simple rendering of the word: (1) Beza, Selden, Schleusner, explain it of *spiritual fornication* in eating things offered to idols: (2) Morus and Heinrichs, of the committal of actual fornication at the *rites in idol temples:* (3) Salmasius, of the sin of the whore-*master:* (4) Calovius, of *concubinage:* (5) Lightfoot, of *marriage within the forbidden degrees:* (6) Teller, of *marriage with heathens:* (7) Bentley would read χοιρείας, '*swine's flesh*:' (8) πορκείας has also been conjectured (probably not by Bentley, as stated in Meyer, De W., and this work, edn. 1):—see other renderings in Meyer and De Wette. But the solution will best be found in the fact, that πορνεία was universally in the Gentile world regarded on the same footing with the other things mentioned, as an ἀδιάφορον, and is classed here as Gentiles would be accustomed to hear of it, among those things which they allowed themselves, but which the Jews regarded as forbidden. The moral abomination of the practice is not here in question, but is abundantly set forth by our Lord and his Apostles in other places. πνικτοῦ] as *containing the blood,*—see Levit. xvii. 13, 14. αἵματος] **blood,** in any shape: see Gen. ix. 4; Levit. xvii. 13, 14; Deut. xii. 23, 24. Cypr., Tertull., and others interpret the word of *homicide,* which is refuted by the context. 21.] Living as the Gentile converts would be in the presence of Jewish Christians, who heard these Mosaic prohibitions read, as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits as would give unnecessary offence. Other meanings have been proposed: as 'that it was superfluous to command these things to the Jews, for they would hear them in the synagogues' (so an ancient Schol., Lyra, and Neander),—whereas no question whatever was raised about Jewish converts:—'neque est metuendum, ut Moses propterea antiquetur,' Erasmus, al.: 'Pudori vobis foret et ignominiæ, si vos, homines Christiani .... hac in re inferiores a Judæis deprehenderemini, quod vos communione cum epulis sacrificialibus polytheismo favere videremini, quum illi Judæi .... monotheismo adhæreant tenacissime, eumque quavis septimana sibi inculcatum audiant,' Heinrichs. 'Nam quod ad Mosen attinet, non possunt, qui ex Judæis sunt, queri, eum sperni ab alienigenis nostri gregis, quando in nostris (?) non minus quam in Judaicis conventibus Moses, ita

[e] John vi. 70. xv. 16, 19. ch. vi. 5. 1 Chron. xix. 10.
[f] Luke xxii. 26. Heb. xiii. 7, 17, 24. 3 Kings ix. 5. Sir. xxxv. (xxxii.) 1.
[g] ch. ix. 30 reff.
[h] constr., ch. xxvi. 3 reff.
[i] ch. xi. 30 reff.
[k] ch. xi. 1 reff.

τῇ [d] ἐκκλησίᾳ [e] ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς ABCDE HLPN a 'Αντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, 'Ιούδαν τὸν b c d f g καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας [f] ἡγουμένους h k l m ἐν τοῖς [g] ἀδελφοῖς, 23 [h] γράψαντες [i] διὰ χειρὸς αὐτῶν Οἱ o p 13 ἀπόστολοι καὶ οἱ πρεσβύτεροι [g] ἀδελφοὶ τοῖς [k] κατὰ τὴν 'Αντιόχειαν καὶ Συρίαν καὶ Κιλικίαν [g] ἀδελφοῖς τοῖς ἐξ

22. εδοξασεν D^1. om εξ αυτων A. om τω (*for uniformity*) DHLP rel Chr Œc Thl-sif: ins ABCE$\aleph$ g c p 13 Thl-fin. ins τω bef βαρν. a c 13 Thl-fin. rec επικαλουμενον (*explanatory corrn*), with HP rel Chr Œc Thl: txt ABCDEL$\aleph$ p 13. 36 Constt. rec βαρσαβαν, with a 36 rel syrr Chr Œc Thl: βαραββαν D: βαρναβαν fuld æth: txt ABCEHLPN b e m p 13 am coptt Constt. ηγουμενοις $\aleph^1$.

23. rec aft αυτων ins ταδε (*addition as the variations shew*), with EHLP$\aleph^3$ p 13. 36 syr Constt Chr; επιστολην περιεχουσαν ταδε C D(but επιστ. bef δ. χ. α.) æth-pl; επιστολην και πεμψαντες περιεχουσαν 137 syr-mg; ουτως Syr; επιστ. ουτως sah: om AB$\aleph^1$ vulg copt æth-rom. rec ins και οι bef αδελφ. (*see note*), with EHLP$\aleph^3$ rel 36 syrr coptt æth Constt Chr Œc Thl: om ABCD$\aleph^1$ p 13 vulg arm Ath Iren-int Pac Vig. om 1st τοις C^1(appy) 13. for κιλικιαν, κιλιαν A, κιλειαν D. τοις εξ εθ. bef αδ. D.

ut ab antiquo factum est, legitur, et quidem sabbatis,' Grot., Hammond. On the reading of the law, &c., in the synagogues, see ch. xiii. 15, note. **22.**] **ἐκλεξαμένους** must not (with Kuin., al.) be taken for **ἐκλεχθέντας**; the 1 aor. middle can *never* have a passive signification: see Lobeck's note on Phrynichus, p. 319: where he gives a collection of seeming instances of such usage and explains them. Such irregularities of *case* in words in apposition as we have here (**ἀποστόλοις . . . . ἐκλεξαμένους . . . . γράψαντες . . . .**) will not surprise any one versed in Hellenistic Greek. See e. g. Luke i. 73, 74; ch. xxv. 27; Heb. ii. 10; also ch. xxii. 17, **ἐγένετο δέ μοι ὑποστρέψαντι . . . . . κ. προσευχομένου μου . . . , γενέσθαι με ἐν ἐκστάσει . . . .** and ref. (h). **Βαρσαββᾶν**] Of this Judas nothing further is known than that (ver. 32) he was a 'prophet' (see ch. xiii. 1). Wolf and Grotius hold him to have been the brother of Joseph Barsabas, ch. i. 23.

Σίλαν] otherwise Silvanus (**Σιλουανός**): the former name in the Acts, the latter in the Epistles of Paul. He also was a 'prophet' (ver. 32). He accompanied Paul on his second missionary journey through Asia Minor and Macedonia (ver. 40—ch. xvii. 10),—remained behind in Berœa (xvii. 14), and joined Paul again in Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess. i. 1), where he preached with Paul and Timotheus (2 Cor. i. 19). The Silvanus (1 Pet. v. 12), by whom the first Epistle of Peter was carried to the churches of Asia Minor, seems to be the same person. Tradition however distinguishes Silas from Silvanus, making the former bishop of Corinth, the latter of Thessalonica. On the hypothesis which identifies Silas with Luke and makes him the author of the Acts, see Prolegg. to Acts, § i. 11. *β*, *γ*. I may repeat here, that in my mind the description of Silas here as one of the **ἡγούμενοι ἐν τοῖς ἀδελφοῖς**, of itself, especially when contrasted with the preface to Luke's gospel, would suffice to refute the notion. It has been also supposed [by Burmann] that Silas [שְׁלִישָׁא] is the same name with Tertius, who wrote the Epistle to the Romans, Rom. xvi. 22: but without reason: see Winer, Realw., "Tertius," and Michaelis, Introd. vol. iv. p. 89, Marsh's transl. **23.**] The omission of **καὶ οἱ** before **ἀδελφοί**, found (see var. read.) in all the first Mss., can (as Neander observes against De Wette) hardly have been occasioned by hierarchical considerations, seeing that it occurs as early as Irenæus, and that it would be equally against the strong hierarchical view to call the presbyters **πρεσβ. ἀδελφοί**, writing, as they were, to the **ἀδελφοῖς**. It seems very much more probable to me that the words **καὶ οἱ** were inserted to bring the decree into exact harmony with the beginning of ver. 22. In this, the first *official* mention of **πρεσβύτεροι**, it is very natural that the import of the term should be thus given by attaching **ἀδελφοί** to it. See, on the whole, Bp. Wordsw.'s note. **Κιλικίαν**] This mention of *churches in Cilicia*, coupled with the fact of Paul's stay at Tarsus (ch. ix. 30—xi. 25: see also Gal. i. 21), makes it probable that Paul preached the gospel there, *and to Gentiles*, in accordance with the vision which he had in the temple (ch. xxii. 21).

ἐθνῶν [l] χαίρειν. 24 [m] ἐπειδὴ ἠκούσαμεν ὅτι τινὲς [n] ἐξ ἡμῶν [n] ἐξελθόντες [o] ἐτάραξαν ὑμᾶς λόγοις [p] ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, οἷς οὐ [q] διεστειλάμεθα, 25 [r] ἔδοξεν ἡμῖν γενομένοις [s] ὁμοθυμαδὸν [r] ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς [t] ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, 26 [u] ἀνθρώποις [v] παραδεδωκόσιν τὰς [w] ψυχὰς αὐτῶν [x] ὑπὲρ

l = ch. xxiii. 26. James i. 1 only (2 John 10, 11. Isa. xlviii. 22) ‡. Esdr. viii. 9. 2 Macc. ix. 19.
m Luke xi. 6. ch. xiii. 46. xiv. 12. 1 Cor. i. 21, 22 al. L.F. (Matt. xxi. 46 v. r.) 1 Macc. xv. 3.
n Matt. ii. 6. 1 John ii. 19. Deut. xiii. 13.
o = ch. xvii. 8, 13. Gal. i. 7. v. 10. Prov. xii. 25. ἡ παράττει σε, . . . ὅτι . . . Xen. Mem. ii. 6. 17.
p here only †. (see ch. xvii. 6.) τὴν Δήκυθον καθελὼν κ. ἀνασκευάσας, Thuc. iv. 116.
q Mark vii. 36 al. Ezek. iii. 19.
r ver. 22 (reff.).
s ch. i. 14 reff.
t w. gen. (Matt. xii. 18). Rom. i. 7. xvi. 5, 8, 9. 1 Cor. x. 14. Phil. ii, 12 only. Ps. cxxvi. 2.
u = Matt. xiii. 45. Gen. ix. 20 al.
v = 1 Cor. xiii. 3. Dan. iii. 28 (95).
w = Matt. ii. 20. John x. 11. ch. xx. 24. Rom. xvi. 4. Rev. xii. 11 al. Exod. xxi. 23.
x ch. ix. 16 reff.

24. for επειδη, επι δε ℵ[1]. for ημων, υμων ℵ[1]. om εξελθ. Bℵ[1] a[1] arm Constt Vig: ελθοντες L. εξεταραξαν D[1] a[1]. rec aft υμων ins λεγοντες περιτεμνεσθαι (add δει E Bede-gr) και τηρειν τον νομον (*gloss from vv* 1, 5), with CEHLP syrr æth-pl Iren(aft διεστειλ.), περιτεμνειν αυτους τα τεκνα Chr-edd: om ABDℵ p 13 vulg coptt æth-rom Constt Ath Epiph Vig Bede. διεστειλομεθα D[1](txt D[4]).

25. εκλεξαμενοις (*grammatical correction*) ABL p 13 rel: txt CDEHPℵ b f g l 36 Constt Chr Œc Thl. for ημ., υμων D-gr.

26. παραδεδωκασιν D. την ψυχην D Iren-int.

χαίρειν] Not a rendering by Luke of the Hebrew שָׁלוֹם, as Grotius; for the Epistle was certainly written in *Greek*, as intended for Gentiles. The only other place where this Greek form of salutation occurs in an apostolic document (we have it in the letter of the chief captain Lysias, ch. xxiii. 26) is in James i. 1, which Bleek has remarked as a coincidence serving to shew his hand in the drawing up of this Epistle. **24.**] Neander remarks (Pfl. u. L. p. 223, note) that ἐξ ἡμῶν ἐξ. is a presumption in favour of the reading καὶ οἱ ἀδελφοί above: for that these men could hardly have gone out from among the Apostles and elders. But such a supposition is not necessary: ἡμῶν implies the church, the ἀδελφοί of whom they were the πρεσβύτεροι, whether καὶ οἱ be inserted or not. ἀνασκ.] See ref. Thucyd., where it will be seen that it implies *turning up the foundations*:—for Brasidas cleared the ground and consecrated it. Cf. Passow, sub voc. The words λέγοντες περιτέμνεσθαι κ. τηρεῖν τὸν νόμον, inserted in rec. after ὑμῶν, are *manifestly*, in my view, an interpolation, from the desire to specify in what particulars these persons had sought to unsettle the souls of the Gentile brethren. The defence of the clause set up by Meyer and De Wette,—that if interpolated it must be from ver. 5, not from ver. 1, and that this is improbable,—is best answered by observing that in E, one of the principal authorities for the insertion, the δεῖ after περιτέμνεσθαι betrays in very fact that the interpolation *was* from ver. 5, as also, but in a less degree, does the λέγοντες. The reasons given by Meyer and De W. why the words should have been *omitted*,—the similarity of ending in ὁ-ΜΩΝ and νό-ΜΟΝ,—or to square it with ver. 1, seem to me nugatory. The former is very improbable,—and the latter would have required the preservation of λέγ. περιτέμνεσθαι. The *variations* also in the clause are strong presumptions against it. The persons to whom the epistle was addressed would very well know *what* it was that had disturbed their minds, and the omission of formal mention of it would be natural, to avoid prominent cause of offence to the Jewish converts by an apparent depreciation of circumcision and the observance of the law. **25.**] γεν. ὁμοθυμ. may mean either '*assembled with one accord*,' as (perhaps) ch. i. 14; or '*having agreed with one consent*' as Meyer. I prefer the former meaning. So we have adverbs as predicates after verbs substantive, e. g., εἶναι διαφερόντως, Plato Legg. x. p. 892 c, κατύπερθε γίνεσθαι, Herod., &c. See Bernhardy, Syntax, p. 337. Βαρν. κ. Παύλ.] Paul has generally been mentioned first since ch. xiii. 43. (The exception, ch. xiv. 14, appears to arise from the people calling Barnabas Jupiter, and thus giving him the precedence in ver. 12, after which the next mention of them follows the same order.) But here, as at ver. 12, we have naturally the old order of precedence in the Jerusalem congregation preserved. **26.** παραδ. τ. ψ.] See reff. The sacrifice of their lives was made *by them*; they were martyrs *in will*, though their lives had not as yet been laid down in point of fact.

This is mentioned to shew that Paul and Barnabas could have no other motive than that of serving the Lord Jesus Christ, and to awaken trust in the minds of the

ABCDE HLPN a b c d f g h k l m op 13

τοῦ [x] ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 27 ἀπ- ἐστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, [y] καὶ [y] αὐτοὺς [z] διὰ λόγου [a] ἀπαγγέλλοντας τὰ αὐτά. 28 [r] ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν μηδὲν πλέον [b] ἐπιτίθεσθαι ὑμῖν [c] βάρος, πλὴν τῶν [d] ἐπάναγκες, 29 [e] ἀπέχεσθαι [f] εἰδωλο- θύτων καὶ αἵματος καὶ [g] πνικτῶν καὶ [g] πορνείας· ἐξ ὧν [h] διατηροῦντες [i] ἑαυτοὺς εὖ [i] πράξετε. [k] ἔρρωσθε. 30 Οἱ

y = Matt. xxvii. 57. ch. xxi. 24.
z ver. 32. 2 Thess. ii. 2, 15.
a ch. xi. 13 reff. constr., ch. vi. 11 reff.
b ver. 10 reff.
c = Rev. ii. 24 (Matt. xx. 12. 2 Cor. iv. 17. Gal. vi. 2. 1 Thess. ii. 6) only †. Sir. xiii. 2 (2 Macc. ix. 10) only.
d here only †. Jos. Antt. xvi. 11. 2. Demosth. κατὰ Τιμοκρ. p. 706. 22. (ἐπαναγκαστής, Job iii. 18 Symm.)
e gen., 1 Tim. iv. 3. 1 Pet. ii. 11 only. Jer. vii. 10. [w. ἀπό, ver. 20 reff.]
f 1 Cor. viii. 1 reff.
g ver. 20 (reff.).
h Luke ii, 51 only. = Ps. xi. 7. Isa. lvi. 2.
i = 2 Cor. vii, 11 reff.
j see note. not as Eph. vi. 21. 2 Macc. ix. 19.
(ch. xxiii. 30 rec.) only. 2 Macc. xi. 33.
k here

at end ins εις παντα πειρασμον DE 137 syr-mg.

27. aft λογ. ins πολλου E. απαγγελουντας D-gr. ταυτα D[1](and lat: txt D[2]) sah æth-pl: και ταυτα syr: om æth-rom.

28. τω πν. τω αγ. ABℵ k p 13 Clem: txt CDEHLP rel 36 Constt Cyr-jer Chr Bas$_2$ Œc Thl Cypr Pac. [after ημιν ℵ[1] has written κ, but marked it for erasure.] πλειον D 105. for υμιν, ημειν D[1](txt D[8][?]). rec aft των επαναγ. ins τουτων, with ELP rel Chr Œc: pref BCDHℵ a m p 13 vulg Constt Thl Iren-int: om A 15-8. 36. 43. 180 Clem$_3$ Epiph$_2$ Cyr Orig-int Pac-mss (*τουτων seems to have been a marginal supplementary gloss, which some inserted before, some after* των επαναγκες). —om των D[1](ins D[2][?]) ℵ[1] 13.

29. rec κ. πνικτου (*alteration for uniformity with ver* 21), with A[2]EHLPℵ[3] 13. 36 vulg Constt Chr Œc Thl Vig: om D Cyr-jer Iren-int Cypr Tert Ambr Pac Jer (*see on ver* 21): txt A[1]BCℵ[1] p coptt Clem$_2$ Orig. at end ins και οσα μη θελετε εαυτοις γενεσθαι ετερω μη ποιειτε (*cf ver* 20) D(ποιειν D[1]: -ειν ται[sic] D[5]) a e 25-9. 32. 42. 57. 69. 105-6-37 syr-w-ast æth Iren-int Cypr. for εξ, αφ D. πραξατε CDHL æth-rom: πραξητε E Thl-fin. D adds φερομενοι εν τω αγιω πνευματι: also Iren(*ambulantes in sp. s.*) Tert(*vectante* or *rectante vos sp. s.*).

churches. But, although this was so, the Apostles and Elders did not think proper to send only Paul and Barnabas, who were already so deeply committed by their acts to the same side of the question as the letter which they bore,—but as direct authorities from themselves, Judas and Silas also, who might by word confirm the contents of the Epistle. On the present part. (ἀπαγγ.) see reff. and Winer, edn. 6, § 45. 1. One account of it is, that during the mission implied in ἀπεστάλκαμεν they would be ἀπαγγέλλοντες. But a far more probable one, that the pres. part. here, as so often, *designates* merely, carrying rather a logical than a chronological force: "as announcers of." 27.] **τὰ αὐτά**, as above, **the contents of the Epistle** (and any explanation required): not, as Neander, '*the same things as P. and B. have preached*:' **διὰ λόγου, by word of mouth**, as opposed to '*by letter*,' decides against this interpretation. 28. **τῷ ἁγ. πν. καὶ ἡμ.**] Not = τῷ ἁγ. πν. ἐν ἡμ. (as Olsh.),—but as, in ch. v. 32, the Holy Spirit, given to the Apostles and testifying by His divine power, is *coupled with* their own human testimony,—so here the *decision of the Holy Spirit*, given them as leaders of the Church, is laid down as the *primary and decisive determination* on the matter,—and *their own formal ecclesiastical decision* follows, as giving utterance and scope to His will and command. The other interpretation weakens this accuracy of expression, and destroys the propriety of the sentence. Neander, in his last edn. of the Pfl. u. L. (p. 224, note), has given up the rendering of his former ones, ἔδοξεν γὰρ (τῷ ἁγίῳ πνεύματι) καὶ ἡμῖν, '*It seemed good* (*by the Holy Ghost*) *to us also*,' i. e. as well as to Paul and Barnabas. It was plausible, but quite untenable. Such ambiguity, in such a document, would surely be out of the question. The judgment as to what things were ἐπάναγκες is implied in ἔδοξεν, &c. ἐπιτίθ. had been used by Peter, ver. 10. 29.] On the construction of **ἀπέχεσθαι** with ἀπό in ver. 20, and with a simple gen. here, Tittm., de Syn. N. T. p. 225, says well that the difference arises 'non quoad rem ipsam, sed modo cogitandi, ita ut in priori formula sejunctionis cogitatio ad rem, in posteriori vero ad nos ipsos referatur.' His following remarks are worth reading. **ἐξ ὧν, from which things**; not, as Meyer, '*according to which precepts*;' see John xvii. 15. **εὖ πράξ.**] Not, '*ye shall prosper*:' but as καλῶς ἐποίησας, ch. x. 33; 3 John 6,—**ye shall do well.** See the curious additions in var. readd.

μὲν οὖν [l]ἀπολυθέντες [m]κατῆλθον εἰς Ἀντιόχειαν, καὶ [n]συναγαγόντες τὸ [o]πλῆθος [p]ἐπέδωκαν τὴν [q]ἐπιστολήν. 31 ἀναγνόντες δὲ [r]ἐχάρησαν [r]ἐπὶ τῇ [s]παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, [t]καὶ [t]αὐτοὶ [u]προφῆται ὄντες, [t]διὰ λόγου πολλοῦ [v]παρεκάλεσαν τοὺς ἀδελφοὺς καὶ [w]ἐπεστήριξαν. 33 [xy]ποιήσαντες δὲ [x]χρόνον [l]ἀπελύθησαν [z]μετ' [z]εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. 35 Παῦλος δὲ καὶ Βαρνάβας [a]διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ [b]εὐαγγελιζόμενοι μετὰ καὶ [c]ἑτέρων πολλῶν τὸν [b]λόγον τοῦ κυρίου.

l ch. xiii. 3 reff. m ch. viii. 5 reff n ch. xiv. 27 reff. o ver. 12. p = Luke iv. 17. xi. 11, 12 ‖ Mt. xxiv 30, 42 (ch. xxvii. 15) only. Esth ix. 11. q ch. ix. 2 reff. r 1 Cor. xiii. 6 reff. Jonah iv. 6. s Rom. xv. 4, 5 reff. Isa. lvii. 18. t ver. 27 (reff.). u ch. xi. 27 reff. v ch. xvi. 40. xx. 2

al. fr. Deut. xiii. 6. χρόνον οὐδένα. xi. 31 only. Gen. xxvi. 29. only. see 1 Cor. xv. 2. w ch. xiv. 22 reff. y = ch. xx. 3. 2 Cor. xi, 26. see ch. xvi. 36 reff. c = ch. xvii. 7 reff. x ch. xviii. 23, Demosth. p, 392, a ch. xii. 19 reff. James iv. 13. Prov. xiii. 23. οὐδ' ἐποίησαν z Heb. b ch. viii. 4

30. aft απολυθ. ins εν ημεραις ολιγαις D. rec (for κατηλθ.) ηλθον, with EHLP rel Chr Œc Thl-sif: txt ABCDℵ a p 13. 36. 40 vulg æth Thl-fin. συναγοντες D¹(txt D²). επιδεδωκαν E.

32. elz (for τε) δε, with D-gr vulg E-lat syr copt Thl-fin: om sah æth-rom: txt ABC E-gr HLPℵ p 13 rel D-lat Syr æth-pl Chr Œc Thl-sif. for οντες, υπαρχοντες E: aft οντες ins πληρεις πνευματος αγιου D. om πολλου D 18. επεστηρισαν CE 73: txt ABDHLP ℵ-corr¹ p 13. 36 rel Chr: om και επεστ. ℵ¹.

33. rec for αποστ. αυτους, αποστολους (*perhaps an explanatory gloss, substituted for the genuine text;—but more probably a* mistake, *owing to* αποστ. *being common to the two words*), with EHLP rel syrr copt Chr: txt ABCDℵ a p 13. 36. 40 vulg sah æth-rom Thl-fin Cassiod Bede.—ℵ had εαυτους, but the ε has been marked and then erased.

[**34.** rec εδοξε δε τω σιλα επιμειναι αυτου (*explanatory anticipation of ver* 40), with CD 13 rel sah syr-w-ast arm Œe Thl-fin (σειλεα D: παυλω æth: for επιμειναι, *sustinere eos* D-lat: for αυτου, αυτους CD¹, προς αυτους D-corr¹: om ABEHLPℵ c d g h l m p am(and demid fuld) Syr copt Chr Thl-sif). add further μονος δε ιουδας επορευθη D vulg-ed arm(not ed-1805) Cassiod.]

35. ο δε π. D. και μετα ετ. D¹(txt D⁵). at end κυ., which has perished in D¹, is supplied by D⁶(?).

ἐῤῥώσθε] The customary 'valete' of the conclusion of epistles. **31. παρακλήσει**] It does not appear, because παρεκάλεσαν follows in the sense of 'exhorted,' that this word need mean '*exhortation*.' There was (De W.) very little *exhortation* in the letter: and it is much more natural to render it **consolation** here: it was the *matter of their joy*, which surely could not be said of the *orders to abstain* given in the letter. It has been observed by Mr. Pusey that syr. renders παρεκάλεσαν v. 32, by *comforted*. **32.**] **προφ.** ὄντ. gives the reason for their superadding to the appointed business of their mission the work of exhorting and edifying. On προφ., see ch. xi. 27; xiii. 1; Eph. ii. 20, and notes. **33.**] **ποι. χρ., having continued some time**: see reff. **[34.]** On every account it is probable that the words forming this verse in rec. (see var. readd.) are an interpolation. For, (1) manuscript evidence against them is weighty, especially as D, in the case of *insertions* in the Acts, is of very low authority. (2) The αὐτοῦ is αὐτούς in C and D, and αὐτοῖς and αὐτόθι in some cursives; and D and the Vulg. add μόνος δὲ Ἰούδ. ἐπορεύθη; the former showing the copying of an indistinct marginal gloss which was not understood, and the latter betraying the secret of the whole, viz. that the notice was interpolated to account for Silas being found again at Antioch in ver. 40. (3) Internally considered, the insertion is very improbable: coming after ἀπελύθησαν unexplained (which from its voice and tense implies that the dismissal actually took place and they departed) and followed by Παῦλος δέ after ἔδοξε δὲ τῷ Σίλᾳ. On Silas's subsequent presence at Antioch, see note, ver. 40. We learn from Gal. ii. 10, that *a condition* was attached to the cordiality with which the Gentile mission of Paul and Barnabas was recognized by the chief Apostles: that they should *remember the poor*, i. e. the poor *at Jerusalem*:—that the wants of the mother church should not be forgotten by those converts, whose Judaical bond to her was thus cast loose.

d ch. x. 48 reff. e see Luke xxii. 32 (and note). f = Luke ii. 15. ch. xiii. 2. 1 Cor. vi. 20. Gen. xviii. 4. g ch. vii. 23 reff. h ch. xiii. 27 reff. i ch. xiii. 5 reff. k Gen. xlviii. 27. see Matt. iv. 24. Mark xvi. 18. l ch. xii. 25 reff. m = ch. xxviii. 22 (Luke vii. 7. 2 Thess. i. 11. 1 Tim. v. 17. Heb. iii. 3. x. 29) only. 1 Macc. xi. 28. reff.

ABCDE HLPN a b c d f g h k l m o p 13

36 Μετὰ δέ [d] τινας [d] ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦλος [e] Ἐπιστρέψαντες [f] δὴ [g] ἐπισκεψώμεθα τοὺς ἀδελφοὺς [h] κατὰ πόλιν πᾶσαν ἐν αἷς [i] κατηγγείλαμεν τὸν [i] λόγον τοῦ κυρίου, [k] πῶς [k] ἔχουσιν. 37 Βαρνάβας δὲ ἐβούλετο [l] συνπαραλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον· 38 Παῦλος δὲ [m] ἠξίου τὸν [n] ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ [o] συνελθόντα αὐτοῖς εἰς τὸ [p] ἔργον, μὴ [l] συνπαραλαμβάνειν [q] τοῦτον. 39 ἐγένετο δὲ [r] παροξυσμός, ὥστε [s] ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρνάβαν [t] παραλαβόντα τὸν Μάρκον [u] ἐκπλεῦσαι εἰς

n Luke ii. 37. iv. 13. ch. xii. 10. xix. 9 al. Pss. lxxix. 18. xxix. 28. Jer. xxxix. (xxxii.) 37 only. Ezek. xliii. 24 only, but not =. Xen. Anab. v. 6, 21, 23. o = ch. i. 21 p = ch. xiii. 2. xiv. 26. Phil. i. 22 al. q ch. xiii. 7 al. r Heb. x. 24 only. Deut. (-ύνεσθαι ch. xvii. 16.) s Rev. vi. 14 only. (διαχ., Luke ix. 33.) t = Matt. xvii. 1. Num. xxii. 41. u ch. xviii. 18. xx. 6

36. rec παυλ. bef πρ. βαρν., with DEHLP rel: txt ABCℵ m p 13 vulg Thl-fin.—ins ο bef παυλ. D. for δη, δε ℵ¹. rec aft τους αδ. ins ημων (*not perceiving the sense of τ. αδελφ.*), with HLPℵ rel æth Œc Thl: τους D c 36. 137-80 syr-w-ast: om ABCEℵ a p 13. 40 vulg coptt arm Chr. rec πασ. bef πολ., with DEHLP 13. 36 rel vss Chr: txt ABCℵ k m copt. οις D. for κατηγγ., εκηρυξαμεν C 15-8. 36. 180 (Syr copt ?). ins το bef πως E.

37. rec εβουλευσατο, with HLP rel Chr Œc Thl-sif: εβουλευετο D: txt ABCEℵ a c e p 13. 36. 40 vulg syr copt æth Thl-fin. συνπαραλαμβανειν A (13). rec (for και) τον, with HLP 13 rel Syr sah æth Œc Thl-sif: om D a c: και τον Bℵ p: txt ACE h k 36 vulg syr copt arm Chr Thl-fin. επικαλουμενον CD c d k p 13. 40.

38. for ηξιου, ουκ εβουλετο λεγων D. αποστατησαντα(sic) A: αποστησαντα D. om απο παμφ. C². συνελθοτα B¹(but corrd). om αυτοις D. aft εργ. add εις ο επεμφθησαν D tol. rec συμπαραλαβειν (*corrn for conformity to ver* 37), with EHLP rel Chr Œc Thl: txt ABCℵ a c p 36.—[συνπ., so AB¹CEℵ.] for μη συνπ. τ., D has τουτον μη ειναι συν αυτοις.

39. rec for δε, ουν (*corrn to suit the sequence of the παροξ. on the last verse*), with CEHLP rel 36 syr Chr: txt ABDℵ p vulg coptt. αποχωρησαι E. τοτε βαρν. παραλαβων τ. μ. επλευσεν D: τον γε(or ο γε) syr.

This was an object which Paul was ever most anxious to subserve. See Gal. l. c. and note.] **35.**] **διδάσκοντες**, to those who had received it,—**εὐαγγελιζόμενοι**, to those who had not.

36—CH. XVIII. 22.] PAUL'S SECOND MISSIONARY JOURNEY (unaccompanied by Barnabas, on account of a difference between them) THROUGH ASIA MINOR TO MACEDONIA AND GREECE, AND THENCE BY SEA, TOUCHING AT EPHESUS, TO JERUSALEM AND BACK TO ANTIOCH.

36. μετὰ δέ τινας ἡμ.] *How long*, we are not informed: but perhaps (?) during this time took place that visit of Peter to Antioch mentioned Gal. ii. 11 ff. when he sacrificed his Christian consistency and better persuasions to please some Judaizers, and even Barnabas was led away with the dissimulation. On this occasion Paul boldly rebuked him. See, on the whole occurrence, notes to Gal. l. c. **δή**, see above, ch. xiii. 2. **ἐν αἷς**, because **πᾶσαν πόλιν** involves a plurality: so Xen. Mem. i. 2. 62, *ἐάν τις φανερὸς γένηται . . . τούτοις θάνατός ἐστιν ἡ ζημία*: cf. Herm. ad Viger. p. 40. **38. ἠξίου**] Not as Vulg. 'rogabat:' but '*æquum censebat*,' as Beza. It gives Paul's refusal in the strongest manner. The position of the accusatives also forcibly expresses his decided rejection of one who had not dared to face the dangers of the untried country before. **But Paul thought proper (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man.** We may well believe that Paul's own mouth gave originally the character to the sentence. **τὸν ἀποστ.**] See ch. xiii. 13. It hence is evident that his departure was not by the authority of the Apostles (as Benson). **39.**] *ὁ Παῦλος ἐζήτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλάνθρωπον*, Chrysostom: who also remarks on their separate journeys,—*ἐμοὶ δοκεῖ καὶ κατὰ σύνεσιν γεγενῆσθαι τὸν χωρισμόν, καὶ πρὸς ἀλλήλους εἰπεῖν ὅτι ἐπειδὴ ἐγὼ οὐ βούλομαι, σὺ δὲ βούλει, ἵνα μὴ μαχώμεθα, διανειμώμεθα τοὺς τόπους. ὥστε πάνυ*

Κύπρον· 40 Παῦλος δὲ [v]ἐπιλεξάμενος Σίλαν [w]ἐξῆλθεν [x]παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν. 41 [y]διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, [z]ἐπιστηρίζων τὰς [a]ἐκκλησίας. XVI. 1 [b]κατήντησεν δὲ εἰς Δέρβην καὶ Λύστραν. [c]καὶ ἰδοὺ μαθητής τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας [d]πιστῆς, πατρὸς δὲ Ἕλληνος, 2 ὃς [e]ἐμαρτυρεῖτο [e]ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ [f]ἐξελθεῖν, καὶ [g]λαβὼν [h]περιέτεμεν αὐτὸν [i]διὰ τοὺς

v = here (John v. 2) only. Exod. xvii. 9. 2 Kings x. 9.
w = ch. xvi. 3, 40. xx. 1 al.
x ch. xiv. 26 reff.
y ch. xiii. 6 reff. Gen. xii. 6.
z ch. xiv. 22 reff.
a plur., Rom. xvi. 16 reff.
b w. εἰς, ch. xviii. 19, 24 al5, 1 Cor. x. 11. xiv. 36. Eph. iv. 13. Phil. iii. 11 only. 2 Macc. iv. 44. w. ἀντικρύς, ch. xx. 15 only. L.P. (w. ἐπί, 2 Kings iii. 29 only.) xi. 11. xii. 7. xxvii. 24 al.
c ch. xi. 22 reff.
d ch. x. 45 reff.
e ch. x. 22 reff.
f ch. xv. 40 reff.
g red., Matt. xiii. 31 al. of persons, here only. Num. iii. 6. iv. 21. x. 21.
h 1 Cor. vii. 18 reff.
i = ch.

40. σαυλος E-gr. επιδεξαμενος D. om του D1(ins D5). rec (for κυρ.) θεου, with CEHLP rel 36 syrr copt Chr: txt ABDℵ p 13. 40 am(and demid fuld tol) sah Thl-fin. απο D.

41. ins την bef κιλ. BD Thl-fin. at end ins παραδιδους τας εντολας των πρεσβυτερων D demid fuld(not am tol) arm(not ed-1805).

CHAP. XVI. 1. διελθων δε τα εθνη ταυτα κατηντ. D syr-mg Cassiod. ins και bef εις δερβ. AB a m 13. 36. 40 syr copt. ins εις bef λυστ. ABℵ c p Thl-fin. εκει bef ην D: om εκει 32-7. 57 æth. rec aft γυν. ins τινος, with HLP rel Syr sah Œc Thl: om ABCDEℵ a k p 36. 40 vulg syr copt æth arm Chr Orig-int Jer. (13 def.) om ιουδαιας E.

2. ικονιον ℵ.

εἴκοντες ἀλλήλοις τοῦτο ἐποίουν. Hom. xxxiv., p. 262. Yet it seems as if there were a considerable difference in the *character of their setting out*. Barnabas appears to have gone with his nephew without any special sympathy or approval; whereas Paul was commended to the grace of God by the assembled church. We find Mark afterwards received into favour by Paul, see Col. iv. 10; 2 Tim. iv. 11; and in the former of those places it would seem as if he was dependent for his reception on Paul's special commendation. **40. Σίλαν**] He may perhaps have come down again to Antioch (see ver. 33) *in Peter's company*. We find (see above on ver. 22) a Silvanus in 1 Pet. v. 12, the bearer of that epistle to the congregations of Asia Minor. **41. Συρίαν κ. Κιλικ.**] See note, ver. 23. Here we finally lose sight of Barnabas in the sacred record.

CHAP. XVI. 1.] We have Derbe first, as lying nearest to the pass from Cilicia into Lycaonia and Cappadocia. Paul probably travelled by the ordinary road through the 'Cilician gates,' a rent or fissure in the mountain-chain of Taurus, extending from north to south through a distance of eighty miles. See various interesting particulars in C. and H. i. p. 301 ff. and notes. **ἐκεῖ**] At *Lystra*: which, and not Derbe, was in all probability the birth-place of Timotheus: see on ch. xx. 4. This view is confirmed by ver. 2. He had probably been converted by Paul during his former visit, as he calls him his *son in the Lord*, 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2; perhaps at Antioch in Pisidia, see 2 Tim. iii. 10, 11. His mother was Eunice, his grandmother Lois,—both women of well-known piety, 2 Tim. i. 5. Whether his father was a proselyte of the gate or not, is uncertain: he certainly was *uncircumcised*. He would be, besides his personal aptness for the work, singularly fitted to be the coadjutor to Paul, by his *mixed extraction* forming a link between Jews and Greeks.

2.] Some of these testimonies were probably *intimations of the Spirit respecting his fitness for the work*; for Paul speaks, 1 Tim. i. 18, of τὰς προαγούσας ἐπὶ σὲ προφητείας (see ch. xiii. 1, 3). He was set apart for the work by the laying on of the hands of Paul and of the presbytery, 1 Tim. iv. 14; 2 Tim. i. 6, after he had made a good confession before many witnesses, 1 Tim. vi. 12. **3. λαβὼν περιέτ.**] As E. V. **took and circumcised him.** Every Israelite might perform the rite; see Winer, Realw., art. 'Beschneidung.' **διὰ τ. Ἰουδ.**] That he might not at once, wherever he preached, throw a stumbling-block before the Jews, by having with him one by birth a Jew, but uncircumcised. There was here no concession in doctrine at all, and no reference whatever to the duty of Timotheus himself in the matter. In the case of Titus, a *Greek*, he dealt

k plur., Mark i. 45. Luke xi. 24 ‖. xxi. 11 ‖. ch. xxvii. 2, 29 only. 2 Chron. xxiv. 6.
1 constr., 2 Cor. xii. 3, 4. Job xxi. 27.
m ch. ii. 30 reff.
n acc., here (Luke vi. 1. xiii. 22. xviii. 36. Rom. xv. 24) only. Ps. viii. 8. 1 Macc. iii. 37.

Ἰουδαίους τοὺς ὄντας ἐν τοῖς [k]τόποις ἐκείνοις· [l]ἤδεισαν ABCDE HLPN a γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι [m]Ἕλλην [m]ὑπῆρχεν. b c d f g h k l m
[4] ὡς δὲ [n]διεπορεύοντο τὰς πόλεις, [o]παρεδίδοσαν αὐτοῖς o p 13
[p]φυλάσσειν τὰ [q]δόγματα τὰ [r]κεκριμένα ὑπὸ τῶν ἀπο-
στόλων καὶ πρεσβυτέρων τῶν ἐν Ἰεροσολύμοις.
[5] Αἱ μὲν οὖν [s]ἐκκλησίαι [t]ἐστερεοῦντο τῇ [u]πίστει, καὶ
[v]ἐπερίσσευον τῷ ἀριθμῷ [w]καθ' ἡμέραν. [6] [x]Διῆλθον δὲ τὴν
Φρυγίαν καὶ Γαλατικὴν χώραν, [y]κωλυθέντες ὑπὸ τοῦ

o = 1 Cor. xi. 2 reff. (ch. xii. 4.) p = Luke xi. 28. ch. vii. 53. xxi. 24. 1 Tim. v. 21
al. Eccles. xii. 13; error) only. Dan. vi. 9 Theod. q Luke ii. 1. ch. xvii. 7. Eph. ii. 15. Col. ii. 14 only. Ezek. xx. 26 B (but appy r = ch. xx. 16. 1 Cor. v. 3. vii. 37. Tit. iii. 12. 2 Macc. xi. 25.
s plur., Rom. xvi. 16 reff. i. 9. Eccl. iii. 19. viii. 36 al. 1 Kings xxv. 26. pass., Rom. i. 13. t ch. iii. 7 reff. w ch. ii. 46 reff. u ch. xiii. 8 reff. x ch. xiii. 6 reff. Heb. vii. 23 only. Exod. xxxvi. 6. v 2 Cor. ix. 12. Phil. y = Matt. xix. 14. ch.

3. παντες CD m: txt ABEHLPN p rel Chr Œc Thl. οτι ελλην ο πατηρ αυτου (*corrn for simplicity*) ABCℵ a m 13. 36. 40 sah Thl-fin: txt DEHLP rel Chr Œc Thl-sif.

4. for ver, διερχομενοι δε τας πολεις εκηρυσσον και παρεδιδοσαν αυτοις μετα πασης παρρησιας του κν ιην χρν αμα παραδιδοντες και τας εντολας αποστ. (των απ. D[5]) κ. πρεσβ. τ. εν ιερ. D: aft τας πολ. ins εκηρυσσον μετα πασ. παρ. τ. κυρ. ιησ. χρ. syr-mg. rec παρεδιδουν, with HLP rel 36 Chr: παρεδιδοσαν C: txt ABDEℵ p 13. rec ins των bef πρεσβ. (*corrn for uniformity*), with EHLP rel Chr: om ABCDℵ a p 13 Bas Thl-fin. rec ιερουσαλημ, with EHLP Chr: txt ABCDℵ a p 13 vulg Thl-fin.

5. om τη πιστ. D. περιεσσευον E 3. 65. 95[1] Chr-mss.

6. rec διελθοντες, with LP rel vulg(*transeuntes . . vetati sunt*) Chr Œc Thl: txt ABCDEℵ a c d e k m p 13. 36. 40 syr copt arm Epiph Did. rec ins την bef γαλ. (*corrn for uniformity*), with EHLP 36 Epiph Did; om ABCDℵ p 13 Cæs.

otherwise, no such reason existing: Gal. ii. 3. **4. τὰς πόλ.**] Iconium, and perhaps Antioch in Pisidia. He might at Iconium see the elders of the church of Antioch, as he did afterwards those of Ephesus at Miletus. If he went to Antioch, he might regain his route into Phrygia and Galatia by crossing the hills east of that city. **5.**] This general notice, with *μὲν οὖν*, like those at ch. ix. 31, xii. 24, marks the opening of a new section.

6—9.] This very cursory notice of a journey in which we have reason to think so much happened,—the founding of the Galatian and Phrygian churches (see ch. xviii. 23, where we find him, on his second visit, *στηρίζων πάντας τοὺς μαθητάς*); the sickness of the Apostle alluded to Gal. iv. 13; the working of miracles and imparting of the Spirit mentioned Gal. iii. 5; the warmth and kindness of feeling shewn to Paul in his weakness, Gal. iv. 14, 15,—seems to shew that the narrator was not with him during this part of the route; an inference which is remarkably confirmed by the sudden resumption of circumstantial detail with the use of the first person, at ver. 10. **6. Φρυγίαν**] There were two tracts of country called by this name: 'Phrygiam utramque (alteram ad Hellespontum, *majorem* alteram vocant) . . . . . Eumeni restituerunt.' Livy, xxxviii. 39. It is with 'Phrygia Major' that we are here concerned, which was the great central space of Asia Minor, yet retaining the name of its earliest inhabitants, and on account of its being politically subdivided among the contiguous provinces, impossible to define accurately (see C. and H. i. p. 280, note 1). The Apostle's route must remain very uncertain. It is probable that he may have followed the great road (according to his usual practice and the natural course of a missionary journey) from Iconium to Philomelium and perhaps as far as Synnada, and thence struck off to the N.E. towards Pessinus in Galatia. That he visited Colossæ, in the extreme S.W. of Phrygia, on this journey, as supposed by some, and maintained with some ingenuity by Mr. Lewin (Life and Epistles of St. Paul i. 191 ff.), is very improbable (see Wieseler, Chron. d. Apostgsch. pp. 28 ff.). **Γαλατικὴν χ.**] The midland district, known as Galatia, or Gallo-græcia, was inhabited by the descendants of those Gauls who invaded Greece and Asia in the third century B.C., and after various incursions and wars, settled and became mixed with the Greeks in the centre of Asia Minor. They were known as a brave and freedom-loving people, fond of war, and either on their own or others' account, almost always in arms, and generally as cavalry. Jerome (in

ἁγίου πνεύματος [z]λαλῆσαι τὸν [z]λόγον ἐν τῇ Ἀσίᾳ, 7 [a]ἐλθόντες δὲ [a]κατὰ τὴν Μυσίαν [b]ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ [c]εἴασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ· 8 [d]παρελθόντες δὲ τὴν Μυσίαν [e]κατέβησαν εἰς Τρωάδα. 9 καὶ [f]ὅραμα [g]διὰ [τῆς] νυκτὸς τῷ Παύλῳ

z ch. xi. 19 reff. a of place, here only. of person, Luke x. 33. b = & constr., ch. xxiv. 6 only‡. c ch. xiv. 16 al. Job ix. 18. d constr., Mark vi. 48

only. (ch. xxiv. 7 al.) Deut. ii. 14. ch. v. 19 reff. e ch. xviii. 22 reff. f ch. vii. 31 reff. g see

ins μηδενι bef λαλησαι D. aft τον λ. ins του θεου D vulg-ed spec Syr copt.

7. for ελθοντες, γενομενην D¹(-νοι D³). rec om δε, with HLP rel Chr Œc Thl: ins ABCDEℵ a b¹ d k m p 13. 36. 40 syr coptt Ath Epiph Did. for επειρ., ηθελαν D Syr. rec (for εις) κατα (*perhaps merely a mistake, occasioned by κατα τ. μυσ. before: if an intentional alteration, the reason is not clear*), with HLP rel Œc Thl-sif: txt ABCDEℵ c k m p 13. 40 Epiph Chr Cyr Thl-fin. om 2nd την D. rec πορευεσθαι (*corrn for the less usual inf. aor.*), with CDHLP 13 rel Chr Œc Thl-sif: txt ABEℵ m p 36 Cyr Did Thl-fin. rec om ιησου (*see note*), with HLP rel sah Chr Œc Thl; κυριου C¹ demid: txt ABC²DEℵ m p¹ 13. 36. 40 vulg syrr copt æth arm Jer Orig-int Vig.

8. διελθοντες D. κατηντησαν D-gr.

9. εν οραματι D-gr E-lat Syr. om δια C. rec ins της, with CEHLPℵ p 13

the introduction to book ii. of his comm. on Galatians, vol. vii., p. 429) says that their speech was like that of the Germans in the neighbourhood of Treves: and perhaps Λυκαονιστί, ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiar dialect. But Greek was extensively spoken. They were conquered by the consul Cn. Manlius Vulso, 189 B.C. (Livy xxxviii. 12, see 1 Macc. viii. 2), but retained their own governors, called as before tetrarchs, and afterwards kings (for one of whom, Deiotarus, a protégé of Pompey's, Cicero pleaded before Cæsar); their last king, Amyntas, passed over from Antony to Augustus in the battle of Actium. Galatia, after his murder, A.D. 26, became a Roman province. The principal cities were Ancyra,—which was made the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some of which, the Apostle certainly preached. He was detained here on account of sickness (*δι' ἀσθένειαν τῆς σαρκός*, Gal. iv. 13). See further in Prolegg. to Gal. § ii.

κωλυθέντες] By some special intimation, like that in ch. xiii. 2. **Ἀσίᾳ**] This name, applied at first to the district near the river Cayster in Lydia (*Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα*, Hom. Il. β. 461), came to have a meaning more and more widely extended, till at last it embraced, as at present, the whole vast continent, forming one of the quarters of the globe. But we never find this meaning in Scripture. The Asia of the Acts is not even our Asia Minor, —which name is not used till Orosius (i. 2, p. 16) in the fourth century A.D.,—but only a portion of the western coast of that great peninsula. (A full account of the history of the territory and its changes of extent will be found in C. and H., i. pp. 275 ff., and in Wieseler, pp. 32—35. I confine myself to its import in the Acts.) This, which was *the Roman province of Asia*,—Asia Propria, Plin. v. 28,—as spoken of in the Acts, includes only Mysia, Lydia, and Caria,—*excluding* Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must be *included*) as in Pliny l. c.,—Galatia, Bithynia, Cilicia, Pamphylia, Lycia. See ch. xix. 26, &c.

7. **Βιθυνίαν**] At this time a Roman province (senatorial: Hadrian, whose favourite province it was, took it from the senate). **When they were come to** (i. e. to the borders of) **Mysia, they attempted to go into B.** The expression **πν. Ἰησοῦ** is remarkable, as occurring in all the great MSS., and from its peculiarity bearing almost unquestionable trace of genuineness;—the idea being quite untenable that the word Ἰησοῦ has been inserted here, *and no where else*, on doctrinal grounds. If the report of this journey came from an *unusual source*, an unusual expression would be accountable. 8.] **παρελθόντες** must from the context mean '*having passed by*,' i. e. as *regarded their work of preaching* (cf. ch. xx. 16),—and not 'having passed by' as *avoiding* it; for they could not get to the coast *without entering Mysia*. I adhere to this interpretation, notwithstanding what has been said against it by Dr. Bloomfield (Gr. Test. edn. 9). For this sense of **παρέρχομαι**, which is not figurative at all, but involved in the literal, cf. Hom. Il. θ. 239: Aristoph. Vesp. 636, 7: Plato, Phædr. p. 278 fin.

Τρωάδα] Troas (Alexandria Troas, in ho-

h ch. ii. 3 reff. i ver. 15 reff. k Luke xvi. 26. Heb. xi. 29 only. 1 Kings xiii. 7. l Matt. xv. 25. Mark ix. 22, 24. ch. xxi. 28. 2 Cor. vi. 2, from Isa. xlix. 8. Heb. ii. 18. Rev. xii. 16 only. m = ch. xiii. 8 reff. n ch. xi. 25 reff. o 1 Cor. ii. 16 reff. p ch. xiii. 2 reff.

[h] ὤφθη, ἀνὴρ Μακεδών τις ἑστὼς [i] παρακαλῶν αὐτὸν καὶ [i] λέγων [k] Διαβὰς εἰς Μακεδονίαν [l] βοήθησον ἡμῖν. 10 ὡς δὲ τὸ [f] ὅραμα εἶδεν, εὐθέως [m] ἐζητήσαμεν [n] ἐξελθεῖν [n] εἰς τὴν Μακεδονίαν, [o] συμβιβάζοντες ὅτι [p] προσκέκληται ἡμᾶς

ABCDE HLPℵa bcdfg hklm op13

rel Chr: om A²(and appy A¹) BD 40. rec ωφθη bef τω παυλω, with ACD¹HLP rel 36 syrr Chr: txt B D-corr Eℵ m p 13. 40 vulg. ins ωσει bef ανηρ D Syr sah. rec τις bef μακεδων, with HLP rel syrr Chr: txt ABCDEℵ m p 13 Thl-fin.—rec aft ανηρ τις ins ην, with HLP rel Chr Œc Thl-sif: aft μακεδων τις ABCD⁵ℵ a m p 13 Thl-fin (*these variations of position shew the word to be spurious, inserted to fill up the imagined constr, it not being observed that* ανηρ &c *is in apposn with* οραμα): om D¹E 3. 47. 95¹. 103 Syr copt æth arm. aft εστως ins κατα το προσωπον αυτου D syr-w-ast sah. ins και bef παρακαλων (*supplementary corrn*) ABCEℵ a p 13 vulg (syrr) æth: om DHLP rel copt Chr₂ Œc Thl. om αυτον D.

10. for ως to οτι, διεγερθεις ουν διηγησατο το οραμα ημιν και ενοησαμεν οτι D, simly sah. εξητησαμεν(sic) ℵ. om την (*for uniformity with* εις μακ. *above: but*

nour of Alex. the Great: now Eski Stamboul) was a colony *juris Italici* (see on ver. 12), and a free city, and was not reckoned as belonging to either of the provinces, Asia or Bithynia. Whether it was for this reason that Paul and his companions visited it, is uncertain. He may have had the design of crossing to Europe, if permitted, which the subsequent vision confirmed. See ch. xx. 5; 2 Cor. ii. 12; 2 Tim. iv. 13.

9.] The vision seems to have appeared in the same way as that sent to Peter in ch. x. It was an *unreal* apparition, designed to convey a practical meaning. The context precludes our understanding it as a *dream*. **Μακεδών**] known probably by the affecting words spoken by him. There would hardly be any peculiarity of dress by which a Macedonian could be recognized. **10. ἐζητήσαμεν**] by immediate enquiry for a ship. This word is remarkable as the introduction of the *first person* in the narrative: which however is dropped at ver. 40, on Paul's leaving Philippi, and resumed again, ch. xx. 5, on occasion of sailing from Philippi. Thence it continues (in all places where we have reason to expect it: see below) to the end of the book. On the question, what is implied by this, we may remark, (1) That while we safely conclude from it that the writer was in company with Paul when he thus speaks, we cannot with like safety infer that he was not, where the third person is used. This latter must be determined by other features of the history. For it is conceivable that a narrative, even where it concerns all present, might be, in its earlier parts, written as of others in the *third* person, but might, when more intimacy had been established, or even by preference only, be at any point changed to the *first*. And again, the episodes where the chief person alone, or with his principal companion or companions, is concerned, would be many, in which the narrator would use the third person, not because he was not *present*, but because he was not concerned. This has not been enough attended to. If it be thought fanciful, I may refer to an undoubted instance in the episode, ch. xxi. 17, γενομένων ἡμῶν εἰς Ἱερ., to ch. xxvii. 1, ὡς δὲ ἐκρίθη τ. ἀποπλεῖν ἡμᾶς, . . .; during the whole of which time the writer was with or in the neighbourhood of Paul, and drops the *we*, merely because he is speaking of Paul alone. (2) One objection raised by De Wette to the common view, that *Luke* accompanied Paul from this time (except as above), is, that several times Paul's companions are mentioned, but Luke is never among them. On examining however one of the passages where this is done, we find that *after* the enumeration of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we are told, οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι: so that the writer evidently regards himself as being closely associated with Paul, and does not think it requisite to enumerate himself among the companions of the Apostle. This may serve as a key to his practice on other occasions. On the whole, and after careful consideration of the subject, I see no reason to doubt the common view, that Luke *here joined the Apostle* (whether, as Wieseler suggests, as a *physician, on account of his broken health*, must of course be matter of conjecture, but is not improbable), and from this time (except from ch. xvii. 1—xx. 5) accompanies him to the end of the history. See the question of the author-

ὁ θεὸς [q] εὐαγγελίσασθαι αὐτούς. 11 [r] ἀναχθέντες δὲ
[q] constr., ch. viii. 25 reff.
ἀπὸ Τρωάδος [s] εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην, τῇ δὲ
[r] ch. xiii. 13 reff.
[s] ch. xxi. 1 only †.
[t] ἐπιούσῃ εἰς Νεάπολιν, 12 κἀκεῖθεν εἰς Φιλίππους, [u] ἥτις
[t] abs., ch. xx. 15. xxi. 18 (vii. 26. xxiii. 11) only. Prov.
ἐστὶν πρώτη τῆς [v] μερίδος τῆς Μακεδονίας πόλις, [w] κο-
xxvii. 1. [u] ch. x. 41 reff. [v] ch. viii. 21 reff. Ezek. xlv. 7. [w] here only †.

that was the first *this the* second *mention*) BCELPℵ a k p 13 Thl-sif: ins AH rel Œc Thl-fin. om ημας ℵ¹. rec (for θεος) κυριος, with DHLP rel syrr sah Chr Œc Thl-sif Iren-int: txt ABCEℵ a l p 13. 36 vulg copt æth Thl-fin Jer. αυτοις A 13 Thl-sif: τους εν τη μακεδ. D.

11. rec for δε, ουν (*corrn to suit the sequence on the foregoing ver*), with BCHL P(appy) rel 36 syr-txt sah Œc Thl-sif: txt A(D)Eℵ m p 13 vulg syr-mg copt Chr Thl-fin.—τη δε επαυριον αχθ. (αναχθ. D⁵) απο D 137. rec ins της bef τρωαδος, with HL P(appy) rel Thdrt Œc Thl: om ABCDEℵ c m p 13. 40 Chr. rec (for τη δε) τη τε, with H rel vulg Syr æth Chr Œc Thl: και τη D: txt A B(δ') CELℵ a b c k m o p 13 syr coptt. (P uncert.) aft επιουσ. ins ημερα D. νεαν πολιν ABD⁵ℵ.

12. rec εκειθεν τε, with HP rel vulg Syr copt æth Chr Œc Thl-sif: εκ. δε L 137 syr sah: txt A B(sic: see table) CDEℵ a m p 13. 36 Thl-fin. for πρωτ., κεφαλη D Syr. om 1st της B: om της μερ. D c 14¹. 96. 105-37-42 syrr æth Chr: μερις E-gr. om 2nd της (*to make the sense clearer: μακεδονιας πολ. expressing* 'Macedonian city' *better than* της μακεδονιας πολ.) ACEℵ a m p 40: ins BDHLP Chr Œc Thl. (13 def.)

ship of the Acts further discussed in the Prolegg. § i. 12—14. **11.**] They had a fair wind on this occasion: in ch. xx. 6, the voyage in the opposite direction took *five* days. This is also implied by εὐθυδρομήσαμεν: see ref., where it has the same sense, viz., **ran before the wind.** The coincidence of their *going to Samothrace* also shews it: determining the wind to have been from the S. or S.S.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the Dardanelles by Tenedos (C. and H. i. p. 336): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace, under its lee. **εἰς Νεάπολιν**] In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve (ten, C. and H. i. 339, from the Jerusalem Itinerary) Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespasian, together with the whole of Thrace, attached to the province of Macedonia (Winer, Realw.). Some Roman ruins and inscriptions serve to point out the Turkish village of Cavallo as its site. **12. Φιλίππους**] Philippi was built as a military position on the site of the village Krenides (also called Datos, Appian, Bell. Civ. iv. 105, *οἱ δὲ Φίλιπποι πόλις ἐστίν, ἣ Δάτος ὠνομάζετο πάλαι, καὶ Κρηνίδες ἔτι πρὸ Δάτου· κρῆναι γάρ εἰσι περὶ τῷ λόφῳ ναμάτων πολλαί*), by Philip the Great of Macedon. The plain between the Gangites, on which the town is situate, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius (cf. Dio Cassius, xlvii. 41 ff.: Appian, ubi supra): see more below. There is now an insignificant place on its site retaining the name Filiba (or Philippigi?). Winer, Realw. **πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις**] **The first Macedonian city of the district.** It was the first Macedonian city to which Paul and his companions came in that district,—Neapolis properly belonging to Thrace. And this epithet of *πρώτη* would belong to it not only as regarded the journey of Paul and Silas, but as Wieseler remarks (Chron. d. Apgsch. p. 37, note) as lying *furthest eastward*, for which reason also the *district* was called Macedonia *prima*, though furthest from Rome. The other explanations are, (1) '*chief city*,' as E. V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of *Macedonia prima*:—(2) *πρώτη* is taken as a title of honour (Hug, Kuin., De Wette), as we find in the coins of Pergamus and Smyrna (but not in the case of any city out of Asia Minor): (3) *πόλις κολων.* are united (Grot.),—'*the first city which was a colony*.' But there could be no reason for stating this: whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, in the territory to which they were sent. **μερίδος** would seem to import that the division into Mace-

λωνία. ἦμεν δὲ ἐν ταύτῃ τῇ πόλει [x] διατρίβοντες [y] ἡμέρας ABCDE HLPN a
13 τῇ τε [z] ἡμέρᾳ τῶν [z] σαββάτων [a] ἐξήλθομεν [a] ἔξω b c d f g
τινάς, h k l m
τῆς [b] πύλης παρὰ ποταμόν, οὗ [c] ἐνομίζετο [d] προσευχὴ εἶναι, o p 13

x ch. xii. 19 reff. y ch. x. 48 reff. z Luke iv. 16. ch. xiii. 14 only. Exod. xx. 8. see ch. xx. 7 reff. a Matt. xxi. 17. Heb. xiii. 13. b Luke vii. 12. Heb. xiii. 12. Ruth iv. 1. Luke xiv. 5 al. c = here only †. z Macc. xiv. 4. d ver. 16 only ‡. Jos. Antt. xiv. 10. 23 (see note).

ημην D[1](txt D[s]). for ταυτη, αυτη D-corr HLP rel Chr Œc Thl: txt ABCD[1]ℵ a k p 13. 36 Syr.—τη bef αυτη b o.

13. for τε, δε D a c o 13 vulg E-lat syr coptt Thl. rec for πυλης, πολεως (*perhaps a margl expl of* της πυλης: *perhaps an error*), with EHLP rel 36 syr æth-rom Chr: txt ABCDℵ a p 13. 40 vulg coptt. ins τον bef ποταμ. D l 142 Thl-sif. ενομιζομεν ABC 13. 40 copt æth-rom (-αμεν C): ενομιζεν ℵ: εδοκει D Epiph (*alterations from misunderstanding: see note*): *putabant* arm: *videbatur* vulg: txt A[1](appy) EHLP rel 36 Chr Œc Thl. προσευχην A[2]Cℵ p 13. 40 copt æth: ευχη m 99: txt

donia prima, secunda, &c., made long before this by Æmilius Paulus (Livy, xlv. 29), still subsisted; this however is not necessary: μερίς might be merely a geographical subdivision. Wordsworth finds his solution of the difficulty in "the Hellenistic sense of the word μερίς, viz. a *frontier* or strip of *border land*, that by which it (?) is divided from some other adjacent territory: see Ezek. xlv. 7." But this supposed sense may be questioned. Certainly in the place cited μερίς has no such meaning. It there represents חֵלֶק, which is merely a *part* or *portion*. **κολωνία**] Philippi was made a *colonia* by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. Its full name on the coins of the city was Colonia Augusta Julia Philippensis. A Roman *colony* was in fact a portion of Rome itself transplanted to the provinces (Aulus Gellius, xvi. 13, calls them 'ex civitate quasi propagatæ—populi Romani quasi effigies parvæ simulacraque'). The colonists consisted of veteran soldiers and freedmen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the coloniæ were *Roman citizens*, and were still *enrolled in one or other of the tribes*, and possessed the privilege of voting at Rome. In them the Roman law was strictly observed, and the Latin language was used on their coins and inscriptions. They were governed by their own senate and magistrates (Duumviri, as the consuls at Rome: see on στρατηγοί below, ver. 20), and not by the governor of the province. The land on which they stood was tributary, as being provincial, unless liberated from tribute by the special favour of the *jus Italicum*, or Quiritarian ownership of the soil. This Philippi possessed, in common with many other coloniæ and favoured provincial towns. The population of such places came in process of time to be of a mixed character: but only the descendants of the original colonists by Roman wives, or women of a people possessing the civitas, were Roman citizens. Hence new supplies of colonists were often necessary. See article 'Colonia' in Smith's Dict. of Antt., and C. and H. i. pp. 341, f. **ἐν ταύτῃ τῇ πόλει**] In this city,—as distinguished from the suburban place of prayer to which they afterwards, on the Sabbath, **ἐξῆλθον ἔξω τῆς πύλης**. Perhaps ταύτῃ may have been changed to αὐτῇ, to make the contrast stronger. **ἐν αὐτῇ τῇ πόλει**, as distinguished from **ἔξω τῆς πύλης**, would be too strong an expression for the calm simplicity of St. Luke's narrative style. 13. **ποταμόν**] a (or, the) river; viz. the small stream Gangites, or Gangas: Leake, p. 217, cited by C. and H. i. 341; not, as Meyer and De Wette, the Strymon, the nearest point of which was many miles distant. The name Krenides, formerly borne by the city, was derived from the fountains of this stream. From many sources we learn, that it was the practice of the Jews to hold their assemblies for prayer *near water*, whether of the sea, or of rivers: probably on account of the frequent washings customary among them. Thus a decree of the Halicarnasseans in Joseph. Antt. xiv. 10. 23, allows the Jews **τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσσῃ κατὰ τὸ πάτριον ἔθος**. Thus Juvenal, speaking of the 'madida Capena' at Rome, adds, 'Nunc sacri fontis nemus, et delubra locantur Judæis,' iii. 13. And Tertullian, de Jejuniis, ch. 16, vol. ii. p. 976, 'Judaicum certe jejunium ubique celebratur, quum omissis templis per omne litus quocumque in aperto aliquando jam precem ad cœlum mittunt.' And ad Nationes, i. 13, vol. i. p. 579, he speaks of the 'orationes litorales' of the Jews. See also Philo in Flacc. § 14, vol. ii. p. 535. **οὗ ἐνομ. προς. εἶναι**] Where a

καὶ [e] καθίσαντες ἐλαλοῦμεν ταῖς [f] συνελθούσαις γυναιξίν. [14] καί τις γυνὴ ὀνόματι Λυδία, [g] πορφυρόπωλις πόλεως Θυατείρων, [hi] σεβομένη τὸν [i] θεόν, ἤκουεν, ἧς ὁ κύριος [k] διήνοιξεν τὴν καρδίαν [l] προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. [15] ὡς δὲ ἐβαπτίσθη, καὶ ὁ [m] οἶκος αὐτῆς, [n] παρεκάλεσεν [n] λέγουσα Εἰ [o] κεκρίκατέ με [p] πιστὴν τῷ [p] κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου * [q] μείνατε·

e abs., Matt. v. 1. xiii. 48. ch. xiii. 14. 1 Cor. x. 7. Isa. xxx. 8.
f ch. i. 6 reff.
g here only †.
h ch. xiii. 43 reff.
i ch. xviii. 7, 13 only. Job i. 9 A.
k = Luke xxiv. 45. (ch. vii. 56 reff.) 2 Macc. i. 4.
l = ch. xiii. 6 reff.
m = ch. x. 2 reff.
n Matt. viii. 5. xviii. 29. Mark v. 12 al.
o = ch. xiii. 46 reff.
p here only. see 1 Cor. iv. 17.
q = ch. xxi. 7, 8 reff.

A[1](appy) BEHLP rel 36. συνελεηλυθυιαις D. aft συνελθ. add ημιν CE ℵ[1](ℵ[3] disapproving) æth.

14. ins της bef πολεως D. ins ητις bef ηκ. E. ηκουσεν D[1]-gr L a c k 13 vulg Chr Œc Thl-fin. om του BD.

15. ins αυτη bef κ. ο οικ. ℵ[2] d h 36-8. 93-7. 106-marg 113-77-80 demid fuld sah arm Chr. ins πας bef ο οικ. D a 43. 69 æth. for κυριω, θεω D-gr æth.

* μένετε (*corrn to more usual?*) ABDEℵ p 13: μεινατε CHLP rel 36 Chr Œc Thl.

meeting for prayer was accustomed to be: i. e. '*where prayer was wont to be made*,' as E. V. That this is the meaning here, is plain from the use of **ἐνομίζετο εἶναι**, which could certainly not be said if the *προσευχή* were in this case a *building dedicated to prayer*. Were there no such qualification, we should understand the word of a *προσευκτήριον* or *synagogue*, as frequently used: *τινὰς δὲ οἴκους ἑαυτοῖς κατασκευάσαντες ἢ τόπους πλατεῖς φόρων δίκην*, **προσευχὰς** *ταύτας ἐκάλουν· καὶ ἦσαν μὲν τὸ παλαιὸν προσευχῶν τόποι ἔν τε τοῖς Ἰουδαίοις ἔξω πόλεως, καὶ ἐν τοῖς Σαμαρείταις.* Epiphanius, Hær. 80, § 1, p. 1067: and again, soon after, *ἀλλὰ καὶ προσευχῆς τόπος ἐν Σικίμοις, ἐν τῇ νυνὶ καλουμένῃ Νεαπόλει, ἔξω τῆς πόλεως, ἐν τῇ πεδιάδι, ὡς ἀπὸ σημείων δύο,* **θεατροειδής, οὕτως ἐν ἀέρι κ. αἰθρίῳ τόπῳ ἐστὶ κατασκευασθείς**, *ὑπὸ τῶν Σαμαρειτῶν πάντα τὰ τῶν Ἰουδαίων μιμουμένων.* Josephus, Vita p. 54, says, *συνάγονται πάντες εἰς τὴν προσευχήν, μέγιστον οἴκημα πολὺν ὄχλον ἐπιδέξασθαι δυνάμενον.*

The *προσευχή* here was probably one of the open places spoken of in the above extracts from Epiph. The close of the verse also agrees best with an open place of resort. There seem to have been few, if any, *Jews* in Philippi: this assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (ch. xvii. 1) to have been no synagogue.

14. πορφυρόπωλις] The guild of dyers (*οἱ βαφεῖς*) at Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer: *ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ Μῃονὶς ἠὲ Κάειρα, παρήϊον ἵππων ἔμμεναι, Il.* δ. 141. So also Claudian, de Raptu Proserp. i. 270: 'non sic decus ardet eburnum *Lydia* Sidonio quod *fœmina* tinxerit ostro' (Lewin, i. 242). Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in *Asia*, their first convert at Philippi is an *Asiatic*. Lydia is a *proper name*, not 'ita dicta a solo natali,' as Grot.: though its origin may have been that. It was a common female name. See Hor. Od. i. 8; iii. 9. **σεβ. τ. θ.**] A proselyte; see reff. N. T. **ἤκουεν, was listening**,—when *διήνοιξεν*, the act of God, took place. **διήνοιξεν**] 'cor clausum per se: sed Dei est id aperire.' Bengel. **τ. λαλουμένοις**] It appears rather to have been a *conversation* (*ἐλαλοῦμεν, we* spoke—and not *τὸν λόγον*) than a set discourse: **the things which Paul was saying. 15. ἐβαπτ., κ. ὁ οἶκος αὐτ.**] It *may be* (as Meyer maintains) that no inference for infant-baptism is hence deducible. The practice, however, does not rest on *inference*, but on the *continuity and identity of the covenant of grace to Jew and Christian*, the *sign only* of admission being altered. The Apostles, *as Jews*, would have proposed to administer baptism to the children, and Jewish or proselyte converts would, *as matter of course*, have acceded to the proposal; and that the practice thus by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with any reason be doubted. See note on 1 Cor. vii. 14. **εἰ κεκρίκατε**] **If ye have judged me**; modestly alluding to the decision respecting her faithfulness implied by their baptizing her, and assuming that such a judgment *had been passed*. Similarly *εἰ*

καὶ [r] παρεβιάσατο ἡμᾶς. 16 ἐγένετο δὲ πορευομένων [s] ἡμῶν ABCDE HLPs a
εἰς τὴν [t] προσευχὴν [u] παιδίσκην τινὰ [v] ἔχουσαν πνεῦμα b c d f g h k l m
[w] πύθωνα [x] ὑπαντῆσαι [s] ἡμῖν, ἥτις [yz] ἐργασίαν πολλὴν o p 13
[ya] παρεῖχεν τοῖς [b] κυρίοις αὐτῆς [c] μαντευομένη. 17 αὕτη
[d] κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, [e] ἔκραζεν [e] λέγουσα
Οὗτοι οἱ ἄνθρωποι [f] δοῦλοι τοῦ [g] θεοῦ τοῦ [g] ὑψίστου εἰσίν,
οἵτινες [h] καταγγέλλουσιν ἡμῖν [i] ὁδὸν [i] σωτηρίας. 18 τοῦτο
δὲ ἐποίει [k] ἐπὶ πολλὰς ἡμέρας. [l] διαπονηθεὶς δὲ ὁ Παῦλος

r Luke xxiv. 29 only. Gen. xix. 9. 1 Kings xxviii. 23. s constr., ch. xxi. 17 reff. t ver. 13. u ch. xii. 13 al. Gen. xx. 17. v = John vii. 20. viii. 48, &c. ch. xix. 13. w here only †. x Luke viii. 27 ‖ Mt. (Mk. v. r.) xiv. 31. John iv. 51. xii. 20, 36. y ch. xix. 24. z = here bis. ch. xix. 24 (25. Luke xii. 58. Eph. iv. 19) only. L P. (Gen. xxix. 27.) Xen. Mem. iii. 10. 1. a = ch. xvii. 31. xxviii. 2 al. Ps. xxix. 7. b = Matt. x. 24. Luke xvi. 8. Judg. xix. 11. c here only. Deut. xviii. 10. d Luke xxiii. 55 only. Jer. xvii. 16. 1 Macc. vi. 23 only. e ch. xiv. 14 reff. f ch. iv. 29. Tit. i. 1. Rev. vii. 3. Dan. iii. 26 Theod. 4 Kings x. 23. g Mark v. 7 ‖ L. Heb. vii. 1. Gen. xiv. 18. see ch. vii. 48. h ch. xiii. 5 reff. i here only. see Matt. xxi. 32. Luke xx. 21. ch. ii. 28 al. k ch. xiii. 31 reff. l ch. iv. 2 (reff.) only.

υμας ℵ[1].

16, rec om την, with DHLP rel Chr: ins ABCEℵ p 13. 40 Orig Thl-fin. οχουσαν ℵ[1]. rec πυθωνος (*see note*), with D-corr[1] EHL P(ποιθ.) 13. 36 rel tol syr-mg-gr Chr: txt ABC[1]D[1]ℵ p vulg Orig Ambr. rec απαντησαι, with ADHLP rel Chr: txt BCEℵ p 13. 36 Orig. υμιν ℵ[1]. παρειχετο C. for αυτης, δια τουτου D[1](and lat).

17. κατακολουθουσα B D-gr ℵ 36. 180. om τω B Orig. εκραζον and pref. και D[1]-gr(txt D[s]). om ανθρωποι D[1](and lat[1]: ins D[s]) Lucif. for καταγγ., ευαγγελιζοντε D(-τες D[1]). rec υμιν (*alteration, as best suiting the person speaking*), with BD E-gr ℵ a b o 36 vulg syrr æth-pl Thdrt$_3$: txt AC[2]HLP p(sic) 13 rel E-lat coptt æth-rom Orig Chr Thdrt-ms Eustath Œc Thl Lucif.

18. om 1st δε H sah. om ο ABℵ: ins CDEHLP rel 36 Chr.—επιστρ. δε ο π. τω

ἡμεῖς ἀνακρινόμεθα, ch. iv. 9. **16.**] This happened on other occasions; not on the same day, as Heinrichs and Kuinoel fancy. In that case (besides other objections), if they had gone back from the house of Lydia to the place of prayer, the word would certainly have been ἐξελθόντων, and not πορευομένων. In ver. 15 is implied their taking up their abode with Lydia:—in this verse that they *habitually resorted* to this place of prayer to teach, and that what follows happened on such occasions.

It may be remarked that the E. V. of πορευομένων εἰς (τὴν) προσευχήν, '*as we went to prayer*,' has given rise to a curious abuse of the expression '*going to prayer*,' in the sense of '*beginning to pray*,' among the lower classes in England. **ἔχουσαν πνεῦμα πύθωνα**] On the whole subject of dæmoniacal possession, see note on Matt. viii. 32. This was a case in which the presence of the spirit was a *patent fact*, recognized by the heathen possessors and consulters of this female slave, and by them turned to account; and recognized also by the Christian teachers, as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy. All attempt to explain away such a narrative as this by the subterfuges of rationalism (as e. g. in Meyer, and even Lewin, i. 243, and apparently Hackett, p. 222), is more than ever futile. The fact of the *spirit leaving* the girl, and the masters *finding the hope of their gains gone*, is *fatal*: and we may see, notwithstanding all his attempts to account for it psychologically, that Meyer feels it to be so. **πύθωνα**] Plut. de Defectu Oracul. p. 414, says ὥσπερ τοὺς ἐγγαστριμύθους Εὐρυκλέας (from a prophet, Eurycles), πάλαι, νυνὶ Πύθωνας προσαγορευομένους. It is difficult to decide internally between the probabilities of πύθωνα and πύθωνος: I have retained the ancient reading, both from its external authority, and because I find so many Commentators explaining πύθων to be a *name of Apollo*, or *the serpent Python*, that the alteration into the gen. may thus be easily accounted for. Bp. Wordsworth has an interesting note on the probable reason for this new term appearing in the narrative, now that St. Paul is brought directly into contact with Greek and Roman divination.

17.] **ἔκραζεν, used to cry out**: several occasions are referred to. The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the dæmons, Matt. viii. 29; Luke iv. 34: and the same account to be given of both: viz. that the *evil spirit knew and confessed* the power of God and His Christ, whether in His own Person or that of His

καὶ [m] ἐπιστρέψας τῷ πνεύματι εἶπεν [n] Παραγγέλλω σοι [o] ἐν ὀνόματι Ἰησοῦ χριστοῦ [p] ἐξελθεῖν ἀπ' αὐτῆς. καὶ [p] ἐξῆλθεν [q] αὐτῇ τῇ [q] ὥρᾳ. 19 ἰδόντες δὲ οἱ [b] κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ [r] ἐλπὶς τῆς [z] ἐργασίας αὐτῶν, [s] ἐπιλαβόμενοι τὸν Παῦλον καὶ Σίλαν [t] εἵλκυσαν εἰς τὴν [u] ἀγορὰν ἐπὶ τοὺς ἄρχοντας, 20 καὶ [v] προσαγαγόντες αὐτοὺς τοῖς [w] στρατηγοῖς εἶπαν Οὗτοι οἱ ἄνθρωποι [x] ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι [y] ὑπάρχοντες, 21 καὶ [z] καταγγέλλουσιν [a] ἔθη ἃ

m — ch. ix. 40. constr., see note.
n inf. aor., Mark viii. 6. ch. x. 42. 1 Cor. vii. 10. 1 Tim. vi. 13. Josh. vi. 6.
o ch. iv. 7 reff.
p ch. viii. 7 reff.
q Luke ii. 38. xxiv. 33. ch. xxii. 13 only. Dan. iii. 6 (15. iv. 30 [33] Theod.) only. w. ἐν, Luke vii. 21. x. 21. xii. 12. xiii. 31. xx. 19 only. L. Dan. v. 5 only. Eph. i. 18. iv. 4. Col. i. 23. s acc., ch. ix. 27 reff. xviii. 10. xxi. 6, 11) only. Jer. xlv. (xxxviii.) 13. see ch. xxi. 30. xxvii. 12. v Matt. xvii. 24. Luke ix. 41. ch. xxvii. 27. 1 Pet. iii. 18 only. Gen. xlviii. 9.
r constr., Gal. v. 5. Eph.
t = here (John vi. 44. xii. 32.
u ch. xvii. 17. Ezek.
w = here &c. 5 times only. (ch. iv. 1 reff.)
x here only. Ps. lxxxvii. 16.
y ch. ii. 30 reff.
z ch. xiii. 5 reff.
a ch. vi. 14 reff.

πν. και διαπον. D. παραγγελω C a: παραγγέλω p. rec ins τω bef ον., with DHLP 13 rel Œc Thl: om ABCEN c h p Eustath Ath Chr Thdrt. ινα εξελθῃς D εξελθε 13. for εξηλθ. αυτ. τ. ω., ευθεως εξηλθ. D æth-rom.

19. και ιδοντ. B Syr æth: om δε A[1] D-lat.—ως δε ειδαν οι κυρ. της πεδισκης οτι απεστερησθαι της εργ. αυτ. ης ειχαν δι αυτης D. rec ins τον bef σιλ. (*corrn for uniformity*), with ABEHLPN p 13. 36 rel Eustath Chr: om CD l. ηλκυσαν C: εσυραν E.

20. προσαγαγοντας D[1](txt D-corr[1]). [ειπαν, so ABEHN p.]

servants. **18. διαπονηθείς**] Not *mere* annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke. It is doubtful here, in mere grammar, whether the dat. *τῷ πνεύματι* is to be constructed with *ἐπιστρέψας* or with *εἶπεν*. But considering 1) that the *spirit* could hardly be the object of a bodily movement on the part of the Apostle, except as represented by the possessed damsel, and 2) that *ἐπιστρέφω* is never elsewhere found with a dative, but always with a preposition, *εἰς* or *πρός* or *ἐπί*, it is much the best to take *τῷ πνεύματι* with *εἶπεν*, and believe it to be thrown forward before its verb for the sake of emphasis.

19.] Her masters (a partnership of persons, not plur. for sing. They may have been the hæredes of some one to whom she had belonged) perceived that the hope of their gain had gone out (*with the dæmon*). **ἐπιλ. . . . εἵλκ.** gives the idea of force having been used. So we have 'obtorto collo ad prætorem trahor,' Plaut. Pœn. iii. 5. 45. Paul and Silas only are apprehended as having been the principal persons in the company. When De Wette says that, if Luke here were the narrator, he must say something of Timotheus, as he mentions him ch. xvii. 14, xviii. 5,—and yet holds (on ver. 10) that Timotheus himself is the narrator, he forgets that the same reasoning will apply to *him also*, if it applies at all, which I much doubt. When two persons of a company are described as being apprehended, we do not need an express assertion to assure us that the rest were not. **ἐπὶ τ. ἄρχοντας** said *generally*: they dragged them to the forum to the authorities,—afterwards specified as *στρατηγοί*. **20. στρατηγοῖς**] The Duumviri of the colony, of whom at Capua Cicero says, 'cum in cæteris coloniis *Duumviri* appellentur, hi se Prætores (*στρατηγούς*) appellari volebant.' De Leg. Agr. c. 34. 'Messinenses,' says Wetstein, 'etiam nunc (cir. 1750) Prætorem sive Præfectum urbis *Stradigo* appellant.' The name, as a rendering of Prætor, had come from the Greek title of similar magistrates: so Aristotle, Politic. vii. 3, *ἐν ταῖς μικραῖς πόλεσι μία περὶ πάντων (ἀρχή)· καλοῦσι δὲ στρατηγοὺς καὶ πολεμάρχους.* **Ἰουδ. ὑπάρχοντες . . . . Ῥωμ. οὖσιν**] The distinction between *ὑπάρχων* and *ὤν* seems to be, that the former is used of something which the speaker or narrator wishes to put forward into notice, either as unknown to his reader or hearer, or in some way to be marked by him for praise or blame: whereas the latter refers to facts known and recognized, and taken for granted by both. Thus, we may notice that, when the fact of *Paul and Silas* being Romans is announced to the jailor, it is not *ἀνθ. Ῥωμαίους ὄντας*, but *ὑπάρχοντας*; whereas here, both parties, the speakers and the addressed, being indisputably Romans, we have *Ῥωμαίοις οὖσιν*. The account of this may be, that *ὑπάρχω* is predicated of something of which the speaker informs the

ABCDE HLP𝔑 a b d f g h k l m o p 13

b w. pres., ch. (xxi. 37) xxii. 25. Matt. xiv. 4 al.
c ch. xv. 4. xxii. 18. Mark iv. 20. 1 Tim. v. 19. Heb. xii. 6 (from Prov. iii. 12) only.
d here only †. Exod. xxiii. 1. Num. xvi. 3 alii (Tromm.).
e here only †. 2 Macc. iv. 38 only.
f 2 Cor. xi. 25 only ‡. Judg. vi. 11.
g Luke x. 30. Rev. xxii. 18.
h Matt. v. 25. xviii. 30. Luke xii. 58. xxiii. 19, 25. Rev. ii. 10. (see Jer. xliv. (xxxvii.) 21.) reff.
i w. inf. pres., ch. i. 4
k here, &c. See only †. (see Gen. xxxix. 21, &c.)
l = Mark xiv. 44 (ch. ii. 36)
only ‡. (Gen. xxxiv. 25 only.) Tobit vi. 4.
m = ch. xii. 5, 6 reff.
ת ch. v. 28 reff. †
o Heb. vi. 19 only. Levit. xvi. 2 (15).
p Matt. xxvii. 64, 65, 66 only. Isa. xli. 10. Wisd. xiii. 15.
q = here only. Job xxxiii. 11 BNF. (not A.)
r = ch. xxvii. 27. Heb. iii. 8, from Ps. xciv. 8.
s Mark xiii. 35. Luke xi. 5. ch. xx. 7 only. Ps. cxviii. 62.
t absol., ch. x. 9 reff.
u w. acc., Heb. ii. 12 only. Isa. xii. 4. Dan. iii. 23 Theod. absol., Matt. xxvi. 30 ‖ Mk. only. 1 Macc. xiii. 47.
v here only †. (-ρόασις, 1 Kings xv. 22.)
w Acts, here bis, ch. xxviii. 16 v. r., 17 al³. Matt. xxvii. 15, 16 ‖ Mk. Paul, Eph. iii. 1 al⁴. Heb. x. 34. xiii. 3 only. Lam. iii, 34.
x ch. ii. 2. xxviii. 6 only. Josh. x. 9.

οὐκ [b] ἔξεστιν ἡμῖν [c] παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὖσιν. 22 καὶ [d] συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ [w] στρατηγοὶ [e] περιρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον [f] ῥαβδίζειν, 23 πολλάς τε [g] ἐπιθέντες αὐτοῖς [g] πληγὰς [h] ἔβαλον εἰς [h] φυλακήν, [i] παραγγείλαντες τῷ [k] δεσμοφύλακι [l] ἀσφαλῶς [m] τηρεῖν αὐτούς· 24 ὃς [n] παραγγελίαν τοιαύτην λαβὼν [h] ἔβαλεν αὐτοὺς εἰς τὴν [o] ἐσωτέραν [h] φυλακὴν καὶ τοὺς πόδας [p] ἠσφαλίσατο αὐτῶν εἰς τὸ [q] ξύλον. 25 [x] κατὰ δὲ τὸ [s] μεσονύκτιον Παῦλος καὶ Σίλας [t] προσευχόμενοι [u] ὕμνουν τὸν θεόν· [v] ἐπηκροῶντο δὲ αὐτῶν οἱ [w] δέσμιοι. 26 [x] ἄφνω

21. τα εθνη D¹(and lat¹) 15¹: ηθη G: *sectam* tol Lucif. α ουκ εξ. ημας παραδεξασθαι ουτε ποι. ρω. υπαρχουσιν D.

22. και πολυς οχλ. συνεπεστησαν κατ. αυτ. κραζοντες τοτε (και D⁸) οι D. [περιρηξ., so AB¹CDEHL𝔑 p 13.]

23. for τε, δε B p 40 E-lat copt. for παραγγειλαντες, παραγγιλας τε 𝔑¹. τηρεισθαι D.

24. for ος, ο δε D. rec (for λαβων) ειληφως, with HLP rel Chr Œc Thl: txt ABCDE𝔑 a m p 13. 36, 40. for εβαλεν, ελαβεν A. rec αυτων bef ησφ. (*corrn of order*), with C²DEHLP rel 36 Chr: txt ABC¹𝔑 p 13: ησφαλισαντο D¹. εν τω ξυλω D a¹.

25. om το 𝔑.—κατα δε μεσον της νυκτος D¹(txt D⁸). ins ο bef παυλος D b o. ins ο bef σιλας C. ins και bef οι δεσμ. C Orig. δεσμοι D¹(txt D³).

hearer, some *prior* knowledge which he possessed and now imparts,—εἰμί being predicated of the bare matter of fact. See ch. xvii. 27, 29; xxi. 20 (for both); xxii. 3; Gal. ii. 14 al., for ὑπάρχων: and for ὤν, John iii. 4; iv. 9 bis; Rom. v. 10 al.

'Versute composita fuit hæc criminatio ad gravandos Christi servos: nam ab una parte obtendunt Romanum nomen, quo nihil erat magis favorabile; rursum ex nomine Judaico, quod tunc infame erat (especially if the decree of Claudius, expelling them from Rome, ch. xviii. 2, had at this time been enacted) conflant illis invidiam: nam, quantum ad religionem, plus habebant Romani affinitatis cum aliis quibuslibet, quam cum gente Judaica.' Calvin.

21. ἔθη . . .] "Dio Cassius tells us that Mæcenas gave the following advice to Augustus:—τὸ μὲν θεῖον πάντη πάντως αὐτός τε σέβου κατὰ τὰ πάτρια, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκαζε· τοὺς δὲ ξενίζοντάς τι περὶ αὐτὸ καὶ μίσει καὶ κόλαζε· and the reason is alleged, viz. that such innovations lead to secret associations, conspiracies, and cabals, ἅπερ ἥκιστα μοναρχίᾳ συμφέρει." (C. and H. i. p. 356.) So Julius Paulus, Sentent. v. 21. 2, cited by Wetst., 'Qui novas et usu vel ratione incognitas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite premuntur.'

22.] The multitude probably cried out tumultuously, as on other occasions (see Luke xxiii. 18; ch. xix. 28, 34; xxi. 30; xxii. 22, 23),—and the duumviri, without giving them a trial (ἀκατακρίτους, ver. 37), rent off their clothes, scil. by the lictors (*τοῖς ῥαβδούχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικαταρρῆξαι καὶ ταῖς ῥάβδοις τὸ σῶμα ξαίνειν*, Dion. Hal. ix. 39). The form was, 'Summove, lictor, despolia, verbera,' Seneca (C. and H. i. 357). See also Livy, ii. 8; Valer. Max. ii. 28, in Wetst. Erasmus fancied that the duumviri rent *their own* clothes from indignation: but, to say nothing of the improbability of such a proceeding on the part of a Roman magistrate, a man could not very well περιρρῆξαι his own garments.

24. τὸ ξύλον] Also called κᾶλον, ποδοκάκη, and ποδοστράβη, and in Latin, *nervus*: so 'noctu nervo vinctus custodibitur,' Plaut. Cap. iii. 5. 71. Eusebius (v. 1, vol. ii. p. 16, ed. Heinichen) mentions, speaking of the martyrs in Gaul, *τὰς ἐν τῷ ξύλῳ διατάσεις τῶν ποδῶν ἐπὶ πέμπτον διατεινομένων τρύπημα.*

25. προσευχ. ὕμν.] Not as E. V., '*prayed and sang praises*,'—but, **praying, sang**

δὲ [y]σεισμὸς ἐγένετο μέγας, ὥστε [za]σαλευθῆναι τὰ [ab]θεμέλια [c]τοῦ δεσμωτηρίου· ἠνεῴχθησαν δὲ [d]παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ [e]δεσμὰ [f]ἀνέθη. 27 [g]ἔξυπνος δὲ [h]γενόμενος ὁ [i]δεσμοφύλαξ καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, [kl]σπασάμενος τὴν [km]μάχαιραν ἤμελλεν ἑαυτὸν [n]ἀναιρεῖν, νομίζων [o]ἐκπεφευγέναι τοὺς [w]δεσμίους. 28 [p]ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων Μηδὲν πράξῃς σεαυτῷ [q]κακόν· ἅπαντες γάρ ἐσμεν [r]ἐνθάδε. 29 [s]αἰτήσας δὲ [t]φῶτα [u]εἰσεπήδησεν, καὶ [v]ἔντρομος γενόμενος [w]προσέπεσεν τῷ Παύλῳ καὶ Σίλᾳ, 30 καὶ [x]προαγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

y = Matt. viii. 24. xxiv. 7. Rev. vi. 12 al. Ezek. xxxviii. 19.
z ch. iv. 31 reff.
a Ps. lxxxi. 5.
b neut. plur., here only. masc., Heb. xi. 10. Rev. xxi. 14, 19.
c Matt. xi. 2. ch. v. 21, 23 only. Gen. xxxix. 22 bis. xl. 3, 5 only.
d ch. iii. 7 reff.
e neut. pl., Luke viii. 29. ch. xx. 23 only †. δεσμοί, (Paul) Phil. i. 13. Ezek. iii. 25.
f = ch. xxvii. 40 (Eph. vi. 9. Heb. xiii. 5, from Deut. xxxi. 6) only ‡. (Ezek. i. 25 A.)
g here only †. Esdr. iii. 3 only.
h ch. i. 18 al.
i ver. 23.
k Mark xiv. 47. Num. xxii. 31.
l as above (k) only. Josh. v. 13.
m ch. xii. 2 reff.
n = ch. v. 33 reff.
o absol., Heb. ii. 3. xii. 25 only. Isa. lxvi. 7. (Rom. ii. 3 reff. Judg. vi. 11.)
p Luke xxiii. 46. Rev. xiv. 18.
q = and constr., w. ποιέω, ch. ix. 13.
r Luke xxiv. 41. John iv. 16, 16. ch. x. 18. xvii. 6. xxv. 17, 24 only †.
s Matt. vii. 10. Luke i. 63. ch. xii. 20. xiii. 21. 3 Kings xix. 4.
t = here only. 1 Macc. xii. 29. νυκτὸς ἐπιγενομένης φῶς ἔχων ὥσπερ νομίζεται . . . , Xen. Hellen. v. 1. 8.
u here only. Amos v. 19 only. Sus. 26 Theod.
v = ch. vii. 32 reff.
w = Mark iii. 11. vii. 25. Luke v. 8. viii. 28, 47 ‖ Mk. (Matt. vii. 25) only. Ps. xciv. 6.
x ch. xii. 6 reff.

26. rec ανεωχθ., with HLP rel Chr: ηνοιχθ. AEℵ 9 13 Orig: txt BCD m Thl-fin. rec for 2nd δε, τε (*perhaps to avoid the recurrence of δε,—perhaps because the copulative is more natural*), with CHLP rel vss Chr: txt ABDEℵ a c[1] h k m p 13 syr coptt Thl-fin. om παραχρημα B Lucif Cassiod. ανελυθη D[1]ℵ[1].

27. for εξ. δε, και εξ. D Syr æth. δεσμοφυλαξ(sic) ℵ. τ. θυρ. bef ανεωγ. C vulg(not am demid fuld). ins και bef σπασ. D-gr[1]. rec om την, with AEHLPℵ p[2] 13. 36 rel Chr: ins BCD p[1]. [ημελλ., so ABCELPℵ p.] ανελειν C[1]. εκπεφυγεναι A.

28. μεγ. bef φωνη AB D-lat am coptt.—παυλος bef μεγ. φων. B.—om ο BC[1]ℵ 13 Thl-sif. ποιησῃς E. ins τι bef κακον D-gr.

29. φωτα δε ετησας D. for γεν., υπαρχων C[1] D-gr c k[2] 40. aft προσεπ ins προς τους ποδας D[1] vulg Syr (syr-w-ob) sah Lucif. rec ins τω bef σιλα (*corrn for uniformity*), with AC[2]EHLPℵ p 13. 36 rel: om BC[1]D.

30. κ. προηγαγεν αυτ. εξω D: add τους λοιπους ασφαλισαμενος και D(om και D-corr) syr-w-ast(adding further *appropinquavit*).—προαγων ℵ[1]. for εφη, ειπεν αυτοις D coptt.

praises, or in their prayers, were singing praises. The distinction of modern times between prayer and praise, arising from our attention being directed to the *shape* rather than to the essence of devotion, was unknown in these days: see Col. iv. 2.

'Nihil crus sentit in nervo, quum animus in cœlo est.' Tertullian ad Martyres, c. 2, vol. i. p. 623. The imperfects shew that they *were singing*, and the prisoners (in the outer prison) *listening*, when the earthquake happened.

26. πάντων τὰ δεσμὰ ἀνέθη] i. e. of *all the prisoners* in the prison: see below (ver. 28), ἅπαντες γάρ ἐσμεν ἐνθάδε. Doubtless there were gracious purposes in this for those prisoners, who before were listening to the praises of Paul and Silas; and the very form of the narrative, mentioning this listening, shews *subsequent communication* between some one of these and the narrator. Their chains were loosed, not by the earthquake, but by miraculous interference over and above it. It is some satisfaction to find, that neither Meyer, De Wette, nor Kuinoel have attempted to rationalize this wonderful example of the triumph of prayer. See some excellent remarks on Baur's attempt to do so, in Neander, Pfl. u. L. p. 302, note 3.

27. ἤμελ. ἑαυτ. ἀναιρ.] The law de Custodia Reorum (Wetst.) says, 'Ad commentariensem receptarum personarum custodia observatioque pertineat, nec putet, hominem abjectum atque vilem objiciendum esse judici, si reus modo aliquo fuerit elapsus. Nam ipsum volumus hujusmodi pœnæ consumi, cui obnoxius docebitur fuisse, qui fugerit.' Mr. Howson notices, by the examples of Cassius, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is famous in the annals of suicide (p. 361). **29. φῶτα**] Not as E. V., '*a light*,' but lights, neut. plur.

30. προαγ. αὐτ. ἔξω] Into the outer prison: not perhaps yet *outside* the prison, which (from ἀναγαγών, ver. 34, when he takes them to his own house) seems to have been

ABCDE HLPℵ a b c d f g h k l m o p 13

31 οἱ δὲ εἶπαν [y] Πίστευσον [y] ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ [z] οἶκός σου. 32 καὶ [a] ἐλάλησαν αὐτῷ τὸν [a] λόγον τοῦ κυρίου, σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33 καὶ [b] παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ [c] ὥρᾳ τῆς [c] νυκτὸς [d] ἔλουσεν [e] ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες [f] παραχρῆμα, 34 [g] ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον [h] παρέθηκεν [i] τράπεζαν καὶ [k] ἠγαλλιᾶτο [l] πανοικεὶ [m] πεπιστευκὼς τῷ θεῷ. 35 ἡμέρας δὲ [n] γενομένης

y ch. ix. 42 reff.
z ch. x. 2 reff.
a ch. xi. 19 reff.
b = John xix. 16. ch. xxi. 24. xxiii. 18.
c ch. xxiii. 23.
d ch. ix. 37 reff.
e = Heb. x. 22. Sir. xxx. (xxxiv.) 25.
f ch. iii. 7 reff.
g ch. ix. 39 reff.
h = Mark viii. 6, 7. 4 Kings vi. 22.
i = Matt. xv. 27. ch. vi. 2. Ps. lxxvii. 20.
m dat., = ch. xviii. 8. xii. 18 reff.
k ch. ii. 26 reff.
l here only. Exod. i. 1 B only. Jos. Antt. iv. 4. 4.
n ch.

31. [εἶπαν, so AB C(appy) DEℵ p.] πιστευσαν ℵ¹. for επι, εις E lect-12. rec aft ιησουν ins χριστον, with CDEHLP rel 36 vss Thdrt Chr: om ABℵ p 13 vulg copt Lucif. ins πας bef ο οικος E a g 13 copt æth arm.

32. om του D. for κυρ., θεου Bℵ¹ æth. rec (for συν) και (*alteration for simplicity, and to suit συ και ο οικ. above*), with EHL syrr Chr: txt ABCDPℵ p 13. 36. 40 vulg Lucif (συμ ℵ p).

33. ελυσεν D¹(and lat: txt D²). αυτος bef εβ. D. ins οικειοι bef αυτου A; υιοι m lect-17: μετ Thl-fin.—ο οικος αυτου 40 vulg. (*These exx may serve to illustrate the practice of insertion to fill up any ellipsis.*) απαντες Bℵ.

34. και αναγ. τε D¹: αν. δε C 13. 36 copt syr. rec aft οικ. ins αυτου, with ADEĦLℵ 13 rel vss Chr: om BCP c p 36. 40 Lucif. ins και bef παρεθηκεν D¹. rec ηγαλλιασατο (*alteration to more usual historic tense*), with ABC² E-gr HLℵ p 13. 36 rel vulg syr copt Thl-fin: txt C¹(appy) DP b g h m o E-lat Syr sah Chr Œc Thl-sif. rec πανοικι, with B²HLP rel: συν τω οικω αυτου D: om E: txt AB¹Cℵ 13. for τω θεω, επι τον θεον D.

underground, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor's family,—to have converted and baptized them, and to have been taken (to the well?) and washed from their stripes; and afterwards to have been led up (by stairs? see ref.) to his house, and hospitably entertained. The circumstantiality of the account shews that *some eye-witness* related it. His question, connected with the ὁδὸν **σωτηρίας** of the dæmoniac in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously become acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was *spiritual:* the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: 'Non audierat hymnos Pauli, nam dormierat, sed tamen vel antea vel postea senserat, quis esset Paulus.' **31. ἐπὶ τ. κύριον**] Not without allusion to the **κύριοι**, by which name he had just addressed them. So Bengel: 'non agnoscunt se dominos.' Considering *who the person was* that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces *all sinners whatever*,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:—or, I may add, one *more strikingly characteristic of the Apostle himself and his teaching*. We may remark also, in the face of all attempts to establish a development of St. Paul's doctrine according to mere external circumstances,—that this reply was given before any one of his extant epistles was written. **καὶ ὁ οἶκός σου** does not mean that *his* faith would save his household,—but that the same way was open to them as to him: 'Believe, and thou shalt be saved: and the same of thy household.' **33. ἔλουσεν ἀπό**] A pregnant construction: 'washed them, so that they were purified from the blood occasioned by their stripes:' see reff. This is much more natural than to take ἀπό (as in ἀπὸ τῆς χαρᾶς [ch. xii. 14] and the like) as signifying 'on account of' (see Bernhardy, Syntax, p. 225).

34.] **ἀναγ.**, see reff. and note on ver. 30. **πεπιστευκώς**] Winer renders 'as one who has placed his trust in God:' but, as De W. observes, πεπιστευκώς must give the *ground* of his rejoicing (see 1 Cor. xiv. 18 [rec.], εὐχαριστῶ . . . λαλῶν, 'I give thanks . . . that I speak'). Thus the meaning will be, **rejoiced that he with all his house had been led to believe** (and thus as a necessary consequence to believe *in*) **God.** The expression πεπιστ. τῷ θεῷ could only be used of a converted *heathen*, not of a *Jew:* in ch. xviii. 8, of a Jew, we have ἐπίστευσεν τῷ κυρίῳ. **35.**]

ἀπέστειλαν οἱ [o]στρατηγοὶ τοὺς [p]ῥαβδούχους, λέγοντες [q]Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36 ἀπήγγειλεν δὲ ὁ [r]δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, ὅτι [s]ἀπέσταλκαν οἱ [o]στρατηγοὶ ἵνα [q]ἀπολυθῆτε· [t]νῦν οὖν ἐξελθόντες πορεύεσθε ἐν [u]εἰρήνῃ. 37 ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς [v]Δείραντες ἡμᾶς [w]δημοσίᾳ [x]ἀκατακρίτους, [y]ἀνθρώπους [y]Ῥωμαίους [z]ὑπάρχοντας, [a]ἔβαλαν εἰς [a]φυλακήν, καὶ νῦν [b]λάθρα ἡμᾶς [c]ἐκβάλλουσιν; [d]οὐ γὰρ ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς [e]ἐξαγαγέτωσαν. 38 ἀπήγγειλαν

...ειρηνῃ C. ABDE HLPℵ a b c d f g h k l m o p 13

o vv. 20, 22 reff.
p ver. 38 only †.
q = ch. xxvi. 32 reff.
r ver. 23.
s constr., John iii. 17. 1 John iv. 9.
t ch. x. 33 reff.
u w. ἐν, 1 Cor. xvi. 11 reff. 2 Kings iii. 21. εἰς, Mark v. 34. Luke vii. 50 al. 1 Kings i. 17. μετ', ch. xv. 33 reff.
v ch. v. 40 reff.

w ch. xviii. 28. xx. 20 only †. 2 Macc. vi. 10 only. (-ιος, ch. v. 18.)
x ch. xxii. 25 only †.
y ch. xxii. 25. (Matt. xxvii. 32. ch. xxi. 39. Exod. ii. 11.)
a vv. 23, 24.
b Matt. i. 19. ii. 7. John xi. 28 only. Ps. c. 5.
z ch. ii. 30 reff.
c Matt. ix. 25. ch. ix. 40. Gal. iv. 30, from Gen. xxi. 10.
d here only. see note.
e = ch. v. 19. vii. 36. Gen. xl. 14.

35. ημ. δε γεν. συνηλθον οι στρατηγοι(sic) επι το αυτο εις την αγοραν και αναμνησθεντες τον σεισμον τον γεγονοτα εφοβηθησαν και απεστειλαν τους D syr-mg. λεγοντας D 68 Syr. at end ins ους εχθες παρελαβες D syr.

36. και εισελθων ο δεσμοφυλαξ απηγγ. D Syr. for δε, τε E-gr sah æth. om τουτους (*from similarity of endings*) BC D-gr a 36(sic): ins AEHLPℵ p 13 rel vulg D-lat Chr. rec απεσταλκασιν (*grammatical corrn*), with DEHLP rel 36 Chr: απεστειλαν C p: txt ABℵ. (13 def.) for εν ιερ., εις ιρηνην ℵ: om D.

37. om πρ. αυτους E æth. ins αναιτειους bef δειρ. D, so (but om ακατακρ.) Syr sah. [εβαλαν, so BDℵ.] αυτ. ημας bef ελθοντ. E: om ημ. HP Œc.

38. rec ανηγγ., with HLP rel: txt ABDEℵ a m o p 36 Chr-comm Thl-fin. (13 def.)

What had influenced the magistrates is not recorded. We can hardly suppose that the earthquake alone (as suggested by the addition in D: see digest) would have done so, as they would not have connected it with their prisoners; they may have heard what had taken place: but that, again, is hardly probable. I should rather set it down to calmer thought, repudiating the tumultuary proceeding of the evening before. **ῥαβδούχους**] **The lictors,**—'bearers of the rods,' *bacilli*; which, and *not fasces*, were carried before the colonial duumviri: see Cicero, de Leg. Agr. ubi supra, on ver. 20.

36.] Paul and Silas had returned to the prison: whither the jailor goes, accompanied by the lictors (*ὁ δὲ Π. ἔφη πρ. αὐτούς*, ver. 37), to announce the order.

37.] **δημοσίᾳ** and **λάθρα** are opposed: the *injury* had been *public*: the *reparation*, not to Paul and Silas merely, but to the Gospel of which they were the heralds, must be *public also*. **ἀνθρ. Ῥωμ. ὑπάρχ.**] By the Lex Valeria, passed A.U.C. 254, and the Lex Porcia, A.U.C. 506, Roman citizens were exempted from stripes and torture: by the former, till an appeal to the people was decided,—by the latter, absolutely. The following passages of Cicero illustrate our text: 'Porcia lex virgas ab omnium civium Romanorum corpore amovit.' Pro Rabirio, c. 3. 'Cædebatur virgis in medio foro Messanæ civis Romanus, judices: cum interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque virgarum audiebatur, nisi hæc: Civis Romanus sum.' In Verrem, lib. v. 62, 63. 'Facinus est vinciri civem Romanum; scelus verberari; prope parricidium, necari.' Ibid. 66. Many others are given by Kuinoel, Biscoe, &c. On the question, *how Paul came to be born a Roman citizen*, see note on ch. xxii. 28: and on *ὑπάρχ.*, note, ver. 20. Another irregularity had been committed by the duumviri, in scourging them *uncondemned*: 'causa cognita multi possunt absolvi: incognita quidem condemnari nemo potest.' Cic. in Verr. i. 9. 'Inauditi et indefensi tanquam innocenter perierant.' Tac. Hist. ii. 10. **ἐκβάλλ.**] **are they thrusting us out?** It does not follow, because *ἐκβάλλω* has no such sense in ch. ix. 40, &c., that therefore it has not here. The circumstances must determine; which here seem to require this sense: the **ἐκβάλλειν λάθρα** having a tinge of degradation in it, as if said of casting out that of which one is ashamed. **οὐ γάρ**] An elliptical answer to a question or position, the negative of which is self-evident: see Hartung, Partikellehre, ii. p. 48: Kühner, Gramm. § 741. 6: Hermann on Viger, p. 462. When it occurs with *ἀλλά*, it is best written without a stop between: cf. Aristoph. Ran. 58: *μὴ σκώπτε μ', ὦ 'δελφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς*:—ib. 193: *μὰ τὸν Δί' οὐ γὰρ* (scil. *νεναυμάχηκα*) *ἀλλ' ἔτυχον ὀφθαλμιῶν*, and 499, *φέρε δὴ ταχέως αὖτ'· οὐ*

δὲ τοῖς [f]στρατηγοῖς οἱ [f]ῥαβδοῦχοι τὰ ῥήματα ταῦτα· ABDE HLPN a
ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί [g]εἰσιν, 39 καὶ b c d f g
ἐλθόντες [h]παρεκάλεσαν αὐτούς, καὶ [e]ἐξαγαγόντες [i]ἠρώ- h k l m o p 13
των [k]ἀπελθεῖν [k]ἀπὸ τῆς πόλεως. 40 ἐξελθόντες δὲ
ἐκ τῆς φυλακῆς [l]εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ
[m]ἰδόντες [n]παρεκάλεσαν τοὺς ἀδελφούς, καὶ [o]ἐξῆλθον.
XVII. [l p]Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ-

f ver. 35. g pres., Mark v. 14. John i. 40. ii. 9. ch. iv. 13. ix. 26. Heb. xi. 8. 13 al. Winer, edn. 6, § 40, 2. c. h = ch. xvii. 9 al. i constr., Luke v. 3. viii. 37. John iv. 40. ch. (iii. 3.) x. 48. xviii. 20. xxiii. 18.
1 Thess. v. 12 only. w. ἵνα, Mark vii. 26. Luke vii. 36. w. ὅπως, ch. xxiii. 20. k = Mark v. 17. l w. πρός, ch. xi. 3 reff. m = Luke viii. 20. ch. xxviii. 20 al. 4 Kings viii. 29. n = ch. xv. 32 reff. o = ch. xv. 40 reff. p Luke viii. 1 only. Gen. xiii. 17. Isa. lix. 8.

for 1st δε, τε E-gr ℵ Syr æth. for τοις, αυτοις οι D[1]. aft ταυτα ins τα ρηθεντα προς τους στρατηγους D Syr. rec και εφοβ. (*corrn to more natural copula*), with EHLP rel vulg Chr: txt ABℵ p 36. 40 copt.—οι δε ακουσαντες οτ. ρω. εισ. εφοβηθη. D.

39. for κ. ελθοντ., και παραγενομενοι μετα φιλων πολλων εις την φυλακην D. ηρωτουν A Thl-fin: -τησαν E. rec (for απελθειν απο) εξελθειν, with HLP rel Chr: εξελθ. εκ (D)E: εξελθ. απο a: txt ABℵ p 13. 36. 40.—παρεκαλεσαν αυτους εξελθειν ειποντες ηγνοησαμεν τα καθ υμας, οτι εσται ανδρες δικαιοι (thus far syr-w-ast) και εξαγαγοντες παρεκαλεσαν αυτους λεγοντες εκ της πολεως ταυτης εξελθατε μηποτε παλιν συντραφωσιν ημειν επικραζοντες καθ υμων D, simly 137.

40. for εκ, απο Bℵ a h 38 Thl-fin. ηλθον D E-lat. rec for προς, εις (*see note: and cf Mark* v. 12, 13), with Œc: txt ABDEHLPℵ rel vulg sah arm Chr Thl. rec ιδοντ. τ. αδελφ. παρεκ. **αυτους**, with EHLP rel 36 vulg syrr sah æth Chr: txt ABℵ p 13. 40 copt.—ιδ. τ. αδ. διηγησαντο οσα εποιησεν κυριος αυτοις παρεκαλεσαντες(παρακαλεσαν[sic] τε D-corr) αυτους και D Cassiod. εξηλθαν Dℵ.

CHAP. XVII. **1.** διελθοντες E. for αμφιπ., πολιν ℵ[1](txt ℵ-corr[1]). ins την bef απολλ. (*for uniformity*) ABEℵ a p 13: om (D)HL rel.—την απ. κ. την αμφ. E. και κατηλθον (om και D-corr: κατηλθ. και D[3]) εις απολλωνιδα κακειθεν εις D.

γὰρ ἀλλὰ πειστέον. Mr. Humphry remarks, 'St Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24): for, though he might have pleaded his privilege as a Roman, to the Jews he "became as a Jew," observing their ceremonies, and submitting to their law.'

38 ἐφοβ.] For the account which they might have to give at Rome, as in Verres' case, or even for their popularity with the very mob of Roman citizens who had demanded the punishment. **39. παρεκάλεσαν**] Not '*comforted*:' but, as E. V., **besought them**: viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the prætors seem to shew fear of a change in the temper of the mob. See the curious addition in the var. readd. **40.**] They do not depart hastily, or as though forced, but wait to reassure the brethren. πρός has probably been altered to εἰς, on account of the verb, not because Λυδίαν was mistaken (Meyer) for the country of that name.

παρεκ.] **exhorted**, is better than '*comforted*,' E. V. The one in this case would imply the other. CHAP. XVII. **1.**] Here (or rather perhaps at ἐξῆλθον, in the preceding verse) we have the first person again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think that Timotheus *went with them* from Philippi,—not, as is usually supposed, joined them at Berœa: see below on ver. 10. **διοδεύσαντες**] The ὁδός, on which they travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia ('Gnatia lymphis iratis exstructa,' Hor. Sat. i. 5), in the neighbourhood of which the latter meets the Adriatic. It extended from Dyrrhachium in Epirus to the Hebrus in Thrace, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in C. and H., i. pp. 368 ff.

Ἀμφίπολιν] Anciently called ἐννέα ὁδοί, Thucyd. i. 100. Herod. vii. 114, lying in a most important position, at the end of the lake Cercinitis, formed by the Strymon, commanding the only easy pass from the coast of the Strymonic gulf into Macedonia. ('Amphipoleos, quæ objecta claudit omnes ab oriente sole in Macedoniam adi-

λωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν [ἡ] συναγωγὴ τῶν Ἰουδαίων. 2 κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς 3 ἀπὸ τῶν γραφῶν διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ χριστὸς ὁ Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν. 4 καί τινες ἐξ αὐτῶν ἐπείσθησαν καὶ προσ-

q Luke iv. 16. Num. xxiv. 1. r as above (q). Matt. xxvii. 15. Mark x. 1 only. Sir. xxxvii. 14. s ch. xiii. 31 reff. t = ver. 17. ch. xviii. 19. xx. 7 al. Acts only, exc. Mark ix. 34. Heb. xii. 5. Jude 9. Exod. vi. 27. 2 Macc. xi. 20. u = ch. xxviii. 23. v = plur. absol., John v. 39. ver. 11. ch. xviii. 24, 28 al. Paul, Rom. xv. 4. 1 Cor. xv. 3, 4 only. w = Luke xxiv. 32. (ch. vii. 56 reff.) x Matt. xiii. 24, 31. Exod. xix. 7. w. ὅτι, here only. y = ch. iv. 12 reff. z = ch. x. 41 reff. a ch. ix. 20 reff. b ch. xiii. 5 reff. c absol., ch. xxi. 14 reff. d here only †. τῷ . . . πατρὶ τῶν ὅλων προσκεκληρωμένοι, Philo de Fortit. § 7, vol. ii. p. 381.

ins την bef θεσσαλ. B 104. om ἡ (*see note*) ABDℵ p 13. 40: ins EHLP rel Chr Œc Thl.

2. και κατα το εισωθος(sic) D^1(and lat) æth. ο παυλος D vulg Syr æth. om και D. διελεξατο (*alteration to historic aorist*) ABℵ p 13: διελεχθη D E-gr c 36. 40 Chr-comm: txt HLP rel vulg E-lat Chr$_4$ Œc Thl. ἀπο for ἐκ D.

3. om τον D^1(ins D^5). rec ο χρ. ιησ., omg 2nd ὁ, with HLP 13 rel Œc Thl: χρ. ιησ. AD p Chr$_1$: ιησ. ο χρ. E c f h Syr copt æth Chr$_1$: ιησ. χρ. ℵ: txt B.

tus,' Liv. xlv. 30.) In consequence of this, the Athenians colonized the place, calling it Amphipolis, ἐπ' ἀμφότερα περιῤῥέοντος τοῦ Στρυμόνος, Thuc. iv. 102. It was the spot where Brasidas was killed, and for previously failing to succour which Thucydides was exiled: see Thucyd. iv. and v., and Grote's Hist. of Greece, vol. vi. p. 625 ff., where there is a plan of Amphipolis. After this it was a point of contention between the Athenians and Philip, and subsequently became the capital of Macedonia Prima,—see Livy, xlv. 30, where Paulus Æmilius proclaims, at Amphipolis, the freedom and territorial arrangements of Macedonia. It is now called Emboli.

Ἀπολλωνίαν] Its situation is unknown, but was evidently (see the distances above given) inland, not quite half-way from Amphipolis to Thessalonica, where the road crosses from the Strymonic to the Thermaic gulf. Leake saw some ruins at about the right spot, but did not visit them: and Cousinéry mentions seeing, on an opposite hill, the village of Polina. Pliny mentions it (N. H. iv. 10), 'regio Mygdoniæ subjacens, in qua recedentes a mare Apollonia, Arethusa.' It must not be confounded with a better known Apollonia near Dyrrhachium, on the western coast, also on the Via Egnatia. See C. and H. i. pp. 376 f.

Θεσσαλονίκην] At this time the capital of the province Macedonia, and the residence of the proconsul (Macedonia had been an *imperial*, but was now a *senatorial province*). Its former names were Emathia, Halia, and Therma: it received its name of Thessalonica from Cassander, on his rebuilding and embellishing it, in honour of his wife Thessalonica, sister of Alexander the Great. So Strabo, lib. vii. excerpt. 10: who, ib. excerpt. 3, calls it Θεσσαλονικεία. It was made a *free city* after the battle of Philippi: and every thing in this narrative is consistent with the privileges and state of an *urbs libera*. We read of its δῆμος ver. 5, and its πολιτάρχαι ver. 6: not, as at the Roman colony of Philippi, of ῥαβδοῦχοι (lictors), and στρατηγοί (duumviri), ch. xvi. 20, 35. It has ever been an important and populous city, and still continues such (pop. 70,000), being the second city in European Turkey, under the slightly corrupted name of Saloniki. For a notice of the church there, see Prolegg. to first Ep. to the Thessalonians, § ii. **[ἡ] συναγ.**] The article is in all probability genuine: implying that there was no other synagogue for the towns lately traversed: and shewing the same minute acquaintance with the peculiarities of this district as our narrative has shewn since the arrival at Neapolis.

2. κατὰ τ. εἰωθ.] See marg. reff. in E.V. Paul was most probably suffering still from his 'shameful treatment' at Philippi, 1 Thess. ii. 2. **διελέγ.**] **argued**, see reff. **ἀπὸ τ. γραφ.** is best taken with **διελέγ.**, not with **διανοίγων**: see reff.

3. ὅτι οὗτος . . . .] See examples of the change of construction, ch. i. 4; xxiii. 22; Luke v. 14. The rendering is nearly as E.V., literally, **that this is the Christ, namely, Jesus, whom I preach unto you.** So Meyer. The ὁ χριστός takes up τὸν χριστόν above, and attaches to ὁ Ἰησοῦς the office concerning which this necessity of suffering, &c., was predicated.

Even the particularity of this παθεῖν

ABDE HLP$_3$ b c d f h k l m o p 13

e ch. xiii. 43 reff.
f = Matt. xxii. 38. Luke xv. 22. ch. xiii. 50 reff. Dan. x. 13.
g ch. xii. 18 reff.
h = ch. vii. 9 reff.
i = ch. xviii. 26. Matt. xvi. 22 ‖ Mk. ‡ 2 Macc. viii. 1.
k = here (ch. xix. 38) only †. Herod. ii. 141 al. (see Wetstein.)
l here only †.

εκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε [e] σεβομένων [c]Ἑλλήνων πλῆθος πολύ, γυναικῶν τε τῶν [f]πρώτων [g]οὐκ [g]ὀλίγαι. 5 [h]ζηλώσαντες δὲ οἱ [i]Ἰουδαῖοι καὶ [i]προσλαβό-
μενοι τῶν [k]ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ [l]ὀχλο-
ποιήσαντες [m]ἐθορύβουν τὴν πόλιν, καὶ [n]ἐπιστάντες τῇ
οἰκίᾳ Ἰάσονος [o]ἐζήτουν αὐτοὺς [p]προαγαγεῖν εἰς τὸν [q]δῆμον·
6 μὴ εὑρόντες δὲ αὐτοὺς [r]ἔσυρον [τὸν] Ἰάσονα καί τινας
[s]ἀδελφοὺς ἐπὶ τοὺς [t]πολιτάρχας, [u]βοῶντες ὅτι οἱ τὴν
[v]οἰκουμένην [w]ἀναστατώσαντες [x]οὗτοι καὶ [y]ἐνθάδε πάρεισιν,

m Matt. xx. 23 ‖ Mk. ch. xx. 10 only. Judg. iii. 26. Nahum ii. 3. Wisd. xviii. 19. Sir. xl. 6 only. (-βος, ch. xxi. 34.)
n ch. vi. 12. (absol.) Jer. xxi. 2. o = ch. xiii. 8 reff. p = ch. xii. 6 reff. q ch. xii. 22 reff.
r ch. viii. 3 reff. s = ch. ix. 30 reff. t here bis only †. u ch. viii. 7 al. v = ch. xxiv. 5. w ch. xxi. 38. Gal. v. 12 L.P. Dan. vii. 23 LXX. Ps. x. 1 Aq. x ch. ix. 20 reff.
y ch. xvi. 28 reff.

4. επιστευσαν E c 13. 40. om 2nd τω B. aft τω σιλαια(sic) ins τη διδαχη πολλοι, omg τε, D. ins και bef ελληνων AD 13. 40 vulg copt. rec πολ. bef πλ., with HLP rel Chr$_1$ Œc Thl-sif: txt ABDE$\aleph$ a c h k m p 13 vulg syr coptt arm Chr$_1$ Thl-fin. for γυν. τε, και γυναικες D.

5. E transposes των αγοραιων ανδ. τ. πονηρους to beg of ver. rec ins απειθουντες bef ιουδαιοι, with DE b k o Œc; ins οι απειθ. aft ιουδ. HLP a d f g h m, and aft και προσλαβ. c 137: om AB$\aleph$ p 13. 36. 40. 142 vulg syrr coptt arm. om ζηλωσαντες and και, transposing προσλαβ. to beg of ver, HLP b d f g h l o 142: txt ABE$\aleph$ p 13. 36. 40 vulg syrr coptt arm.—οι δε απειθ. ιουδ. συνστρεψαντες, omg κ. προσλ., D.—ζηλωσαντες προσλαβομενοι, omg all the rest, 66 æth. rec τινας bef ανδρας, with DHLP$\aleph$ rel: txt ABE a h k p 13 vulg sah Thl-fin.—(τιν. αν. bef των αγ. D.) aft πονηρ. ins απειθησαντες E, aft προσλαβ. syr. om και οχλοπ. D æth. εθορυβουσαν D. rec επισταντες τε (for κ. επ.), with HLP rel Chr Œc Thl-sif: και επιστευσαν(sic) 13: txt ABDE$\aleph$ a k m p 13 Thl-fin. ιασωνος ADE d h k l m Thl-fin, so (exc A) in vv 6, 9. rec αγαγειν, with HP rel Chr Œc Thl: προσαγαγ. E c 137: αναγαγ. L 11: εξαγαγ. D-gr 104 copt æth-pl: txt AB$\aleph$ a b k o p 13. 36. 40, *producere* vulg D-lat E-lat.

6. εσυραν DE a b Chr: ευρον $\aleph^1$: txt ABHLP$\aleph^3$ p 36 Œc Thl. om τον (*as unnecessary: or from similarity of endings, -ρον τον*) ABD$\aleph$ p: ins EHLP rel 36 Chr Œc Thl. ιασωναν D^1. τινες D^1(txt D^2). aft τινας ins αλλους E. βοωντας A lect-2. aft βοων. ins και λεγοντες D. aft ουτοι ins εισιν D^1.

(ἀπέθανεν) κ. ἀναστῆναι is reproduced in 1 Thess. iv. 14. **4. προσεκληρώθ.**] **were added** (as if by lot, that being determined by God, who gave them the Holy Spirit of adoption: ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν, 1 Thess. ii. 13) to the great family of which Paul and Silas were members. The sense is passive, not middle. The word is not uncommon in Philo. **σεβ. Ἑλλ.**] See reff. The aptitude of *women* for the reception of the Gospel several times appears in this book,—see above, ch. xvi. 13 ff., and below, vv. 12, 34. **5. προσλαβ.**] **Having taken to them,** as their accomplices, to assist them in the ὀχλοποιῆσαι which follows. **ἀγοραίων**] Such men as Aristophanes calls πονηρὸς κἀξ ἀγορᾶς, — Demosthenes, περίτριμμα ἀγορᾶς, — Xenophon, τὸν ἀγοραῖον ὄχλον,—Plutarch, ἀγοραίους καὶ δυναμένους ὄχλον συναγαγεῖν: see many other instances in Wetstein, who mentions the modern 'canaille' (*canalicolæ*). Cicero calls them 'subrostrani:' Plautus, 'subbasilicani.' These may be alluded to in οἱ ἴδιοι συμφυλεταί, 1 Thess. ii. 14. (See note on ἀγοραῖοι, ch. xix. 38.) **ἐπιστ., having fallen upon,—beset.** **Ἰάσονος**] With whom (ver. 7) Paul and Silas lodged. He appears, perhaps (?), again with Paul at Corinth, Rom. xvi. 21, but did not accompany him into Asia, ch. xx. 4. **6. πολιτάρχας**] The following inscription, found on an arch *at Thessalonica*, is given from Boeckh, No. 1967, in C. and H. i. 395: πολειταρχουντων Σωσιπατρου του Κλεοπατρας και Λουκιου Ποντιου Σεκουνδου Πουβλιου Φλαουιου Σαβεινου Δημητριου του Φαυστου Δημητριου του Νικοπολεως Ζωιλου του Παρμενιωνος του και Μενισκου Γαιου Αγιλληιου Ποτειτου . . . . Here we have this very title applied to the Thessalonian magistrates, shewing the exact accuracy of our narrative; and, curiously enough, we have three of the *names* which occur here, or in the Epistles, as companions of Paul: viz. Sosipater (*of Berœa*, ch. xx.

7 οὓς [z]ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες [a]ἀπέναντι τῶν [b]δογμάτων Καίσαρος πράσσουσιν, βασιλέα λέγοντες [c]ἕτερον εἶναι Ἰησοῦν. 8 [de]ἐτάραξαν δὲ τὸν [d]ὄχλον καὶ τοὺς [t]πολιτάρχας ἀκούοντας ταῦτα, 9 καὶ [f]λαβόντες τὸ [g]ἱκανὸν [f]παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν [h]ἀπέλυσαν αὐτούς. 10 οἱ δὲ ἀδελφοὶ εὐθέως [i]διὰ νυκτὸς [k]ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν, οἵτινες [l]παρα-

z Luke x. 38. xix. 6. James ii. 25 only†. Tobit vii. 8. 1 Macc. xvi. 15 only.
a = here only. (Rom. iii. 18 reff.) 2 Kings x. 17 B.
b ch. xvi. 4 reff.
c = ch. i. 20. xii. 17. xiii. 35. xv. 35 al.
d ver. 13.
e ch. xv. 24 reff. xxvi. 32 reff. Luke xii. 51. xix. 46.
f ch. ii. 33 reff.
i ch. v. 19 reff.
g = here only. see Lev. xxv. 26. k ch. xiii. 4 only. Gen. xxiv. 54, 56, 59. John iii. 23. ch. v. 21, 22. ix. 39. x. [32] 33. 1 Cor. xvi. 3 al. fr.
h = ch. 1 absol., Gen. xiv. 13.

7. [πρασσουσιν, so ABDEHLPℵ a b c d f g h k l o p 13 Chr Œc Thl-sif.] ετερον bef λεγοντες ειναι A B(sic: see table) ℵ a c f h k 13 vulg syr: λεγ. ειν. ετ. E: txt DHLP rel vss Chr-comm Œc Thl-sif.

8. for τον οχλ., την πολιν E. και εταραξεν τους πολ. και τον οχλ. ακουσαντες (-τας D²) ταυ. D.

10. om ενθ. δια νυκτ. A. εξεπεμψαν bef δια νυκτος ℵ. rec ins της bef νυκτος, with EHLP rel Chr Œc Thl-sif: om BDℵ a m p 13. 40 Petr Thl-fin. om τε D 3. 32. 42. 57. 95[1] sah: δε p[1].

4: see Rom. xvi. 21, and note); Secundus (*of Thessalonica*, ch. xx. 4); and Gaius (*the Macedonian*, note, ch. xix. 29). **τὴν οἰκ. ἀναστ.**] The words presuppose some rumour of Christianity and its spread having before reached the inhabitants of Thessalonica. **7. οὗτοι πάντες**] **All these people**, i. e. *Christians, wherever found.* A wider acquaintance is shewn, or at least assumed, with the belief of Christians, than extended merely to Jason and his friends.

ἀπέναντι . . πράσσ.] Not '*do this in the face of the decrees*,' which would require τοῦτο with πράσσ., but as E. V. The δόγματα in this case would be the Julian 'leges majestatis.' **βασιλέα κ.τ.λ.**] This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the triumphant παρουσία of Christ. This appears again and again in his two Epistles: see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18; v. 1, 2; 2 Thess. i. 5, 7—10; ii. 1—12: and particularly 2 Thess. ii. 5, where he refers to his having often told them of *these things*, viz. the course, and destruction of Antichrist, by whom these Jews might perhaps misrepresent Paul as designating Cæsar.

9. λαβόντες τὸ ἱκανόν] '*Satisdatione accepta*;' either by *sureties*, or by a *sum of money*, or both. They bound over Jason and the rest (τινας ἀδελφούς, ver. 6) to take care that no more trouble was given by these men: in accordance with which security they sent them away; and by night, to avoid the notice of the ὄχλος.

10.] It does not follow, because Timotheus is not mentioned here, that therefore he did not accompany, or at all events follow, Paul and Silas to Berœa. He has never been mentioned since he joined Paul's company at Lystra. The very intermitted and occasional notices of Paul's companions in this journey should be a caution against rash hypotheses. The general character of the narrative seems to be, that where Paul, or Paul and Silas, are alone or principally concerned, all mention of the rest is suspended, and sometimes so completely as to make it appear as if they were absent: then, at some turn of events they appear again, having in some cases been really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem probable that Paul would have sent to them one to confirm and exhort them concerning their faith (1 Thess. iii. 2) who had not known them before, especially as he then had Silas with him. And this is confirmed by both the Epistles to the Thessalonians, which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that, during his residence among them, Paul worked with his own hands (1 Thess. ii. 9; 2 Thess. iii. 8) to maintain himself: and from Phil. iv. 15, 16, that the Philippians sent supplies more than once towards his maintenance. Both these facts, especially the last, seeing that the distance from Philippi was 100 Roman miles, make it very improbable that his stay was so short as from three to four weeks: nor is this implied in the text: much time may have elapsed while the πλῆθος πολύ of ver. 4 were joining Paul and Silas. See further in Prolegg. to 1 Thess., Vol. III. § ii. 2 ff.

Βέροιαν] According to the Antonine Itinerary 61, according to the Peutinger Table 57 Roman miles (S.W.) from Thessalonica. Berœa was not far from Pella, in Macedonia Tertia, Liv. xlv. 30, at

γενόμενοι εἰς τὴν συναγωγὴν [m]ἀπῆεσαν τῶν Ἰουδαίων. ABDE HLPN a
11 [n]οὗτοι δὲ ἦσαν [o]εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, b c d f g h k l m
[p]οἵτινες [q]ἐδέξαντο τὸν λόγον [r]μετὰ πάσης [s]προθυμίας, o p 13
[t]τὸ καθ' ἡμέραν [u]ἀνακρίνοντες τὰς [v]γραφάς, εἰ [w]ἔχοι
ταῦτα [w]οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν,
καὶ τῶν Ἑλληνίδων γυναικῶν τῶν [x]εὐσχημόνων καὶ
ἀνδρῶν [y]οὐκ [y]ὀλίγοι. 13 ὡς δὲ ἔγνωσαν οἱ [z]ἀπὸ τῆς
Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ [a]κατηγγέλη
ὑπὸ τοῦ Παύλου ὁ [ab]λόγος τοῦ [b]θεοῦ, ἦλθον κἀκεῖ [c]σαλεύ-
οντες καὶ [d]ταράσσοντες τοὺς [d]ὄχλους. 14 εὐθέως δὲ τότε
τὸν Παῦλον [e]ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι *[f]ὡς

m here only. Exod. xxiii. 8.
n ch. ix. 20 reff.
o = here (Luke xix. 12. 1 Cor. i. 26) only. (Job i. 3. 2 Macc. x. 13 only.)
p ch. x. 41 reff.
q ch. viii. 14 reff.
r = Mark iii. 5. ch. ii. 29. v. 26 al. 1 Chron. xxix. 22.
s 2 Cor. viii. 11, 12, 19. ix. 2 only†. Sir. xlv. 23 only. (-μος, Rom. i. 15.)
t Luke xi. 3. xix. 47 only.
u = ch. iv. 9 reff.
v ver. 2 reff.
w ch. vii. 1 reff.
x ch. xiii. 50 reff.
y ch. xii. 18 reff.
z = ch. ii. 5 reff.
a ch. xiii. 5 reff.
b ch. xi. 1 reff.
c = ch. ii. 25 (from Ps. xv. 8). 2 Thess. ii. 2 only. (ch. xvi. 26 al.) 1 Macc. vi. 8.
d ver. 8.
e ch. vii. 12 reff.
f see note. 4 Kings ii. 11 B (ἕως, A).
see ch. ii. 46 reff.

rec των ιουδαιων bef απηεσαν (*correction of order*), with ABDℵ a k m p 13. 36 vulg Thl-fin: txt EHLP rel Chr Œc Thl-sif.—εισηεσαν E vulg.

11. ευγενεις D-gr. ins τη bef θεσσ. D. aft λογον ins του θεου E. for πασης προθυμιας, παρρησιας E-gr. om το (*as unnecessary*) ADEℵ a h p 13. 36: ins BHLP rel Chr_2 Œc Thl. εχει D^1(txt D^2 cr s) E c l Œc Thl-sif.

12. τινες μεν ουν αυτων D. om ουν E a^1 Thl-sif. aft επιστ. add τινες δε ηπιστησαν D 137. for ελλην. to ολιγοι D^1 has ελληνων και των ευσχημονων ανδρες κ. γυναικες ικανοι επιστευσαν (*Græcorum et non placentium et viri et mulieres plures crediderunt* D-lat: ελληνιδων, and ins και bef ανδρες, D^2-gr: for 1st και, γυναικων D^6: for ανδρ, κ. γυν., ανδρων ουκ ολιγοι D^8: ικ. επιστ. are omd by D-corr).

13. om της DE. οτι (ο) λογ. (του) θεου κατηγγ. εις βεροιαν [και] επιστευσαν και ηλθον [εις αυτην] D(ο του are insd by D^5, και and εις αυτην omd by D-corr). rec om και ταρασσοντες, with EHLP rel æth Chr Œc Thl Cassiod: ins AB D^2(ταρασσοντες D^1) ℵ a c m p 13. 36. 40 vulg syrr copt arm. at end ins ου διελιμπανον D Syr.

14. for ευθ. δε τοτε τον, τον μεν ουν D Syr: *statimque* D-lat: om τοτε c 40. 137 syr sah. οι αδ. εξαπ. απελθειν D. *ἕως (*see note*) ABEℵ p 13. 40: om D b^1 e

the foot of Mt. Bermius. It was afterwards called Irenopolis, and now Kara Feria, or Verria, and is a city of the second rank in European Turkey, containing from 15,000 to 20,000 souls. (Winer, Realw. C. and H. i. 399 f.) Wetstein quotes a remarkable illustration from Cicero in Pisonem, c. 26:—'Thessalonicam omnibus inscientibus noctuque venisti, qui cum concentum plorantium et tempestatem querelarum ferre non posses, in oppidum devium Berœam profugisti.' **11. εὐγενέστεροι**] Theophyl. and Œc. explain it by ἐπιεικέστεροι, but this is rather its *result*, than its meaning:—**more noble** is our best word for it;—of nobler disposition;—stirred up, not to envy, but to enquiry. **ταῦτα**] viz. the doctrine of ver. 3, which Paul and Silas preached here also. **12.**] The designation conveyed in Ἑλληνίδων is to be supplied before ἀνδρῶν also. So εἰς πᾶσαν πόλιν κ. τόπον, Luke x. 1. See Winer, edn. 6, § 59. 5. **13.**] **οἱ ἀπὸ τ. Θ.**, as E. V., **of Thessalonica.** No inference that they came *from* Thess. can be drawn from this expression: but it is asserted below. See Heb. xiii. 24. **ἦλθον κἀκεῖ σαλ.**] Not, as E. V., '*they came thither also, and stirred up* . . . .,' which destroys the force of the sentence: but **they came, and stirred up there also** . . . . : no *journey* having been related of them *before*, but a precisely similar act of exciting the people. From the distance, some time must have elapsed before this could take place: and that some time *did* elapse, we may gather from 1 Thess. ii. 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Berœa, as he left the neighbourhood altogether when he left that town), but was hindered. **14. ὡς ἐπὶ τ. θ.**] The various readings seem to have arisen from not understanding **ὡς**,—which cannot, here or any where else, be redundant (as De Dieu, Raphel, Wolf, Heinrichs, &c.): nor can it well here signify that his going, '*as if to the sea*,'

ἐπὶ τὴν θάλασσαν, [g] ὑπέμεινέν τε ὅ τε Σίλας καὶ ὁ Τιμό-
θεος ἐκεῖ.

15 Οἱ δὲ [h] καθιστάνοντες τὸν Παῦλον ἤγαγον [i] ἕως
Ἀθηνῶν, καὶ [k] λαβόντες [k] ἐντολὴν πρὸς τὸν Σίλαν καὶ
Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, [l] ἐξῆεσαν.
16 ἐν δὲ ταῖς Ἀθήναις [m] ἐκδεχομένου αὐτοὺς τοῦ Παύλου,
[n] παρωξύνετο τὸ [o] πνεῦμα αὐτοῦ ἐν αὐτῷ [p] θεωροῦντος

g = Luke ii. 43 only. Num. xxii. 19. Jos. Antt. vi. 5. 2.
h (-άνειν) here only.
i = 2 Chron. xxviii. 15. Josh. vi. 23.
k John x. 18. Col. iv. 10. 2 John 4 only.
l = Luke ii. 15. ch. xxiii. 23.
1 ch. xiii. 42

reff. m 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only‡. Gen. xliii. 9 al. n 1 Cor. xiii. 5 only. Deut. ix. 18. (-νσμός, ch. xv. 39, of Paul.) o = Luke i. 47. John xiii. 21. ch. xix. 21 (of Paul). Rom. i. 9. viii. 16. xii. 11. 1 Cor. ii. 11. v. 3, 4. xiv. 14, &c. Paul principally. p w. particip. = ch. viii. 13. xxviii. 6.

o Syr sah: ως HLP rel 36 Chr Œc Thl. rec υπεμενον, with HLP rel 36 Chr Œc Thl-sif: υπεμειναν BℵA a e p: απεμειναν E 13: επεμειναν m Thdrt Thl-fin (*corrections to suit constr*): txt AD Syr sah. rec for τε, δε (*correction of characteristic τε, and to avoid recurrence*), with DHLP rel vulg coptt Chr Thdrt: txt ABEℵ c m p 13 syr æth Thl-fin. εκει bef ο τε σιλας H. om 2nd τε D sah.

15. rec καθιστωντες (*corrn of unusual form*), with D^{s}EHLPℵ^{3} 13 rel: αποκαθιστωντες 36: καταστανοντες D^{1}: καθισταντες(sic) ℵ^{1}: txt AB p. rec aft ηγ. ins αυτον, with EHLP rel 36 Chr: om ABDℵ c m p 13 am fuld tol Thl-fin. ins των bef αθ. E. παρηλθεν δε την θεσσαλιαν· εκωλυθη γαρ εις αυτους κηρυξαι τον λογον· λαβ. δε D. for εντολ., επιστολην E-gr Syr: add παρα παυλου D: απ αυτου E Syr arm. ins τον bef τιμ. Bℵ p 13. for ινα ως ταχ., οπως εν ταχει D.

16. for αυτους, αυτου D^{1}(txt D^{3}) ℵ196 Syr.—om του παυλου ℵ^{1}. om το D^{1} (ins D^{3} or 4). rec θεωρουντι (*corrn to agree with αυτω. This is much more prob than that, as Meyer suspects, αυτω should have been altered to the gen to suit the gen absol before*), with DHLP rel Chr_{2} Œc Thl-sif: txt ABEℵ a k p 13. 36. 40 Chr_{1} Thdrt Euthal Thl-fin.

was only a *feint*, to deceive his enemies (as Beza, Piscator, Grot., Olsh., Neander, &c.): for, as there is no mention of any land journey, or places passed through on his way to Athens, there can be little doubt that he *did really go by sea*. But ὡς ἐπὶ τ. θ. I believe simply to indicate the *direction in which* the Berœan brethren sent him forth. ὡς is used thus before participles and prepositions, without any assignable reference to its (more usual) subjective reference in such a connexion. Thus Hermann on Soph. Philoct. 58, says 'cogitationem significat particula ὡς. Sed multo usu factum est, ut aliquando etiam ibi usurparetur, ubi non opus esset respici id, quod quis in mente haberet.' We have the same expression in Pausan. ii. 25, καταβάντων δὲ (the walls of Tyrius) ὡς ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Προίτου θυγατέρων εἰσίν,—and Diod. Sic. xiv. 49, κελεύσας κατὰ τάχος λάθρα πλεῖν ὡς ἐπὶ Συρακοσίους,—and Polyb. passim in Wetst.,—e. g. καθήκουσαν (τὴν Σελουκείαν) ὡς ἐπὶ θάλασσαν, v. 59,—and with the same signification. *Where* he embarked for Athens, is not said: probably (C. and H. i. 403) at Dium, near the base of Mt. Olympus, to which two roads from Berœa are marked in the ancient tables. **15. καθιστ.**] So Odyss. ν. 274, τούς μ' ἐκέλευσα Πύλονδε καταστῆσαι καὶ ἐφέσσαι,—and Arrian, Ind. xxvii. 1, καταστήσειν αὐτοὺς μέχρι Καρμανίας. *Who these were* is not said.

The course of *Timotheus* appears to have been, as far as we can follow it from the slight notices given, as follows:—when Paul departed from Berœa, not having been able to revisit Thessalonica as he wished (1 Thess. ii. 18), he sent Timotheus (from Berœa, not from Athens) to exhort and confirm the Thessalonians, and determined to be left at Athens *alone* (1 Thess. iii. 1), Silas meanwhile remaining to carry on the work at Berœa. Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and found him (ch. xviii. 5) at Corinth. See Prolegg. to 1 Thess., Vol. III.

Ἀθηνῶν] See a long and interesting description of the then state of Athens, its buildings, &c., in C. and H. chap. x. vol. i. pp. 407 ff.; and Lewin, i. pp. 268 ff. It was a *free city*. Strabo (ix. 1) gives an epitome of its fortunes from the Roman conquest nearly to this time: Ῥωμαῖοι δ' οὖν παραλαβόντες αὐτοὺς δημοκρατουμένους ἐφύλαξαν τὴν αὐτονομίαν αὐτοῖς κ. τὴν ἐλευθερίαν. ἐπιπεσὼν δ' ὁ Μιθριδατικὸς πόλεμος τυράννους αὐτοῖς κατέστησεν οὓς ὁ βασιλεὺς ἐβούλετο, τὸν δ' ἰσχύσαντα μάλιστα τὸν Ἀριστίωνα κ. ταύτην βιασάμενον τὴν πόλιν. ἐκ πολιορκίας ἑλὼν Σύλλας ὁ τῶν Ῥωμαίων ἡγεμὼν ἐκόλασε· τῇ πόλει δὲ συγγνώμην

q here only+. ἐλαία κατάκαρπος, Ps. li. 8 (10). Hos. xiv. 7. κατώδυνος, 1 Kings i. 10. xxx. 6. διὰ τόπων καταδένδρων, Diod. Sic. xvi. 31. νεανίας καταβόστρυχος, Eur. Phœn. 146.

ABDE HLPℵ a b c d f g h k l m o p 13

q κατείδωλον οὖσαν τὴν πόλιν. 17 r διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς s σεβομένοις, καὶ ἐν τῇ ἀγορᾷ tu κατὰ u πᾶσαν u ἡμέραν πρὸς τοὺς v παρατυγχάνοντας· 18 τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοϊκῶν φιλοσόφων w συνέβαλλον αὐτῷ. καί τινες ἔλεγον Τί ἂν θέλοι ὁ x σπερμολόγος οὗτος λέγειν; οἱ δὲ z Ξένων

r ver. 2 reff. s = ch. xiii. 43 reff. t ch. xiii. 27 reff. u here only. see Heb. iii. 13. v here only+. w. dat., Jos. Antt. ii. 9. 5. absol., Xen. Apol. Socr. 11. w Luke xiv. 31. ii. 19. eh. iv. 15. xviii. 27. xx. 14 only. 1 Macc. iv. 34. γυναιξὶ σ. λόγους, Eur. Iph. Aul. 830. x = ch. xiv. 13 reff. y here only+. Demosth. 269. 19. z = Matt. xxv. 35 al. Luke, here and ver. 21 only. Ruth ii. 10,

17. ins τοις bef εν τη αγ. D 137 syr-mg (copt) sah. παρατυχοντας D¹(txt D³).

18. rec om 1st και (*as unnecessary*), with E c f k 36 vss Œc Thl: ins ABDHLPℵ p 13 rel Syr Chr. επικουριων ADEℵ c k p. rec ins των bef στοικων, with DHL P(perhaps) rel Chr: om ABEℵ a c d l p 13. 40 Thl-fin. rec στωικων, with B p rel Chr: txt ADEHL P(perhaps) ℵ a c f k 13. 36 coptt Thl-fin. συνεβαλον L a b c d¹ f g h m 86 Chr Œc Thl-sif: συνελαβον D¹(txt D-corr¹). θελη D(txt D³): θελει c 13. 40.

ἔνειμε, καὶ μέχρι νῦν ἐν ἐλευθερίᾳ τε ἐστὶ κ. τιμῇ παρὰ τοῖς Ῥωμαίοις. See also Tacit. Ann. ii. 53. **16. κατείδωλον**] This ἅπαξ λεγόμενον is formed after the analogy of *κατάμπελος, κάθυδρος*, &c. See reff. The multitude of statues and temples to the gods in Athens is celebrated with honour by classic writers of other nations, and with pride by their own. A long list of passages is given in Wetstein. The strongest perhaps is from Xen. de Repub. Ath., who calls Athens ὅλη βωμός, ὅλη θῦμα θεοῖς καὶ ἀνάθημα.

17.] The οὖν (as De W. remarks against Meyer and Schneckenburger) does not necessarily give the *consequence* of what has been stated in ver. 16, but only continues the narration. See above on ch. xi. 19.

ἐν τῇ ἀγορᾷ] Strabo (x. 1) speaking of the Eretrians in Eubœa says that some suppose them to have been named ἀπὸ τῆς Ἀθήνησιν Ἐρετρίας, ἣ νῦν ἐστιν ἀγορά (as distinguished from the Ceramicus, which was the *old* forum). It was the space before the στοὰ ποικίλη, where the Stoics held their διαλέξεις. **18. Ἐπικουρείων**] The Epicurean philosophy was antagonistic to the gospel, as holding the atomic theory in opposition to the creation of matter,—the disconnexion of the Divinity from the world and its affairs, in opposition to the idea of a ruling Providence,—and the indissoluble union, and annihilation together, of soul and body, as opposed to the hope of eternal life, and indeed to all spiritual religion whatever. The Epicureans were the materialists of the ancient world. The common idea attached to Epicureanism must be discarded in our estimate of the persons mentioned in our text. The summum bonum of the real Epicureans, far from being a degraded and sensual pleasure, was ἀταραξία of mind, based upon φρόνησις,—perhaps the best estimate of the highest good formed in the heathen world;—and their ethics were exceedingly strict. But the abuse to which such a doctrine was evidently liable, gave rise to a pseudo-Epicureanism, which has generally passed current for the real, and which amply illustrated the truth, that 'corruptio optimi est pessima.' For their chimerical ἀταραξία, Paul offered them τὴν εἰρήνην τὴν ὑπερέχουσαν πάντα νοῦν, Phil. iv. 7.

Στοϊκῶν] So named from the στοὰ ποικίλη (see above), founded by Zeno of Cittium in the fourth century B.C., but perhaps more properly by Cleanthes and Chrysippus in the third century B.C. Their philosophy, while it approached the truth in holding one supreme Governor of all, compromised it, in allowing of any and all ways of conceiving and worshipping Him (see below, vv. 24, 25),—and contravened it, in its pantheistic belief that all souls were emanations of Him. In *spirit* it was directly opposed to the gospel,—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate. On the existence of the soul after death their ideas were various: some holding that all souls endure to the conflagration of all things,—others confining this to the souls of good men,—and others believing all souls to be reabsorbed into the Divinity. By these tenets they would obviously be placed in antagonism to the doctrines of a Saviour of the world and the resurrection,—and to placing the summum bonum of man in abundance of that grace which ἐν ἀσθενείᾳ τελεῖται, 2 Cor. xii. 9.

τινες ἔλεγον . . . . οἱ δέ] These are not to be taken as belonging the one to the Epicureans, the other to the Stoics,—but rather as describing two classes, common perhaps to both schools,—the one of which

[a] δαιμονίων δοκεῖ [b] καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν [c] ἀνάστασιν [d] εὐηγγελίζετο [αὐτοῖς]. 19 [e] ἐπιλαβόμενοί τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον

a = here only. Xen. Mem. i. 1. 1.
b here only †. (-λλειν, ver. 23.)
c absol., Matt. e = and

xxii. 22, 23, 30 ‖ L. John xi. 24, 25. ch. xxiii. 8. d constr., ch. xi. 20 reff.
constr., Matt. xiv. 31. Luke ix. 47. ch. xxi. 30, 33. Isa. iv. 1. (acc. ch. ix. 27 reff.)

καταγγελεὺς ℵ.. for οι δε, οιδεν D[1]. om last clause D. rec αυτοις bef ευηγγελιζετο, with 36: om αυτοις BLPℵ[1] rel syr sah arm Chr: αυταν ευηγγ. αυτοις a 14. 27-9. 68-9. 105-6 Syr copt æth-pl: txt AEHℵ[3] c f k m p 13 vulg Thl. (*The varr have principally been produced by* αυτον *being inserted after* αναστασιν, *it being imagined that the resurr of* Jesus *was intended. Hence the origl* αυτοις *was transposed and altered, and, from* αυτον *and* αυτοις *being alternately erased, finally disappeared altogether. So Meyer.*)

19. μετα δε ημερας τινας επιλαβ. αυτου ηγαγον αυτον επι τον αριον παγ. πυνθανομενοι καὶ λεγ. D 137 syr. (om τον D[1]: ins D[2]: μ. δε ημ. τιν. are marked with ast in syr.) for τε, δε B p 13. 36 coptt. αριον ADEℵ, so ver 22.

despised him and his sayings, and the other were disposed to take a more serious view of the matter, and charge him with bringing in new deities. **σπερμολόγος**] σπερμολόγος εἶδος ἐστὶν ὀρνέου λωβωμένου τὰ σπέρματα· ἐξ οὗ οἱ Ἀθηναῖοι σπερμολόγους ἐκάλουν τοὺς περὶ ἐμπόρια καὶ ἀγορὰς διατρίβοντας, διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀποῤῥέοντα, καὶ διαζῆν ἐκ τούτων. Eustath. ad Odyss. ε. 490, where Damm observes, σπερμολογεῖν, 'verbum recentiorum; dicitur ἐπὶ τῶν ἀλαζονευομένων ἀμεθόδως ἐπὶ μαθήμασιν ἐκ τινῶν παρακουσμάτων, si quis quid arripuit forte ex disciplinis, eoque se imperite jactat:' **babbler** is the very best English word: as both signifying *one who talks fluently to no purpose*, and hinting also that his talk is *not his own*. **ξένων δαιμ.**] ἀδικεῖ Σωκράτης . . . . καινὰ δαιμόνια εἰσφέρων, was one of the charges on which Athens put to death her wisest son. δαιμόνια is not plural for singular, as Kuin.: nor merely, though this is somewhat more probable, marks the category, as Meyer: nor can it refer (Chrys., Theophyl., Œcum., Hammond, Heinrichs) to Jesus *and the ἀνάστασις*, mistaken for a goddess (a sufficient answer to which strange idea is, that **ἡ ἀνάστασις** is merely a *statement in the mouths of others*, of the doctrine taught by Paul, which he would hardly ever, if ever, specify by *this word*,—compare vv. 31 and 32): but alludes (as De Wette) to *the true God*, the God of the Jews, *and Jesus Christ* His Son: the Creator of the world (ver. 24), and the Man whom He hath appointed to judge it, ver. 31. **καταγγελεύς**] Compare ver. 23, end; which is an express answer to this charge. **19. ἐπιλαβ.**] No violence is implied: see reff. **ἐπὶ τὸν Ἄρειον πάγον**] There is no allusion here to the *court* of Areiopagus, nor should the words have been so rendered in E. V.,—especially as the same Ἀρείου πάγου below (ver. 22) is translated 'Mars' Hill.' We have in the narrative *no trace of any judicial proceeding*, but every thing to contradict such a supposition. Paul merely makes his speech, and, having satisfied the curiosity of the multitude who came together on Mars' Hill, departs unhindered:—**they brought him up to the hill of Mars.** Wordsworth believes he finds a trace of a judicial proceeding in Ἄνδρες Ἀθηναῖοι, denoting rather a public apology than a private discussion: and in the conversion of Dionysius *the Areopagite*. But what words other than those would St. Paul have been likely to use in making a speech to a concourse of Athenians? for no one supposes it to have been a *private* discussion. And why should not Dionysius have been present? As a convert of note, he would naturally have his title attached. The following note is borrowed from Mr. Humphry's Commentary:—'It might be expected that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides was immediately below him: opposite, at the distance of 200 yards, was the Acropolis, which, being entirely occupied with statues and temples, was, to use the phrase of an ancient writer (Aristides), ἀντ' ἀναθήματος, as one great offering to the gods. The Persians encamped on the Areiopagus when they besieged the Acropolis (Herod. viii. 52): from the same place the Apostle makes his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes in his fanaticism burnt the temples of Greece (Æschyl. Pers.: Cic. de Leg. ii. 10). Christianity advanced more meekly and surely: and though the immediate effect of the Apostle's sermon was not great, the Parthenon in time became a Christian church (Leake, Athens, p. 277). Athens ceased to be a κατείδωλος πόλις,—and

ABDE HLPNa b c d f g h k l m o p 13

λέγοντες Δυνάμεθα γνῶναι τίς ἡ [f] καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη [f] διδαχή; 20 [g] ξενίζοντα γάρ τινα [h] εἰσφέρεις εἰς τὰς [i] ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι * τί ἂν [k] θέλοι ταῦτα εἶναι. 21 Ἀθηναῖοι δὲ πάντες καὶ οἱ [l] ἐπιδημοῦντες [m] ξένοι [n] εἰς οὐδὲν ἕτερον [o] ηὐκαίρουν ἢ λέγειν τι ἢ ἀκούειν [p] καινότερον. 22 [q] σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ

f Mark i. 27. g = I Pet. iv. 4, 12 only †. (ch. x. 6, 23 reff.) 2 Macc. ix. 6. Diod. Sic. xii. 53, of Gorgias, τῷ ξενίζοντι τῆς λέξεως ἐξέπληξε τοὺς Ἀθηναίους. h = here (Matt. vi. 13. Luke v. 18, 19. xi. 4. xii. 11. 1 Tim. vi. 7. Heb. xiii. 11) only. i Luke vii. 1. Heb. v. 11. 1 Cor. xii. 17. Mark vii. 35. Ps. xvii. 44. k = ch. ii. 12 only. l ch. ii. 10 only †. m ver. 18. n = Matt. v. 13. ch. xix. 27 al. o Mark vi. 31. 1 Cor. xvi. 12 only †. Polyb. xx. 9. 4. (-φία, Luke xxii. 6. -ρος, Mark vi. 21. -ρως, 2 Tim. iv. 2.) see ver. 22. Winer, edn. 6, § 35. 4. p = Matt. xiii. 52. Isa. xlii. 9. compar., q ch. xi. 13 reff.

om 2nd η BD. απο σου D[1](Wtst). λεγομενη E p: καταγγελλομενη D-gr Syr æth: *narratio doctrinæ* D-lat.

20. φερεις D: εισφερει ℵ[1]: add ρηματα DE. [P has lost a few words in vv 20, 21.] * τίνα θέλει (*mistake in writing* τι αν; *which was the easier on account of the plural* ταυτα) A B(sic: see table) ℵ p 13. 40, *quæ hæc sint* sah: τινα θελοι a 69: τι αν θελει P: τι αν θελοι DEHL rel vulg(*quidnam velint hæc esse*) Chr Œc Thl. ταυτα bef θελ. c 137: om ταυτα E.

21. aft επιδ. ins εις αυτους D-gr sah. [ηυκαιρουν, so ABDEℵ c p 13. 40 Œc Thl-fin.] rec for 2nd η, και (*corrn to avoid the awkwardness of the recurrence of* η *with different meanings*), with EHLP p rel 36 vss Bas Chr: txt ABDℵ vulg syr sah. aft ακουειν ins τι ABℵ, so vss but om the τι aft λεγ. (*The* repetition *has originated in the transposition for elegance.*)

22. om ο ABℵ Thl-sif. for εφη, ειπεν ℵ 180.

the repugnance of the Greeks to images became so great, as to be a principal cause of the schism between the churches of the east and west in the eighth century.'

The hill of Mars was so called according to Paus. i. 28. 5, ὅτι πρῶτος Ἄρης ἐνταῦθα ἐκρίθη. It was on the west of the Acropolis. The Areiopagus, the highest criminal court of Athens, held its sittings there. To give any account of it is beside the purpose, there being no allusion to it in the text. Full particulars may be found sub voce in Smith's Dict. of Gr. and Rom. Antt.

δυνάμ. γνῶν.] A courteous method of address (not ironical, as Knin. and Stier).

21.] A remark of the narrator (as I believe, *Paul himself*, see Prolegg. to Acts, § ii. 14) as a comment on the καινή and ξενίζοντα of the verse before. **εὐκαιρῶ**, *vaco*, Gloss. Vet. It is not a classic Attic word: εὐκαιρεῖν οὐδεὶς εἴρηκε τῶν παλαιῶν, Ἕλληνες δέ, Mœris. "σχολὴν ἄγω," καὶ "εὖ σχολῆς ἔχω," οὐ "σχολάζω." τὸ δὲ "εὐκαιρεῖν" πάντη ἀδόκιμον, Thom. Mag.

On this character of the Athenians, compare that given of them, Thucyd. iii. 38, μετὰ καινότητος μὲν λόγου ἀπατᾶσθαι ἄριστοι, where the scholiast evidently has our text in his mind; ταῦτα πρὸς τοὺς Ἀθηναίους αἰνίττεται, οὐδέν τι μελετῶντας πλὴν λέγειν τι καὶ ἀκούειν καινόν:—Demosth. (Philippic. i. p. 43), ἢ βούλεσθε, εἰπέ μοι, περιϊόντες αὐτῶν πυθέσθαι κατὰ τὴν ἀγορὰν Λέγεταί τι καινόν; γένοιτο γὰρ ἄν τι καινότερον ἢ Μακεδὼν ἀνὴρ κ.τ.λ. (so also in Philipp. Epist. pp. 156, 157.) The comparative, καινότερον, is used as here by Theophr. in giving the character of a loquacious person: οἷος ἐρωτῆσαι Ἔχεις περὶ τοῦδε εἰπεῖν καινόν; καὶ ἐπιβαλὼν ἐρωτᾷν Μὴ λέγεταί τι καινότερον; It implies, as we should say, **the very last news.** **22.**] The Commentators vie with each other in admiration of this truly wonderful speech of the great Apostle. Chrysostom: τοῦτό ἐστι τὸ εἰρημένον τῷ ἀποστόλῳ, ἐγενόμην τοῖς ἀνόμοις ὡς ἄνομος, ἵνα κερδήσω ἀνόμους· Ἀθηναίοις γὰρ δημηγορῶν, οὐκ ἀπὸ προφητῶν οὐδὲ ἀπὸ τοῦ νόμου διελέχθη, ἀλλ' ἀπὸ βωμοῦ τὴν παραίνεσιν ἐποιήσατο· ἀπὸ τῶν οἰκείων αὐτοὺς ἐχειρώσατο δογμάτων· διὸ οὐκ εἶπεν "ἄνομος," ἀλλ' "ὡς ἄνομος." 'The oration of Paul before this assembly is a living proof of his apostolic wisdom and eloquence: we see here how he, according to his own words, could become a Gentile to the Gentiles, to win the Gentiles to the Gospel.' Neander, Pfl. u. L., p. 317. And Stier very properly remarks (Reden der Apostel, ii. 131), 'It was given to the Apostle in this hour, what he should speak; this is plainly to be seen in the following discourse, which we might weary ourselves with praising and admiring in various ways; but far better than all so-called praise from our poor tongues is the humble recognition, that the Holy Ghost, the spirit of Jesus, has here spoken by the Apostle, and therefore it is that we have in his discourse a masterpiece of apostolic wisdom.' The same Commentator gives the

'Αρείου πάγου ἔφη [v]Ἄνδρες 'Αθηναῖοι, [r]κατὰ πάντα [s]ὡς [t]δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· 23 [u]διερχόμενος γὰρ καὶ [v]ἀναθεωρῶν τὰ [w]σεβάσματα ὑμῶν εὗρον καὶ [x]βωμὸν ἐν ᾧ [y]ἐπεγέγραπτο [z]Ἀγνώστῳ θεῷ. [a]ὃ οὖν [b]ἀγνοοῦντες

r = ch. iii. 22 reff.
s = 1 Cor. x. 15. 2 Cor. vi. 13.
t here only†. = Xen. Cyr. iii. 3. 58. Jos. Antt. xiv. 10. 13,
14. (-μονία, ch. xxv. 19 only.) compar., ver. 21.
u absol., ch. viii. 4 reff.
v Heb. xiii. 7 only†. ἀ. τὴν κακίαν τῶν ποιημάτων, Diod. Sic. xiv. 109.
w 2 Thess. ii. 4 only. Wisd. xiv. 20. xv. 17 BN F(not A). Bel and Dr. 27 Theod. only.
x here only. Jer. vii. 31 al.
y Mark xv. 26. Rev. xxi. 12. Heb. viii. 10. x. 16 only. Num. xvii. 2, 3.
z here only†. Wisd. xi. 18. xviii. 3. 2 Macc. i. 19. ii. 7 only.
a 1 Cor. vii. 24.
b ch. xiii. 27 reff.

23. for *αναθεωρων*, *διιστορων* D[1](txt D[5], *perspiciens* D-lat); *ιστορων* Clem[1]. *σεβασια* ℵ. *η* (*ην* D[2]) *γεγραμμενον* D. rec *ον* and *τουτον* (*see note*), with

substance of the speech thus: '*He who is* (by your own involuntary confession) *unknown to you Athenians* (religious though you are),—*and yet* (again, by your own confession) *able to be known,—the all-sufficing Creator of the world, Preserver of all creatures, and Governor of mankind, —now commandeth all men* (by me His minister) *to repent, that they may know Him, and to believe in the Man whom He hath raised from the dead, that they may stand in the judgment, which He hath committed to Him.*' **ἄνδρες 'Αθ.**] The regular and dignified appellation familiar to them as used by all their orators,—of whose works Paul could hardly be altogether ignorant. **κατὰ π., in every point of view**: see reff. **δεισιδαιμονεστέρους**] **carrying your religious reverence very far**: an instance of which follows, in that they, not content with worshipping *named* and *known* gods, worshipped even an *unknown* one. *Blame* is neither expressed, nor even implied: but their *exceeding veneration* for religion laid hold of as a *fact*, on which Paul, with exquisite skill, engrafts his proof that he is introducing *no new* gods, but enlightening them with regard to an object of worship on which they were confessedly in the dark. So Chrysost.: **δεισ.**, *τουτέστιν εὐλαβεστέρους . . . . . ὥσπερ ἐγκωμιάζειν αὐτοὺς δοκεῖ, οὐδὲν βαρὺ λέγων.* To understand this word as E. V. '*too superstitious*' ('superstitiosiores,' Vulg., so Luther, Calov., Wolf), is to miss the fine and delicate tact of the speech, by which he at once parries the charge against him, and in doing so introduces the great Truth which he came to preach. The word itself has both senses: *δεισιδαίμων, ὁ εὐσεβής*, Hesych.: *—ἐν τῷ τοιούτῳ* (in battle) *γὰρ δὴ οἱ δεισιδαίμονες ἧττον τοὺς ἀνθρώπους φοβοῦνται*, Xen. Cyrop. iii. 3. 58: and on the other hand, Theophrast. Char. 16, explains *δεισιδαιμονία* by *δειλία πρὸς τὸ δαιμόνιον*: and Pollux, *εὐσεβής, θεῶν ἐπιμελής, ὁ δὲ ὑπερτιμῶν, δεισιδαίμων καὶ δεισίθεος.* The character thus given of the Athenians is confirmed by Greek writers: thus, Pausan. i. 24. 3, *'Αθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς.* See other instances in Wetstein. Josephus, c. Apion. ii. 11, calls them *εὐσεβεστάτους τῶν Ἑλλήνων.* **23.**] **ἀναθ., looking over, 'reconnoitring.'** **σεβάσμ.**] not, as E. V., '*devotions*:' but **objects of religious worship**, temples, altars, statues, &c.: see reff. **καί**] over and above the many altars to your own and foreign deities. *πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, . . . καὶ δὴ καὶ τὰ Θρᾴκια καὶ τὰ Φρύγια*, Strabo, x. p. 472. **ἀγνώστῳ θεῷ**] **To an** (not, *the*) **unknown God.** That this was the veritable inscription on the altars (not as Jerome on Tit. i. 12, vol. vii. p. 707, 'Inscriptio aræ non ita erat ut Paulus asseruit: *ignoto Deo*: sed ita: Diis Asiæ et Europæ et Africæ, Diis ignotis et peregrinis. Verum quia Paulus non pluribus Diis ignotis indigebat sed uno tantum ignoto Deo, singulari verbo usus est'), the words *ᾧ ἐπεγέγραπτο*, **on which had been inscribed**, are decisive. Meyer well remarks, that the historical fact would be abundantly established from this passage, being Paul's testimony of what he *himself had seen*,—and spoken *to* the Athenian people. But we have our narrative confirmed by the following: Paus. i. 1. 4, *ἐνταῦθα καὶ βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων, καὶ ἡρώων καὶ παίδων τῶν Θήσεως καὶ Φαλήρου*:—Philostratus, Vita Apollon. vi. 3, *σωφρονέστερον τὸ περὶ πάντων θεῶν εὖ λέγειν, καὶ ταῦτα 'Αθήνησιν, οὗ καὶ ἀγνώστων δαιμόνων βωμοὶ ἵδρυνται.* On which Winer well says, that it by no means follows that each altar had the inscription in the plural, *θεοῖς ἀγνώστοις*, but more naturally that the plural has been used to suit *βωμοί*, and that the inscription on each was as here. The commonly cited passage of (Pseudo-) Lucian, Philopatr. 9, and 29, *νὴ τὸν ἄγνωστον ἐν 'Αθήναις*, is no testimony, the dialogue being spurious, and the reference to our text evident. The origin of such altars has been variously explained: Diog. Laert. (vita Epimenid.) says, that Epimenidès, on occasion of a plague, advised the

ABDE HLPℵa bcdfg hklm op13

c 1 Tim. v. 4 only†. Eur. Phœn. 1331. (see ch. iii. 12 reff.)
d ch. xiii. 5 reff.
e here only†.
f ch. ix. 20 reff.
g Matt. xi. 25. (Gen. xxiv. 7.)
h Josh. iii. 11, 13. ii. 13. iv. 3. x. 13. Jas. iii. 7. 1 Pet. ii. 13 only. Num. v. 6. Iiv. 17.
i ch. viii. 16 reff.
k ch. vii. 48 (reff.).
l Rom. vi. 19. 1 Cor. m = here only. Prov. xxix. 26. Isa.
n here only. Prov. xii. 9. Sir. iv. 3 al4.

c εὐσεβεῖτε, a τοῦτο ἐγὼ d καταγγέλλω ὑμῖν. 24 ὁ θεὸς ὁ e ποιήσας τὸν e κόσμον καὶ πάντα τὰ ἐν αὐτῷ, f οὗτος g οὐρανοῦ καὶ gh γῆς i ὑπάρχων gh κύριος οὐκ ἐν k χειροποιήτοις ναοῖς k κατοικεῖ, 25 οὐδὲ ὑπὸ χειρῶν l ἀνθρωπίνων m θεραπεύεται n προσδεόμενός τινός, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ

A²EHLPℵ³ 13. 36 rel vss Clem Ath Chr Cosm Œc Thl Aug: *o* and *τουτον* p: txt A¹BDℵ¹ vulg Orig Jer. *υμων* B¹(Tischdf).

24. rec *κυρ.* bef *υπαρχ.*, with DHLP rel Clem$_1$ Chr Iren-int: txt ABEℵ a k m p 13. 40 vulg(*cum sit dom.*) Clem$_1$ Thdrt$_1$ Thl-fin. *κατοικοι* D¹(txt D^{s}).

25. for *ουδε, ουδε* D¹(txt D^{s}). rec *ανθρωπων* (*probably an error*), with EHL 13 rel vss Chr Thdrt$_1$ Cosm: txt ABDℵ a p vulg Clem$_2$ Thdrt$_1$ Iren-int.—*ανθρ.* bef *χειρων* ℵ. (P def.) ins *ως* bef *προσδεομενος* ℵ¹(ℵ³ disapproving) 25 D-lat E-lat Thdrt(twice, but once in only one ms) Iren-int. for *τινος, αυτος* D^{s}: om D¹ lectt-12-3. om *αυτος* H 16. 37. 56. 100 Chr$_1$. *οτι ουτος ο δους* D¹

Athenians to let go white and black sheep from the Areiopagus, and on the spots where they lay down to erect altars **τῷ προσήκοντι θεῷ**: *ὅθεν*, he adds, *ἔτι καὶ νῦν ἐστιν εὑρεῖν κατὰ τοὺς δήμους τῶν Ἀθηναίων βωμοὺς ἀνωνύμους*. Eichhorn conjectures that they may have been ancient altars erected before the use of writing, and thus inscribed in after-times. But I should rather suppose that the above anecdote furnishes the key to the practice: that on the occurrence of any remarkable calamity or deliverance not assignable to the conventionally-received agency of any of the recognized deities, *an unknown God* was revereneed as their author. That the *God of the Jews* was meant (as supposed by Calov., Wolf, al.) is very improbable.

'Quod ignotis Diis altare erexerant, signum erat nihil ipsos tenere certi: habebant quidem ingentem Deorum turbam ..... sed dum illis permiscent ignotos Deos, hoc ipso fatentur nihil de vera Divinitate se habere compertum. ..... Inde apparet inquietudo, quod se nondum defunctos fatentur, ubi popularibus Diis litarunt,' &c. Calvin.

ὃ .... τοῦτο] The *ὅν* and *τοῦτον* of the rec. have probably been alterations from reverential motives. The neuters give surely the deeper, and the more appropriate sense. For Paul does not *identify* the true God with the dedication of, or worship at, the altar mentioned: but speaks of *the Divinity* (*τὸ θεῖον*) of whom they, by this inscription, confessed themselves ignorant. (It may however be a warning of the uncertainty of *à priori* internal evidence for readings, that De Wette and Meyer suppose the masculines to have been altered *to produce this very sense*, and *to avoid the inference that Paul identified the unknown God with the Creator.*) But even a more serious objection lies against the masculines. The sentiment would thus be in direct contradiction to the assertion of Paul himself, 1 Cor. x. 20, *ἃ θύουσιν*, **δαιμονίοις καὶ οὐ θεῷ θύουσιν.** Compare also our Lord's words, John iv. 22, *ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε.* In **εὐσεβεῖτε**, we have another confirmation of the sense above insisted on for *δεισιδαιμονεστέρους*. He wishes to commend their reverential spirit, while he shews its misdirection. An important lesson for all who have controversies with Paganism and Romanism. **καταγγ.**] (See above, *καταγγελεύς* ver. 18.) **I am declaring,—making manifest,** to you. *ὑμεῖς με προελάβετε, φησίν· ἔφθασε ὑμῶν ἡ θεραπεία τὸ ἐμὸν κήρυγμα.* Chrys. 24.] 'No wonder, that the devil, in order to diffuse idolatry, has blotted out among all heathen nations the recognition of *Creation*. The true doctrine of Creation is the proper refutation of all idolatry.' Roos. Einl. in die bibl. Geschicht., cited by Stier, Red. der Apost. ii. 140, who remarks, 'Only on the firm foundation of the Old Testament doctrine of Creation can we rightly build the New Testament doctrine of redemption: and only he, who scripturally believes and apprehends by faith the earliest words of Revelation, concerning a Creator of all things, can also apprehend, know, and scripturally worship, THE MAN, in whom God's word, down to its latest canonical Revelation, gathers together all things.'

οὐκ ἐν χειρ.] A remarkable reminiscence of the dying speech of Stephen: see ch. vii. 48. Mr. Humphry notices the similarity, but difference in its conclusion, of the argument attributed to Xerxes in Cicero, Leg. ii. 10: 'Xerxes inflammasse templa Græciæ dicitur, quod parietibus includerent deos, quibus omnia deberent esse patentia et libera, quorumque hic

[o]πνοὴν καὶ τὰ πάντα, 26 ἐποίησέν τε ἐξ ἑνὸς [p]αἵματος πᾶν ἔθνος ἀνθρωπων [q]κατοικεῖν [q]ἐπὶ παντὸς [r]προσώπου τῆς [r]γῆς [s]ὁρίσας [t]προστεταγμένους [u]καιροὺς καὶ τὰς [v]ὁροθεσίας τῆς [w]κατοικίας αὐτῶν, 27 [xy]ζητεῖν τὸν [y]θεόν,

o = here (ch. ii. 2) only. Gen. ii. 7. p = John i. 13. Hom. Il. ζ. 211. q w. gen., Rev. iii. 10 al8. only. w. acc., Ezek. xxxviii. 12. ii. 23. x. 42. xi. 29. ver. 31. only. (ch. x. 33 reff.) xix. 12 Alius in Hexapl.) x. 20 only. Exod. xxxiii. 7.

r = Luke xxi. 35. (xii. 56.) Gen. xi. 8. Rom. i. 4. Heb. iv. 7 only. L.P.H. Num. xxxiv. 6.

s Luke xxii. 22, ch. t = here (-θετεῖν, Exod. x = Rom.

u absol., Gal. iv. 10. Gen. i. 14.

v here only †. w here only. Exod. xxxv. 3. Dan. ii. 11 Theod.

y here only. 1 Chron. xxi. 30.

(but διδους D-corr[1 or 2]): δους H Clem$_1$ Chr$_1$. om και τα παντα 13 Syr. Steph (for και τα) κατα, with HL P("certe videtur," Tischdf) rel Thdrt$_1$ Œc Thl-fin. (*Meyer thinks κατα παντα ver 22 was still in the copyist's mind. At all events, it seems to be an error*): και κατα 40: txt ABDE(ℵ) p 36 vulg syr æth arm Clem$_2$ Chr Thdrt$_1$ Cosm Thl-sif.—om τα ℵ[1].

26. om τε DE syr: δε m. om αιματος ABℵ p 13. 40 vulg copt æth Clem Bede: ins DEHLP rel 36 syrr Thdrt$_2$ Chr$_{\text{saepe}}$ Cosm Œc Thl Iren-int. (*Meyer well remarks on the omission, that it is more likely to have happened owing to* ενος αιματος, *than that* αιματος *should be a gloss on* ενος,—*for that this would be rather given by* ανθρωπου.) for εθνος, γενος a c 23. 69. 96. 104-37-42 vulg syr-mg Clem Thl-fin Iren-int. ανθρωπου D-gr. rec παν το προσωπον (*corrn for ease of constr*), with HL rel Chr Thdrt Cosm: παν προσωπον EP Thdrt$_1$: txt ABDℵ p 13. 36 Clem. rec προτεταγ., with D[1] 13 b f k, *præfiniens* Iren-int: τεταγμ. a 14[1]. 69: txt AB D-corr[1 or 2] EHLPℵ rel vss Clem Amm Chr Cosm Œc Thl. κατα οροθεσιαν D[1]-gr(txt D[5]) Iren-int.

27. ins μαλιστα bef ζητειν D-gr. rec for θεον, κυριον (*in this case we can hardly suppose κυρ. to be genuine, as De W. and Meyer, simply from the* à priori *difficulty of Paul having used the expression when speaking to heathens: the copyists are uniformly so careless where these two words are concerned, as to leave such considerations very uncertain*), with EP rel Cosm Thl-sif: το (for τι, or τι το?) θειον εστιν D Iren-int: txt ABHLℵ a d p 13. 36. 40 vulg syrr coptt æth Chr Œc Thl-fin Hil Ambr.

mundus omnis templum esset et domus.'

Where Paul stood, he might see the celebrated colossal statue of Athena Polias, known by the Athenians as ἡ Θεά, standing and keeping guard with spear and shield in the enclosure of the Acropolis.

25.] θεραπεύεται, is (really and truly) served. So θεὸς οὐ μυκτηρίζεται, Gal. vi. 7. προσδ.] ἐνδεῖσθαι μέν ἐστι τὸ παντελῶς μὴ ἔχειν· προσδεῖσθαι δὲ τὸ ἔχειν μὲν μέρος, ἔτι δὲ δεῖσθαι πρὸς τὸ τέλειον. Ulpian (in Wetst.). As the assertion of Creation contradicted the Epicurean *error*, so this laid hold of that portion of truth, which, however disguised, that school had apprehended: 'Omnis enim per se divûm natura necesse est | Immortali ævo summa cum pace fruatur. | . . . . . | Ipsa suis pollens opibus, *nihil indiga nostri*,' Lucret. i. 57. There is a verse in 2 Macc. xiv. 35, remarkable, as compared with the thoughts and words of Paul here: σύ, κύριε, τῶν ὅλων ἀπροσδεὴς ὑπάρχων, εὐδοκήσας ναὸν τῆς σῆς κατασκηνώσεως ἐν ἡμῖν γενέσθαι. τινός] neuter, as referring to the temples and statues offered by the Athenians. ζωὴν κ. πνοήν] He is the *Preserver*, as well as the Creator, of all; and all things come to us *from Him*. Compare, on τὰ πάντα, David's words, 1 Chron. xxix. 14, σὰ τὰ πάντα, καὶ ἐκ τῶν σῶν δεδώκαμέν σοι. 26.] ἐξ ἑνὸς [αἵμ.] was said, be it remembered, to a people who gave themselves out for αὐτόχθονες: but we must not imagine that to refute this was the *object* of the words: they aim far higher than this, and controvert the whole genius of polytheism, which attributed to the various nations *differing mythical origins*, and *separate guardian gods*. It is remarkable, that though of all people the Jews were the most distinguished in their covenant state from other nations of the earth, yet to them only was given the revelation of the true history of mankind, as all created of *one blood*: a doctrine kept as it were in store for the gospel to proclaim. Not, 'hath made of one blood,' &c., as E. V., but **caused every nation of men (sprung) of one [blood] to dwell**, &c. See Matt. v. 32; Mark vii. 37. παντὸς προσώπου] The omission of the art. may be accounted for by the words following ἐπί (see Middleton, vi. 1): or, perhaps, by the parallelism of πᾶν ἔθνος, παντὸς προσώπου: or perhaps, as πᾶς οἶκος Ἰσραήλ, ch. ii. 36, because πρόσωπον τῆς γῆς is regarded as one appellative. See note on πᾶσα οἰκοδομή, Eph. ii. 21. καιρ. . . . . ὁροθ.] He who was before (ver. 24) the *Creator*, then (ver. 25) the *Preserver*, is now the *Gover-*

z = here (Luke xxiv. 39. Heb. xii. 18. ‖ John i. 1) only. Isa. lix. 10. opt., ch. xxiv. 19 reff. a ch. ii. 18 reff. b Matt. viii. 30. Mark xii. 34. Luke vii. 6. xv. 20. John xxi. 8. Eph. ii. 13, 17. (ch. xxii. 21 reff.)

εἰ ἄρα γε [z]ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, [a]καί [a]γε οὐ [b]μακρὰν [b]ἀπὸ [c]ἑνὸς ἑκάστου ἡμῶν [d]ὑπάρχοντα· 28 [e]ἐν αὐτῷ γὰρ ζῶμεν καὶ [f]κινούμεθα καὶ [g]ἐσμέν, ὡς καί τινες ...τινες p. ABDE HLPℵ a b c d f g h k l m o 13 τῶν [h]καθ' ὑμᾶς [i]ποιητῶν εἰρήκασιν Τοῦ γὰρ καὶ [k]γένος ἐσμέν. 29 [k]γένος οὖν [d]ὑπάρχοντες τοῦ θεοῦ οὐκ [l]ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ [m]χαράγματι [n]τέχνης καὶ [o]ἐνθυμήσεως ἀνθρώπου, [p]τὸ [p]θεῖον εἶναι

Deut. xxx. 11. c w. gen. partit., Luke iv. 40. xvi. 5. ch. ii. 3. xxi. 26. 1 Thess. ii. 11 al. L.P. d ch. ii. 30. viii. 16 reff. e cf. 1 Pet. i. 5, 22. f = here (Matt. xxiii. 4. xxvii. 39 ‖ Mk. ch. xxi. 30. xxiv. 5. Rev. ii. 5. vi. 14) only. Gen. vii. 14, 21 al. Xen. Mem. i. 1, 14. g emphat., Matt. ii. 18. xxiii. 30 al. h ch. xviii. 15 reff. i = here only. (Rom. ii. 13 reff.) k = ch. iv. 6 reff. l = 1 Cor. xi. 7, 10. Rom. xv. 1. m = here (Rev. xiii. 16, 17 al.) only †. n = here only. (ch. xviii. 3 reff.) 3 Kings vii. 14. o = here (Matt. ix. 4. xii. 25. Heb. iv. 12) only †. (Job xxi. 27 Symm.) p here only † Xen. Mem. i. 4. 18. (2 Pet. i. 3, 4. Exod. xxxi. 3.)

ψηλαφησαισαν D: -σαιεν a 3. 64. 95[1]. 105: -σειεν ℵ* 40 Œc. αυτο D[1] (txt D[4]). for και (bef ευρ.), η AD 36. 40 vulg(not tol) sah Iren-int. ευροισαν D[1]. rec καιτοιγε (*alteration to more usual word; the readg* και τοι *is not, as Meyer thinks, any sign that rec is genuine, but merely that* τοι *in the marg had been sometimes prefixed to the* γε, *sometimes substituted for it*), with P[2]ℵ a Chr Cosm Thl-fin: καιτοι AE Clem: και τε D: txt BHLP[1] p 13. 36 rel Did Thl-sif. ου μακραν ου (ων D[3]) αφ D. υμων A[1]L k m. υπαρχοντος E lect-12 Clem: απεχοντα 69. 98-marg 105: om D[1](txt D[5]).

28. αυτη D[1](txt D[3][?]). aft εσμεν ins το καθ ημεραν D. ωσπερ D. ημας B 33. 68. 95-6. 105-37 copt. των κ. υμ. bef τινες D. om ποιητων D Iren-int Aug Ambr Ambrst Quæst Pac. for του, τουτου D[1] e l[2] 19[2]. 21. 96 Iren-int: αυτου E[2] 35. 68: *ipsius* E-lat vulg Hil: τουτων 3: τουτο 137.

29. ins ουτε bef χρυσω D[1]. χρυσιω η αργυριω AE 40 Damasc Thl-fin: χρυσιω η αργυρω ℵ. for και, η D-gr Iren-int: om coptt æth-rom. ανθρωπων E-gr æth.

nor of all men: prescribing to each nation its space to dwell in, and its time of endurance. **προστετ.**, not **προτ.**, **appointed**, 'ordered by Him.' **27.**] **ζητεῖν** does not depend on *ἐποίησεν*, but gives the intent of the above-mentioned providential arrangements: **that they might seek God.** *τὸν κύριον* (as rec. and two uncial MSS. have) has probably been a careless mistake of a transcriber: *τί τὸ θεῖόν ἐστιν*, which appears to have been the reading of D, is one of its own strange glosses.

εἰ ἄρα] **if by any chance**, denoting a contingency apparently not very likely to happen, see Hartung, Partikellehre, i. 440.

ψηλαφήσειαν] Originally an Æolic form, but frequent in Attic Greek, for *ψηλαφήσαιεν*, see Luke vi. 11. On the word itself, compare Aristoph. (Pax, 691): *προτοῦ μὲν οὖν | ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα, | νυνὶ δ' ἅπαντα πρὸς λύχνον βουλεύσομεν.* These lines, as Mr. Humphry observes, 'seem at once to illustrate the figurative use of the verb, and to express the condition of man prior and subsequent to revelation.' **καί γε . . . .**] 'Not that HE *is distant from us*, but that we are ignorant of Him.' See Rom. x. 6, 8; Jer. xxiii. 23, 24. **καί γε**, 'et quidem:' see Hartung, Partikellehre, i. 398 f.

28.] There is no justification for *the pantheist* in this. It is properly said only of the race of *men*, as being His offspring, bound to Him: proceeding from, and upheld by, and therefore living, moving, and being *in* Him:—but even in a wider sense *His Being*, though a separate objective Personality, involves and contains that of His creatures. See Eph. i. 10, where the same is said of Christ. **ἐν αὐτῷ** must not be taken for '*by* Him:' the subsequent citation would in that case be irrelevant.

ζῶμ. κιν. ἐσμ.] 'A climax: *out of* God we should have no *Life*, nor even *movement* (which some things without life have, plants, water, &c.), nay, not any *existence* at all (we should not have *been*).' Meyer. Storr's explanation of *ζῶμεν* by 'vivimus beate ac hilare,' and Kuinoel and Olshausen's of *ἐσμέν* by '*real being*,' i.e. '*the spiritual life*,' are evidently beside the purpose; the intent being to shew the *absolute dependence for every thing* of man on God,—and thence the *absurdity of supposing the Godhead like to the works of his* (man's) *hands.* **τοῦ γὰρ κ. γ. ἐσμ.**] Aratus, in the opening lines of the Phænomena . . . . *πάντη δὲ Διὸς κεχρήμεθα πάντες· τοῦ γὰρ καὶ γένος ἐσμέν.* Kleanthes also, Hymn. in Jov. 5, has *ἐκ σοῦ γὰρ γένος ἐσμέν.* Aratus was a *native of Tarsus*, about 270 B.C., and wrote astronomical poems, of which two, the *φαινόμενα* and *διοσημεῖα*, remain. Kleanthes was born at Assos, in

ὅμοιον. 30 τοὺς μὲν οὖν [q] χρόνους τῆς [r] ἀγνοίας [s] ὑπεριδὼν ὁ θεὸς [t] τὰ [t] νῦν [u] παραγγέλλει τοῖς ἀνθρώποις πάντας [v] πανταχοῦ [w] μετανοεῖν, 31 [x] καθότι [y] ἔστησεν ἡμέραν ἐν ᾗ μέλλει [z] κρίνειν τὴν [a] οἰκουμένην ἐν [b] δικαιοσύνῃ, [c] ἐν ἀνδρὶ [d] ᾧ [e] ὥρισεν, [f] πίστιν [fg] παρασχὼν πᾶσιν, [h] ἀναστήσας αὐτὸν [h] ἐκ νεκρῶν. 32 ἀκούσαντες δὲ [i] ἀνάστασιν [i] νεκρῶν οἱ μὲν [k] ἐχλεύαζον, οἱ δὲ εἶπαν Ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν· 33 [l] οὕτως ὁ Παῦλος [m] ἐξῆλθεν ἐκ

q constr., ch. iii. 21 reff.
r ch. iii. 17. Eph. iv. 18. 1 Pet. i. 14 only. Levit. xxii. 14.
s here only. Levit. xx. 4. Deut. xxii. 3. ὑπεριδὼν τῆς ἰδίας ἀσφαλείας, Dion. Hal. Antt. ii. 66.
t ch. iv. 29 reff.
u ch. i. 4 reff.
v Mark i. 28. xvi. 20. Luke ix. 6. ch. xxiv. 3. xxviii. 22. 1 Cor. iv. 17 only. Isa. xlii. 22. (-χῇ, ch. xxi. 28.)
w absol., ch. ii. 38. iii. 19. xxvi. 20 al. x = ch. ii. 24 reff. y = here only.
z = Rom. iii. 6 (κόσμον). Psa. ix. 8. xcv. 13. xcvii. 10. a = ch. xix. 27 reff.
b absol., ch. xxiv. 25. Rom. ix. 28. xiv. 17 al. Ps. as above (z). Sir. xiv. 26. c = Matt. xii. 24. Luke xi. 15. 1 Cor. vi. 2. d attr., ch. i. 1 reff. e = ch. x. 42. (ver. 26 reff.)
f here only. Jos. Antt. xv. 7. 10, πίστ. παρείχε τ. Λόγου τ. Βάβα παίδας. g = ch. xvi. 16 reff.
h ch. ii. 24 reff. i 1 Cor. xv. 12 reff. k here only †. Wisd. xi. 15. 2 Macc. vii. 27 only. Prov. xiv. 9 Aquil. (διαχλ., ch. ii. 13.) l Rom. v. 12 reff. m 2 Cor. vi. 17, from Isa. lii. 11.

30. aft της αγνοιας ins ταυτης D^1 vulg. και τους χρον. μεν ουν E: *et tempora quidem* vulg. παριδων D^1(txt D-corr): περιδων D^4 103: *despiciens* vulg. απαγγελλει BN[1]. rec πασι (*alteration, to agree with* ανθρωποις. *Meyer and De Wette's idea, that* πασι *was altered to* παντας *to soften the assertion that God commanded* ανθ. πασι πανταχου,—*is in the highest degree improbable*), with HLP rel spec æth Ps-Ath, Chr Thdrt Cosm Œc Thl Iren-int: ινα παντες D^1: *omnibus ut omnes* Syr: txt ABD[4]EN 13. 36. 40 Ath Cyr Chron: *ut omnes ubique pœnitentiam agant* vulg D-lat coptt Aug.

31. rec διοτι (*explan of* καθοτι), with HL rel Chr Œc Thl-sif: καθο 18. 36. 180: txt ABDEPN a c 13 Ath Thdrt, Eulog Cyr Chron Thl-fin. for εν η μ. κρ., κρειναι D: *judicari* Iren-int; *judicare* Aug. om 2nd εν D-gr. aft ανδρι ins ιησου D Iren-int. παρεσχειν(sic) D, παρασχειν 32. 57, *exibere* D-lat.

32. [ειπαν, so BEN.] rec παλιν περι τουτου. 33 και ουτως, with HLP rel 36 Chr Œc Thl-sif: txt AB(DE)N 13. 40 arm Thl-fin.—om και DE.

Troas, about 300 B.C. The Apostle, by the plural, seems to have both poets in his mind. The τοῦ refers to *Zeus* in both cases, the admission being taken as a portion of truth regarding the Supreme God, which even heathen poets confessed. The καί has no connexion *here*, but is (see above) part of the verse in Aratus.

30. ὑπεριδών] In this word lie treasures of mercy for those who lived in the times of ignorance. God **overlooked** them: i.e. corrected not this *ignorance itself* as a sin, but *the abuses even of this*, by which the heathen sunk into deeper degradation. The same argument is treated more at length in Rom. i. ii. The πᾶσι of the rec. and ἵνα πάντες of D^1 have both been corrections occasioned by the apparent difficulty of τοῖς ἀνθρώποις πάντας. The genuine reading gives the emphatic πάντας πανταχοῦ, following on the foregoing assertion of vv. 25, 26, its proper place. 31. καθότι] See var. read. and reff.:—used by Luke and him only: '*seeing that*,' **inasmuch as.**

ἐν δικαιοσ.] δικαιοσ. is the character of the judgment,—the element, of which it shall consist. ἐν ἀνδρί] Not, 'in (by) *a* man,' but **by** (i.e. in the person of) *the* **man**: the art. is omitted after the preposition: see Midd. vi. 1. The ἐν is not instrumental, properly speaking, here or any where else. Its judicial use is only a particular case of its usage of *investiture* or *elementary condition*: *in* the judge the judgment consists, is constituted; he is its vehicle and expression. See ref. 1 Cor. and note for examples of this use.

πίστ. κ.τ.λ.] 'Quia res erat vix credibilis, argumentum adfert eximium.' Grotius.

32. ἀνάστ. νεκρ.] Perhaps here, '*when they heard of a resurrection of dead men*,' viz. of that of Christ, νεκρῶν being generic. But the same words are used in ref. 1 Cor. πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; so that I would rather take them here to mean that they inferred the general possibility of the resurrection of the dead, as a tenet of Paul's, from the one case which he mentioned. οἱ . . . . οἱ δέ] We must not allot these two parties as some have done, the former to the Epicureans, the latter to the Stoics: the description is general. The words ἀκουσόμεθα . . . . need not be taken as ironical. The hearing not having taken place is no proof that it was not intended at the time: and the distinction between these and the mockers seems to imply that they were in earnest.

33. οὕτως] 'In this state of the

n as above (m). Matt. xiii. 49. ch. xxiii. 10. 1 Cor. v. 2. Col. ii. 14. 2 Thess. ii. 7 only. Gen. xxxv. 2.
o ch. v. 13 reff.
p absol., ch. xv. 5 reff.
q = ch. xix. 39.
r w. ἐκ, here only †. w. ἀπό. ch. i. 4. 1 Chron. xii. 8.
s Mark vii. 26. ch. iv. 36. ver. 24. x. 20.)

μέσου αὐτῶν· 34 τινὲς δὲ ἄνδρες [o] κολληθέντες αὐτῷ [p] ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ [q] ἕτεροι σὺν αὐτοῖς. XVIII. 1 Μετὰ [δὲ] ταῦτα [r] χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον, 2 καὶ εὑρών τινα Ἰουδαῖον ὀνόματι [s] Ἀκύλαν, Ποντικὸν [s] τῷ γένει, [u] προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ [v] διατεταχέναι Κλαύδιον [r] χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης,

ABDE HLPN a b c d f g h k l m o 13

t = ch. vii. 19. 2 Cor. xi. 26. Esth. ii. 10.
u here only. Deut. xxiv. 5. (-τος, Heb.
v Luke viii. 55. 1 Cor. vii. 17 al. L.P., exc. Matt. xi. 1. Ezek. xxi. 19. (-ταγή, ch. vii. 53.)

34. εκολληθησαν D[1](txt D[4]). for o (bef αρεοπ.), τις D: om B. aft αρεοπ. ins ευσχημων complacens D. om και γυν. ον δ. D: aft γυν. ins τιμια E.

CHAP. XVIII. **1.** om δε ABℵ a 13 vulg copt: ins (D)EHLP rel 36 Chr Œc Thl.—και μετα ταυτα Syr æth.—αναχωρησας δε, omg μετα ταυτα, D. rec aft χωρισθεις ins ο παυλος (*inserted just as* δε *was omitted, at beginning of an ecclesiastical portion*), with AEHLP rel 36 Chr: om BDℵ 13 vulg sah Aug. for εκ, απο D.

2. εληλυθα D[1](txt D[2]). τεταχεναι DELP f k m 13: τεχεναι(sic) ℵ[1]: προστεταχ. a d: διατεταχθεναι 137-73. κλαυδιος D[1](txt D-corr[1]): om B. om τους D. rec (for 2nd απο) εκ (*prob corrn to suit χωρισθ. εκ in ver.* 1. *So De Wette: Meyer thinks the* απο *to have been a corrn to suit* απο της ιταλ., *but the other suppn is much more likely, the same verb occurring in both*), with HP c f h l Chr: om 13: txt ABDELN rel. aft ρωμης ins οι κε κατωκησεν(-σαν D-corr[1]) εις την

popular mind:' (with an expectation of being heard again?) **34. Διονύσιος ὁ Ἀρ.**] Nothing more is known of him. Euseb. H. E. iii. 4; iv. 23, relates that he was bishop of Athens, and Niceph. iii. 11, that he died a martyr. The writings which go by his name are undoubtedly spurious.

γυνή] Not, as Chrys., de Sacerd. iv. 7, vol. i. p. 412, seems to infer from the form of the expression,—*ἠκολούθησεν αὐτῷ μετὰ τῆς γυναικός, the wife* of Dionysius: this would have been *ἡ γυνὴ αὐτοῦ*.

CHAP. XVIII. **1.**] Corinth was at this time a *colony* (see note, ch. xvi. 12), the *capital of the Roman province of Achaia*, and *the residence of the proconsul*. For further particulars, see Prolegg. to 1 Cor. § ii. **2. Ἰουδαῖον**] It appears that Aquila and Priscilla were *not Christians* at this time: it is the similarity of employment only which draws them to Paul, and their conversion is left to be inferred as taking place in consequence: see ver. 26.

Ποντικὸν τ. γ.] It is remarkable, that *Pontius Aquila* is a name found in the Pontian gens at Rome more than once in the days of the Republic (see Cicero, ad Fam. x. 33; Suet., Jul. Cæs. 78; Smith's Dict. of Biogr., art. Aquila, Pontius); whence some have supposed that this may have been a freedman of a Pontius Aquila, and that *Ποντ. τῷ γένει* may have been an inference from his name. But besides that Luke's acquaintance with the real origin of Aquila could hardly but have been accurate,—*Aquila*, the translator of the O. T. into Greek, was *also a native of Pontus*.

From the notices of Aquila and Priscilla in the Epistles, they appear to have travelled, fixing their abode by turns in different principal cities, for the sake of their business. In ver. 19, we have them left at Ephesus (see also ver. 26); in 1 Cor. xvi. 19, still there; in Rom. xvi. 3 ff., again at Rome; in 2 Tim. iv. 19, again at Ephesus.

διὰ τὸ διατεταχέναι . . .] Suet. Claud. 25, says, 'Judæos impulsore Chresto assidue tumultuantes Roma expulit:' but as he gives this without any fixed note of time,—as the words 'impulsore Chresto' may be taken in three ways (as indicative either (1) of an actual leader of that name, or (2) of some tumult connected with the expectations of a Messiah, or (3) of some dispute about Christianity),—Neander well observes, that after all which has been said on it, no secure historical inference respecting the date of the event, or its connexion with any Christian church at Rome, can be drawn. It was *as a Jew* that Aquila was driven from Rome: and there is not a word of Christians here. If one could identify this expulsion of the Jews with that of the 'mathematici' in Tacitus (Ann. xii. 52), which took place Fausto Sulla, Salv. Othone Coss. (A.D. 52), we might be on surer ground,—but this is very uncertain, and even improbable. The two could hardly

[w] προσῆλθεν αὐτοῖς, [3] καὶ διὰ τὸ [x] ὁμότεχνον εἶναι [y] ἔμενεν [y] παρ' αὐτοῖς καὶ [z] ἠργάζετο, ἦσαν γὰρ [a] σκηνοποιοὶ τῇ [b] τέχνῃ· [4] [c] διελέγετο δὲ ἐν τῇ συναγωγῇ [d] κατὰ πᾶν σάββατον, [e] ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας. [5] ὡς δὲ [f] κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τι-μόθεος, [g] συνείχετο τῷ λόγῳ ὁ Παῦλος, [h] διαμαρτυρόμενος

w = here only. see ch. x. 28.
x here only†.
y ch. ix. 43 reff.
z absol., Matt. xxi. 28. xxv. 16. Luke xiii. 14. John ix. 4. 1 Cor. ix. 6. 1 Thess. ii. 9 al. Exod. v. 18.
a here only†. (-ποιεῖν, Isa. xxii. 15 Symm. -ποιία, Deut. xxi. 10 LXX-mss. & Alius in Hexapl.)
b = Rev. xviii. 22 (ch. xvii. 29) only. Sir. xxxviii. 34. (-γίτης, ch. xix. 24.)
c = ch. xvii. 2 reff. absol. ch. xix. 8, 9. xx. 9. Sir. xiv. 20, BN F(not A).
d ch. xiii. 27 reff.
e = ch. xix. 26. 2 Cor. v. 11. Wisd. xvi. 8.
f = ch. viii. 5 reff.
w. ἀπό, ch. xi. 27. xii. 19. xv. 1.
g 2 Cor. v. 14 reff. Wisd. xvii. 20.
h ch. viii. 25 reff.

αχαιαν D, simly syr-mg. αυτω D[1]-gr(txt D[2]). add ο παυλος D.

3. om ειναι D. εμεινεν EHL Chr Thl: *manebat* E-lat. προς αυτους D. [ηργαζετο, so AB[1]DE k 13: ηργαζοντο ℵ[1].] om last clause D. rec την τεχνην, with H rel 36 Œc Thl: txt ABELPℵ c g l 13. 40 Chr.

4. om ver am[1] fuld lat-mss-in-Bede: εισπορευομενος δε εις την συναγωγην κατα παν σαββατον διελεγετο και εντιθεις το ονομα του κυριου ιησου και (om και D-corr) επιθεν δε ου μονον ιουδαιους αλλα και ελληνας D; simly vulg-ed syr-mg aft σαββατον ins εντιθεις το ονομα του κυριου ιησου. for παν, μιαν H: παντα 13.

5. for ως δε κατηλθον, παρεγενοντο δε D. om της L h k. for ο τε, τοτε D[1]-gr: οτι ο. om ο bef τιμ. D 42. 173. rec for τω λογω, τω πνευματι (*substitution from misunderstanding: or perhaps, as Meyer, originally a scholium on συνειχετο, and thence has usurped the place of the origl* τω λογω), with HP rel 36 syr-mg arm Chr Œc Thl: txt ABDELℵ c 13. 40 vulg syrr coptt æth Bas Chr-ms Thdrt. om ὁ bef παν. D. διαμαρτυρουμενος D[1] 40. 65 Thl-fin.

have been *united*. The circumstance related by Dio Cassius, lx. 6, which seems to contradict Suetonius and our text,—τοὺς Ἰουδαίους πλεονάσαντας αὖθις, ὥστε χαλεπῶς ἂν ἄνευ ταραχῆς ὑπὸ τοῦ ὄχλου σφῶν τῆς πόλεως εἰρχθῆναι, οὐκ ἐξήλασε μέν, τῷ δὲ πατρίῳ νόμῳ βίῳ χρωμένους ἐκέλευσε μὴ συναθροίζεσθαι,—probably describes a step taken by Claudius *previously* to this expulsion, which not improbably occasioned the tumults which made the expulsion necessary. The edict soon became invalid, or the prohibition was taken off: we find Aquila at Rome, Rom. xvi. 3, and many Jews resident there, ch. xxviii. 17 ff.

3. **ἠργάζετο**] "The Jewish Rabbis having no state pay, it was their practice to teach their children a trade. 'What is commanded of a father towards his son?' asks a Talmudic writer. 'To circumcise him, to teach him the law, to teach him a trade.' Rabbi Judah saith, 'He that teacheth not his son a trade, doth the same as if he taught him to be a thief:' and Rabban Gamaliel saith, 'He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced.'" C. and H. i. p. 58.

The places where Paul refers to his supporting himself by his own manual labour are,—ch. xx. 34 (Ephesus):—1 Cor. ix. 12 ff.; 2 Cor. vii. 2 (Corinth):—1 Thess. ii. 9; 2 Thess. iii. 8 (Thessalonica). In 2 Cor. xi. 9, we learn that supplies were also brought to him at Corinth from Macedonia, i. e. Philippi, see Phil. iv. 15.

σκηνοποιοί] The general opinion now is, that Paul was a maker of tents from the 'cilicium,' or hair-cloth of Cilician goats. Thus Kuinoel, citing from Hug and Eichhorn, says of the former, "Ad hanc sententiam comprobandam monuit, Ciliciam, Pauli patriam, refertam fuisse hircis et capris villosis, eorumque villis Cilices usos esse ad conficiendum pannum, *Cilicium* inde dictum. Suidas: Κίλικος τράγος· ὁ δασύς· τοιοῦτοι γὰρ ἐν Κιλικίᾳ γίνονται τράγοι, ὅθεν καὶ τὰ ἐκ τῶν τριχῶν συντιθέμενα Κιλίκια καλοῦνται. Hoc panno usos esse milites, nautas, Nomadas, ad tentoria conficienda, v. Vegetius, de Re Mil. iv. 6. Plin. N. H. vi. 28, 'Nomades, infestatoresque Chaldæorum scenitæ .... et ipsi vagi, sed a tabernaculis cognominati, quæ *ciliciis* metantur, ubi libuit.' Solin. 33, 'Scenitæ caussam nominis inde ducunt, quod tentoriis succedunt, nec alias domos habent, ipsa autem tentoria *cilicina* sunt; ita nuncupantur velamenta eaprarum pilis texta.'" If it be objected, that Paul would hardly find the raw material for this work in cities far from Cilicia, it may be answered, that this would not be required in the fabrication of *tents* from the *hair-cloth*, which doubtless itself would be an article of commerce in the markets of Greece. Chrysost. calls Paul sometimes σκηνορράφος, sometimes σκυτοτόμος, a leather-cutter, imagining that the tents were made of leather; ἐπὶ σκηνορραφείου

τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν. 6 [i] ἀντιτασσομένων ABDE HLPℵa
δὲ αὐτῶν καὶ [k] βλασφημούντων [l] ἐκτιναξάμενος τὰ ἱμάτια b c d f g
εἶπεν πρὸς αὐτοὺς Τὸ αἷμα ὑμῶν [m] ἐπὶ τὴν κεφαλὴν ὑμῶν· h k l m
[n] καθαρὸς ἐγὼ [o] ἀπὸ τοῦ [o] νῦν εἰς τὰ ἔθνη πορεύσομαι. o 13
7 καὶ [p] μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι
Ἰούστου [qr] σεβομένου τὸν [r] θεόν, οὗ ἡ οἰκία ἦν [s] συνομοροῦσα
τῇ συναγωγῇ. 8 Κρίσπος δὲ ὁ [t] ἀρχισυνάγωγος [u] ἐπί-
στευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ [v] οἴκῳ αὐτοῦ, καὶ πολλοὶ
τῶν Κορινθίων ἀκούοντες [w] ἐπίστευον καὶ ἐβαπτίζοντο.

i Rom. xiii. 2. James iv. 6. 1 Pet. v. 6. 1 Pet. v. 5 (from Prov. iii. 34) only. 3 Kings xi. 34. Hos. i. 6 only. k = ch. xiii. 45 reff. l ch. xiii. 51 reff. m = ch. xiii. 11. Matt. xxvii. 25. Rom. i. 18. ii. 2, 9. 2 Kings i. 16. n = ch. xx. 26. Gen. xxiv. 8. o Luke i. 48 al3. 2 Cor. v. 16.
L.P. [exc. John viii. 11.] Ps. cxii. 2. p Matt. xi. 1 al.† Wisd. vii. 27. xix. 19. 2 Macc. vi. 1, 9, 24 only.
q ch. xiii. 43 reff. r = ch. xvi. 14. ver. 13 only. s here only †. t Mark v. 22, &c. Luke viii. 49. xiii. 14. ch. xiii. 15. ver. 17 only †. u = w. dat., ch. xvi. 34 reff. v ch. x. 2 reff.
w absol., ch. xv. 5 reff.

om τοις ιουδ. AH 177[1]. ins ειναι bef τ. χριστ. (*see ver* 28) ABDℵ a b d k o 13. 36 vulg Syr syr-w-ast arm Bas Thl-fin: om EHLP rel Chr Thdrt Œc Thl-sif. ins κυριον bef ιησ. D. om ιησ. P.

6. at beg ins πολλου δε λογου γεινομενου και γραφων διερμηνευομενων D syr-mg. for αντιτασσ., [ε]τι τασσ. D[1]-gr(txt D[4]): αντεισταμενων 15-8. 36. (D[1]-gr is very imperf in vv 6, 7.) aft εκτιναξ. ins ο παυλος D tol. aft τα ιματια ins αυτου D b k o sah Thl-sif; pref, 40. 69. εγω α[φ υμω]ν νυν D[1](?) (and lat). πορευομαι D[1]H[1]L syrr Chr(some mss).

7. om και D[1](? ins D[2]). for εκειθεν, [απο του ακυ]λα-D[1](?) 137. ειςηλθεν A D[1](?) ℵ a 13 vulg Syr syr-mg sah æth Thl-fin: txt BD[2]EHL rel 36 syr-txt copt Chr Œc Thl-sif. ονοματ[ο]ς D[1](txt D[2]): om A 2. 30. 104 æth. ins τιτιον bef ιουστου B[1] D[2]-gr syr; τιτου EPℵ 7. 15. 36. 81 vulg copt arm Jer, and (omg ιουστου) 2. 30 Syr sah Cassiod (*originally prob a mistake arising from ονοματιουστ., the τι. being taken for the abbreviated form of τιτου or τιτιου*): om AB[2]D[1]HL æth Chr Œc Thl-sif. συνομορουσα AD.

8. ο δε αρχισ. κρισπ. D. εις τον κυριον D. for συν, εν H[1]. ακουσαντες HL c m Œc-ed Thl. at end add πιστευοντες τω θεω δια τ. ονοματος του κυριου ημων ιησου χριστου D, somewhat simly syr-w-ast.

ἑστὼς δέρματα ἔῤῥαπτε (in Catena).

5.] See ch. xvii. 15; 1 Thess. iii. 6. **συνείχετο τῷ λόγῳ**] '*When Silas and Timotheus returned from Macedonia, they found Paul anxiously occupied in discoursing to the Jews.*' This I believe to be the meaning: that they found him in a state of more than ordinary anxiety,—more than usually absorbed in the work of testifying to the Jews (see reff.):—a crisis in the work being imminent, which resulted in their rejection of the word of life. (On the whole character of his early preaching at Corinth, see notes, 1 Cor. ii. 1—5.) Thus only, the δέ in ver. 5 and that in ver. 6 will both be satisfied: **he discoursed in the synagogue, &c. . . . . but when Silas and Timotheus returned, he was earnestly occupied in discoursing, &c. But, as they opposed themselves and blasphemed, &c.** Wordsworth adopts the view that after the arrival of Silas and Timotheus with supplies from Macedonia, Paul gave up his tent-making and gave himself up (συνείχετο) to preaching. But surely this is ungrammatical. The aor. (ὡς κατῆλθον) and imperf. (συνείχετο) require the rendering '*when they returned, they found him συνεχόμενον.*'

6.] **αἷμα** as in ch. xx. 26. The image and nearly the words, are from Ezek. xxxiii. 4. De Wette should have known better than to call a citation from the LXX an '*unpaulinischer Sprachgebrauch.*' **ἀπὸ τοῦ νῦν**] Not *absolutely*, only *at Corinth:* for ver. 19 we find him arguing with the Jews again in the synagogue at Ephesus. I have adopted the punctuation of Lachmann, erasing the colon after ἐγώ: **I shall henceforth with a pure conscience go to the Gentiles.**

7.] In order to shew that he henceforth separated himself from the Jews, he, on leaving the synagogue, went no longer to the house of the Jew Aquila (who appears *afterwards* to have been converted), but to the house of a Gentile proselyte of the gate, close to the synagogue: q. d. '*in the sight* of all the congregation in the synagogue:' for this seems to be the object in mentioning the circumstance. **8.**] On this, a schism took place among the Jews. The ruler of the synagogue attached himself to Paul, and was, together with Gaius, baptized by the Apostle himself (1 Cor. i. 14):

9 εἶπεν δὲ ὁ κύριος [x]ἐν [x]νυκτὶ δι' [y]ὁράματος τῷ Παύλῳ Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ [z]σιωπήσῃς, 10 [a]διότι ἐγώ [b]εἰμι μετὰ σοῦ, καὶ οὐδεὶς [c]ἐπιθήσεταί σοι [d]τοῦ [e]κακῶσαί σε, [a]διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ. 11 [f]ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἓξ [g]διδάσκων ἐν αὐτοῖς τὸν [g]λόγον τοῦ θεοῦ. 12 Γαλλίωνος δὲ [h]ἀνθυπάτου ὄντος τῆς Ἀχαΐας [i]κατεπέστησαν [k]ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ

x 1 Thess. v. 2 only. Ps. lxxxvii. 1.
y ch. vii. 31 reff.
z Luke i. 20 al. Acts, here only. Paul, never. Isa. xlii. 14.
a Luke i. 13 al. L.P. principally. Isa. xii. 2.
b ch. x. 38 reff.
c = here only. Gen. xlii. 18.
d constr., 1 Cor. x. 13 reff. xi. 1 reff.
e ch. vii. 6 reff.
f = Luke xxiv. 49. Judg. xi. 17.
g ch. xi. 1 reff.
h ch. xiii. 7 reff.
i here only †.
k ch. i. 14 reff.

9. om ο D. rec δι οραματος bef εν νυκτι, with EHLP rel syr copt æth Chr Œc: δι ορ. του παυλου εν νυκτι D Thl-sif: εν οραματι της νυκτος c: εν οραματι (omg εν νυκ.) A, as also Syr: txt ℵ a m 13. 40 vulg arm Thl-fin. σειωσης(sic) D[1](txt D[4]).

10. at beg ins αλλα (but marked for erasure) ℵ[1]. om σοι D-gr E. [εστι, so ABDℵ.]

11. rec τε (for δε), with E-gr HLP rel Syr æth Chr Œc Thl: txt ABℵ a c m 13 vulg E-lat syr coptt.—και εκαθ. D. add εν κορινθω D Syr syr-w-ast; εκει 40 demid sah arm. aft ενιαυτ. ins κ. ενα ℵ (but κ is marked for erasure by ℵ[1]). for εν αυτ., αυτους D-gr 4 Syr æth; αυτοις 37. 56. 100.

12. rec ανθυπατευοντος, with EHLP rel Chr Œc Thl: txt ABDℵ 36. 40. οι ιουδαιοι bef ομοθυμαδον B g coptt. for τω παυλω και, συνλαλησαντες μεθ εαυτων

and with him many of the Corinthians (Jews and Gentiles, it being the house of a proselyte), probably Aquila and Priscilla also, believed and were baptized.

9. λάλ. κ. μὴ σιωπ.] So, for solemnity's sake, we have an affirmation and negation combined, John i. 3. See also Isa. lviii. 1.

10. ἐπιθ. σοι] See ref. and examples of this usage in Wetst.:—**shall set on thee,** as E. V. **λαός ἐστί μοι πολύς**] See John x. 16. As our Lord *forewarned* Paul in Jerusalem that *they would not* receive his testimony concerning Him, so here He *encourages* him, by a promise of much success in Corinth. The word λαός, the express title beforetime *of the Jews*, is still used now, notwithstanding *their secession*.

11.] The year and a half may extend either to his *departure*, or to the incident in vv. 12 ff. Meyer would confine it to the latter, taking ἐκάθισεν in the sense of '*remained in quiet*:' but (see reff.) it will hardly bear such emphasis: and seeing that the incident in vv. 12 ff. was a notable fulfilment of the promise,—for though they set on him, *they could not hurt him*,—I should be disposed to take the other view, and regard ver. 12 to ἱκανάς, ver. 18, to have happened during this time.

12. Γαλλίωνος] His original name was Marcus Annæus Novatus: but, having been adopted into the family of the rhetorician Lucius Junius Gallio, he took the name of Junius Annæus Gallio. He was brother of Lucius Annæus Seneca, the philosopher, whose character of him is in exact accordance with that which we may infer from this narrative: 'Nemo mortalium mihi tam dulcis est, quam hic omnibus:' 'Gallionem fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest.' He is called 'dulcis Gallio' by Statius, Silv. ii. 7. 32. He appears to have given up the province of Achaia from ill health: 'Illud mihi in ore erat domini mei Gallionis qui cum in Achaia febrem habere cœpisset, protinus navem ascendit, clamitans non corporis esse sed loci morbum.' Senec. Ep. 104. He was spared after the execution of his brother (Tacit. Ann. xv. 73): but Dio Cassius, lxii. 25, adds, οἱ ἀδελφοὶ ὕστερον ἐπαπώλοντο, and Euseb. Chron. ad ann. 818 (A.D. 66), says that he put an end to himself after his brother's death. **ἀνθυπάτου**] See note on ch. xiii. 7. Achaia was originally a senatorial province (Dio Cass. liii. 12), but was temporarily made an imperial one by Tiberius, Tacit. Ann. i. 76, 'Achaiam ac Macedoniam, onera deprecantes, levari *in præsens* proconsulari imperio, tradique Cæsari placuit.' Claudius (Suet. Claud. 25) 'Provincias Achaiam et Macedoniam quas Tiberius ad curam suam transtulerat, senatui reddidit.'

τ. Ἀχαΐας] The Roman province of Achaia contained Hellas and the Peloponnesus, and, with Macedonia, embraced all their Grecian dominions. It was so called, according to Pausanias (vii. 16. 7), because the Romans ἐχειρώσαντο "Ελληνας δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προεστηκότων (the Achaian league). "The βῆμα is mentioned three times in the course of this narrative (see vv. 16, 17). It was of two kinds: (1) fixed in some public and open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Pro-

Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ [1]βῆμα [13] λέγοντες ὅτι ABDE HLPℵ a
[m]παρὰ τὸν νόμον [n]ἀναπείθει οὗτος τοὺς ἀνθρώπους b c d f g h k l m
[o]σέβεσθαι τὸν θεόν. [14] μέλλοντος δὲ τοῦ Παύλου [p]ἀνοί- o 13
γειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους
Εἰ μὲν [οὖν] ἦν [q]ἀδίκημά τι ἢ [r]ῥᾳδιούργημα πονηρόν, ὦ
Ἰουδαῖοι, [s]κατὰ [s]λόγον ἂν [t]ἠνεσχόμην ὑμῶν. [15] εἰ δὲ
[u]ζητήματά ἐστιν περὶ [v]λόγου καὶ ὀνομάτων καὶ νόμου
τοῦ [w]καθ' ὑμᾶς, [x]ὄψεσθε αὐτοί· κριτὴς ἐγὼ τούτων οὐ
βούλομαι εἶναι. [16] καὶ [y]ἀπήλασεν αὐτοὺς ἀπὸ τοῦ
[1]βήματος. [17] [z]ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν

1 ch. xii. 21 reff.
m = Rom. i. 26. xi. 24. Gal. i. 8, 9 al.
n here only. Jer. xxxvi. (xxix.) 8.
o 1 Macc. i. 11 only. Xen. Mem. iii. 11. 10.
p ver. 7. Jonah i. 9.
q = ch. viii. 35 reff.
r ch. xxiv. 20. Rev. xviii. 5 only. 1 Kings xxvi. 18.
s here only †. (-γία, ch. xiii. 10.)
t here only. 3 Macc. iii. 14.
u ch. xv. 2 reff.
v = 2 Tim. i. 13. Tit. i. 9. ii. 8. Heb. ii. 2. 1 John ii. 7.
w ch. xvii. 28. xxvi. 3. Eph. i. 15.
x = Matt. xxvii. 4, 24. (Exod. vi. 1.) only. = Xen. Mem. ii. 6. 12.
y here only. Ezek. xxxiv. 12. Wisd. xvii. 8
z w. acc., ch. ix. 27 reff.

δι' ἣν αἰτίαν ἀήττητος ὑπάρχειν διείληπτο, καὶ κατὰ λόγον, Diod. Sic. iv. 11.
t = 2 Cor. xi. 1, &c. 2 Tim. iv. 3. Heb. xiii. 22. Job vi. 26.
ἑκαστος τῶν καθ' ἑαυτὸν ἐρᾷ. Xen. Cyr. v. 1. 11.

επι τον παυλον και επιθεντες τας χειρας D; ins επιθ. τ. χ. αυτω syr-w-ast sah. for επι, παρα ℵ, προς ανθυπατον προ του βηματος syr-w-ast.

13. ins καταβοωντες και bef λεγοντες D. rec ουτος bef αναπ. (*corrn of characteristic order*), with DEHLP rel 36 vulg Chr: txt ABℵ a h k 13 arm Thl-fin. πειθει H* 40: ανατρεπει 1. 65. 133.

14. om ουν (*see note*) ABDEℵ a b c o 13. 36. 40 vulg syrr sah æth arm Chr Thl: ins HLP rel Œc.—om ην L d m 25: η A[1]. ins ανδρες bef ιουδαιοι D vulg. ανεσχομην Bℵ[1] 13; so, omg αν, A 33-4-6 (*confusion arising from* ανηνεσχ.).

15. rec ζητημα (*corrn to suit* αδικημα *and* ραδιουργημα *above: the plur has a meaning, see note*), with D[1]HLP rel 13 Chr Œc Thl-fin: txt AB D[4]-gr E-gr ℵ a c 40 vulg syrr coptt arm Thl-sif. for εστιν, εχετε D-gr. rec aft κριτης ins γαρ, with EHLP rel 36 syrr sah Chr: txt ABDℵ 13 vulg copt æth. for βουλομαι, θελω D.

16. απελυσεν D[1](txt D[4], *abjecit* D-lat) 133.

17. [α]πολαβομενοι D[1]-gr(txt D[4]). rec aft παντες ins οι ελληνες (*see note*), with DEHLP 13 rel syr sah æth Œc Thl; οι ιουδαιοι 36. 180; ιουδ. 15-8: om ABℵ e[1] vulg copt Chr-comm(but om παντες too). ins μετα (? there is a space, but the writing has perished) bef σωσθενην D: *adprehendentes eum . . . cum Sosthenen* D-lat.

bably here and in the case of Pilate (John xix. 13), the former kind of seat is intended. See Smith's Dict. of Antiquities, under 'Sella.' See also some remarks on the tribunal—'the indispensable symbol of the Roman judgment-seat,' in the Edinburgh Review for Jan. 1847, p. 151." C. and H. vol. i. 494. **13. παρὰ τ. νόμον**] Against the Mosaic law:—the exercise of which, as a 'religio licita,' was allowed to the Jews. **14.**] Though MSS. authority is so strong against the *οὖν*, I have retained it, as also has Tischdf. [ed. 7]. Its *omission* may be easily accounted for, from the copyists finding it unnecessary and seemingly out of place: but on no supposition can its *insertion* be rendered probable. It stands very appropriately here, referring to the complaint of the Jews, either as uttered by them, or perhaps recapitulated by Gallio:—'*Ye have charged this man with lawless conduct.* **If now this had really been so . . . . .**' **κατὰ λόγον**] See reff. We have the opposite *παρὰ λόγον* in 2 Macc. iv. 36. **ἂν ἠνεσχ. ὑμ.**] **I should have borne with** (patiently heard) **you.** **15.**] *ζητήματα* has apparently been altered to *ζήτημα* to suit the sense, there being but *one* question before Gallio. But the plural expresses contempt: **If it is questions, &c.:** as we should say, 'a parcel of questions.' See ch. xxiii. 29. **ὀνομάτων**] e. g. Paul asserted Jesus to be the Christ, which the Jews denied. This to a Roman would be a question of *names*. **τ. καθ' ὑμᾶς**, with emphasis: see reff. So Lysias (ch. xxiii. 29) declined to decide Paul's case; and Festus (ch. xxv. 20), though he did not altogether put the enquiry by, wished to judge it *at Jerusalem*, where he might have the counsel of those learned in the Jewish law. **17. πάντες**] Apparently, all the *mob*, i. e. the Gentile population present. Sosthenes, as the ruler of the synagogue (ἀρχ. = either the ruler, or *one* of the rulers; perhaps he had succeeded Crispus), had been the chief of the complainant Jews, and therefore, on their cause being rejected, and themselves ignominiously dismissed,

[a] ἀρχισυνάγωγον ἔτυπτον [b] ἔμπροσθεν τοῦ [1] βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίωνι [c] ἔμελεν. 18 Ὁ δὲ Παῦλος ἔτι [d] προσμείνας [e] ἡμέρας [e] ἱκανάς, τοῖς ἀδελφοῖς [f] ἀποταξάμενος [g] ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα [d] καὶ Ἀκύλας, [h] κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλήν·

a ver. 8 reff. b = Matt. v. 24 vii. 6. 2 Cor. v. 10. c constr., here only. (1 Cor. ix. 9 reff.) Job xxii. 3. d absol., here only. Matt. xv. 32 ‖ Mk. ch. xi. 23. xiii. 43.

1 Tim. i. 3. v. 5 only. Judg. iii. 25 A. Wisd. iii. 9 only. e ch. ix. 23 reff. f = ver. 21. Mark vi. 46. Luke ix. 61. xiv. 33. 2 Cor. ii. 13 only‡. (Jer. xx. 2. 1 Macc. xi. 3 only.) Jos. Antt. viii. 13. 7. g ch. xv. 39 reff. h ch. viii. 32. 1 Cor. xi. 6 bis only. 2 Kings xiv. 26.

εμελλεν EHLP𝔑. *tunc Gallio fingebat eum non videre* D-lat(txt D[1]-gr, D[1] has τ . . . . . ω γαλλιω . . . . εν, but the rest is illegible). aft τουτων ins των B[1].

18. aft παυλος ins εφη ℵ[1](erased by ℵ[3]). επλευσεν, *navigavit* D vulg: εξεπλευσεν E[2], *enavigavit* E-lat. rec την κεφαλην bef εν κεγχρεαις, with DEHLP.

was roughly treated by the mob. From this, certainly the right explanation, has arisen the gloss οἱ Ἕλληνες. The other gloss, οἱ Ἰουδαῖοι, has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal,—*why did they not beat Paul himself?* There is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards; but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4. The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly καί would not have been the copula. 'So little did the information against Paul prosper, that the informers themselves were beaten without interference of the judge.' Meyer.

18.] *It* has been considered doubtful whether the words κειρ. τ. κεφ. κ.τ.λ. apply to *Paul*, the subject of the sentence, or to *Aquila*, the last subject. The *former* is held by Chrys., Theoph., Aug., Jer., Isid., Bede, Calv., Beza, Calov., Wolf, Olsh., Neand., De Wette, Baumgarten, Hackett, Wordsworth (whose note may be profitably consulted), al.:—the *latter* by (Vulg.), Grot., Alberti, Kuinoel, Meyer, al., and more recently Mr. Howson, vol. i. p. 498. But I quite agree with Neander (Pfl. u. Leit. p. 348, note), that if we consider the matter carefully, there can be no doubt that they *can only apply to Paul*. For, although this vow differed from that of the Nazarite, who shaved his hair at the *end* of his votive period, in the temple at Jerusalem, and burnt it with his peace-offering (Num. vi. 1—21), Josephus gives us a description of a somewhat similar one, B. J. ii. 15. 1, τοὺς γὰρ ἢ νόσῳ καταπονουμένους ἢ τισιν ἄλλαις ἀνάγκαις, ἔθος εὔχεσθαι πρὸ τριάκοντα ἡμερῶν ἧς ἀποδώσειν μέλλοιεν θυσίας, οἴνου τε ἀφέξεσθαι καὶ ξυρήσασθαι τὰς κόμας,—where it appears from ξυρήσασθαι (which, as Neander observes, if it applied to the *end* of the time, would be ξυρήσεσθαι [or perhaps rather θρέψειν]), that the hair was shaved thirty days before the sacrifice. At all events, *no sacrifice could be offered any where but at Jerusalem:* and every such vow would conclude with a sacrifice. Now we find, on comparing the subsequent course of Aquila with that of Paul,—that the former *did not go up to Jerusalem*, but remained at Ephesus (ver. 26): but that Paul *hastened by* Ephesus, and did go up to Jerusalem: see ver. 22. Again, it would be quite irrelevant to the purpose of Luke, to relate such a fact of *one of Paul's companions*. That he should do so apologetically, to shew that the Apostle still countenanced conformity with the law, is a view which I cannot find justified by any features of this book: and it surely would be a very far-fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul's influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 26. Again, Meyer's ground for referring κειράμ. to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church, of Priscilla, the same arrangement is found (in the best MSS. at ver. 26, and) at Rom. xvi. 3; 2 Tim. iv. 19. Lastly, the very form of the sentence is against a change of subject at κειράμενος. There are, from ver. 18 to 23 incl.,—a section forming a distinct narration, and complete in itself,—no less

i ch. xxi. 23 only. k = Luke xii. 50. 2 Cor. iv. 1. Phil. i. 30. l — as above [i] (James v. 15) only. Gen. xxxi. 13. m ch. xvi. 1 reff. n = Luke xv. 4. ch. xxiv. 27. xxv. 14. 1 Thess. iii. 1. Dan. x. 13. o ch. (xv. 34 v. r.) xxi. 4. Matt. xxvi. 36 reff. p ch. xvii. 2 reff. q constr., ch. xvi. 39 reff. r = ch. xiii. 31 reff. s here only. Prov. xxvi. 24. 2 Macc. iv. 10. xi. 15. xiv. 20 only. t ver. 18. u Matt. ii. 12. Luke x. 6. Heb. xi. 15 only. Exod. xxxii. 27. Judg. xi. 39 A.

ik εἶχεν γὰρ il εὐχήν. 19 m κατήντησαν δὲ εἰς Ἔφεσον· κἀκείνους n κατέλιπεν o αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν p διελέχθη τοῖς Ἰουδαίοις. 20 q ἐρωτώντων δὲ αὐτῶν r ἐπὶ πλείονα χρόνον μεῖναι οὐκ s ἐπένευσεν, 21 ἀλλὰ t ἀποταξάμενος καὶ εἰπὼν πάλιν u ἀνακάμψω ...χρο̄ l. ...ον d. ABDE HLPℵ a b c f g h k m o 13

rel vss Chr: om εν κεγχ. æth-rom: txt (*characteristic order*) ABℵ a m 13 vulg Thl-fin. πρ[ο]ȿευχην D¹, *orationem* D-lat.

19. rec κατηντησε (*alteration to singular to suit* κατελιπεν *below*), with HLP rel 36(sic) vulg syr copt Chr: καταντησας D-gr: txt ABEℵ k. 13. 40 tol D-lat Syr sah æth-pl. και εκεινους EHP b d e f g l m o Chr Œc Thl-sif: και τω επιοντι σαββατω εκεινους D: aft εφεσον ins τω επ. σαβ. 137 syr-w-ast. κατελειπεν AHLP 13. for αυτου, εκει (*more usual word*) ADEℵ 13 rel 40: txt BHLP 36 Chr. διελεξατο (*corrn to more usual form*) ABℵ a 13 Thl-fin: διελεγετο D k vulg(but am *disputavit*): txt EHLP rel 36 Chr Thdrt Œc Thl-sif.

20. for δε, τε D¹(txt D⁸) Syr æth. om αυτων 137: αυτον D²(txt D⁸) L b d g² k m² o Thl-fin. πλειον D. επιμειναι ℵ³. rec aft μεινai ins παρ αυτοις (*explanatory addn*), with DEHLP rel Syr syr-w-ob copt Chr; εκει tol sah arm: παραμεινai αυτοις 25: txt ABℵ c 13. 36. 40 vulg æth.

21. (*On the whole verse, see note.*) [αλλα, so ABDEPℵ b c f g k o 13 Œc Thl-sif.] rec απεταξατο, omg και, with HLP rel syr copt Chr Œc Thl-sif: txt ABDEℵ a 13-5. 36. 40. 105-80 vulg æth arm Thl-fin.—om αλλα αποταξ. και Syr. rec (aft απεταξ.) ins αυτοις, with EHLP rel 36 Thl: om ABDℵ. rec aft ειπων ins δει με παντως την εορτην την ερχομενην ποιησαι εις ιεροσολυμα, with (D)HLP rel 36. 40 demid syrr Chr Œc Thl, but D has την εορτην ημεραν *solemnem diem*, and omits the 2nd την, D¹(corrd by D⁸) has also δε for με: aft θελοντος ins *sed nunc volo agere festum venturum in Jerusalem* æth-pl: om ABEℵ a 13-5. 105-80 vulg coptt æth-rom arm. rec aft παλιν ins δε, with HLP rel 15. 103-80 syr Chr Œc Thl-sif: om AB D(omits παλιν also) Eℵ a 13. 36. 40 vulg coptt æth.—Syr demid Thl-fin have και παλιν. καμψ of ανακαμψω has perished in D¹ (supplied by D⁸).

than *nine aorist participles, eight of which indisputably apply to Paul as the subject of the section:* leaving it hardly open to question that κειράμενος also must be referred to him. There need be no enquiry *what danger* can have prompted such a vow on his part, when we recollect the catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been νόσῳ καταπονούμενος (see Jos. above, note on ch. xvi. 6, and Prolegg. to Gal. § ii. 3): it is true, a considerable time ago, but this need not prevent our supposing that the vow may have been then made, to be paid on his next visit to Jerusalem. That he had not sooner paid it, is accounted for by his having been since that time under continual pressure of preaching and founding churches, and having finally been detained by special command at Corinth. That he was now so anxious to pay it (ver. 21), consists well with the supposition of its having been long delayed. **ἐν Κεγχρεαῖς**] Κεγχρεαὶ κώμη κ. λιμὴν ἀπέχων τῆς πόλεως ὅσον ἑβδομήκοντα στάδια. τούτῳ μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ. Strabo, viii. 380. There was soon after a Christian church there: see Rom. xvi. 1. **19. Ἔφεσον**] Ephesus was the ancient capital of Ionia (Ptol. v. 2. 8), and at this time, of the Roman proconsular province of Asia,—on the Caÿster, near the coast, between Smyrna and Miletus. It was famed for its commerce, but even more for its magnificent temple of Artemis (see ch. xix. 24, 27, and notes). See a full account of its situation and history, secular and Christian, in the Prolegg. to Eph. § ii. 2—6; and an interesting description, with plan, in Mr. Lewin's Life and Epistles of St. Paul, i. 344 ff. **αὐτοῦ**] Perhaps this may be said proleptically, referring to his journey to Palestine (De Wette): but on account of the δέ which follows, I should rather understand it to mean that the Jewish synagogue was (as sometimes the case, see Winer, Realw., 'Synagogen') *outside the town*, and that Priscilla and Aquila were left *in the town*. **διελέχθη**, aor., referring to one, and a transient occasion: διελέγετο, imperf., ver 4, of his long stay, and continual discourses in the Corinthian syna-

πρὸς ὑμᾶς τοῦ [v] θεοῦ [v] θέλοντος, [w] ἀνήχθη ἀπὸ τῆς
Ἐφέσου, 22 καὶ [x] κατελθὼν εἰς Καισάρειαν, [y] ἀναβὰς καὶ
[z] ἀσπασάμενος τὴν ἐκκλησίαν [a] κατέβη [a] εἰς Ἀντιόχειαν.
23 καὶ [b] ποιήσας [b] χρόνον τινὰ [c] ἐξῆλθεν, [d] διερχόμενος
[e] καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, [f] στηρίζων
πάντας τοὺς μαθητάς.

v see 1 Cor. iv. 19. (Heb. vi. 3.) James iv. 15. Sir. xxxix. 6.
w ch. xiii. 13 reff.
x ch. viii. 5 reff.
y absol., = Luke, here only. = John vii. 8, 10. xii. 20. Ezra vii. 6. Neh. vii. 6.
z = ch. xxi. 7. xxv. 13. Exod. xviii. 7.
a John ii. 12. ch. vii. 15. xiv. 25. xvi. 8. Jonah i. 3. iii. 24 reff. †
b = ch. xv. 33 reff.
c absol., ch. xv. 40 reff.
d ch. xiii. 6 reff.
e ch.
f = Rom. i. 11. xvi. 25 al. Ps. l. 12 (14).

ins και bef ανηχθη EHLP 13 rel 40 æth-pl Chr: om ABD a 15. 36. 105-80 vulg sah æth-rom arm: aft ανηχθη ins δε ℵ¹(ℵ³ disapproving). for ανηχθη to αναβας, ακυλαν δε κατελιπεν εν εφεσω αυτος γαρ εν πλοιω αχθεις ηλθεν εις καισαρειαν αναβ. δε syr-mg; simly 97. 137: *Et Aquilam et Priscillam reliquit Ephesi, et ipse iter fecit per mare ac venit Cæsaream* Syr. for της, του D¹(txt D⁸).

22. ins και bef αναβας D. (*This και was perhaps intended to be placed bef* ανηχθη, *but insd here by mistake.*)

23. ins και bef καθεξης ℵ¹(ℵ³ disapproving). κατεξης D¹(txt D⁴). rec επιστηριζων, with DEHLP rel 36 Chr Thl Œc: txt ABℵ 13.—pref και D 38.

gogue. 21.] The omission of the words here inserted in rec., δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα, seems necessitated on the principle of being guided in doubtful cases by the testimony of our most ancient MSS. The text thus produced is the shortest and simplest, and the facts, of other glosses having been attempted on this verse, and of ms. 36 inserting the words without altering the construction to suit them, and D omitting the καί before ἀνήχθη, and the δέ before ἀνακάμψω, tend perhaps to throw discredit on the insertion. The gloss, if such it be, has probably been owing to an endeavour to conform the circumstances to those related in ch. xx. 16. If they stand, and for those who read them, it may still be interesting to enquire at *what feast* they may be supposed to point. (1) *Not at the Passover:* for the ordinary duration of the 'mare clausum' was (Livy xxxvii. 9) till the vernal equinox. According to Vegetius, de Re Milit. iv. 39, 'ex die iii. Id. Novembr. usque in diem vi. Id. Martii, maria claudebantur.' And we are not at liberty to assume an exceptional case, such as sometimes occurred (Philo, Leg. ad Caium, § 29, vol. ii. p. 573; Tacit. Ann. xii. 43; Plin. ii. 47). Hence, if the voyage from Corinth at all approached the length of that from Philippi to Jerusalem in ch. xx., xxi., he would have set sail at a time when it would have been hardly possible. (2) *Not at the feast of Tabernacles.* For if it were, he must have sailed from Corinth in August or September. Now, as he stayed there something more than a year and a half, his sea-voyage from Berœa to Athens would in this case have been made in the depth of winter; which (especially as a choice of land or water was open to him) is impossible. (3) It remains, then, that the feast should have been *Pentecost;* at which Paul also visited Jerusalem, ch. xx. 16. (The above is the argument of Wieseler, Chron. d. Apostelgesch. pp. 48—50, who however allows too long for the voyage from Corinth, forgetting that from the seven weeks' voyage of ch. xx. xxi. are to be taken seven days at Troas (xx. 6), seven at Tyre (xxi. 4), one at Ptolemais (xxi. 7), ἡμέραι πλείους at Cæsarea (xxi. 10),—in all certainly not less than three weeks.) The Apostle's promise of return was fulfilled ch. xix. 1 ff.

22. **ἀναβάς**] *To Jerusalem:* for (1) it would be out of the question to suppose that Paul made the long detour by Cæsarea *only to go up into the town from the beach,* as supposed by most of those who omit δεῖ . . . . Ἱεροσ. in ver. 21, and *salute the disciples,*—and (2) the expression κατέβη εἰς Ἀντ., which suits a journey from Jerusalem (ch. xi. 27), would not apply to one from Cæsarea. **ἀσπ. τ. ἐκκλ.**] The payment of his vow is not mentioned, partly because it is understood from the mere mention of the vow itself, ver. 18,—partly, perhaps, because it was privately done, and with no view to attract notice as in ch. xxi.

23.] PAUL'S VISIT TO THE CHURCHES IN GALATIA AND PHRYGIA. Either (1) Galatia is here a general term including Lycaonia, and Paul went by Derbe, Lystra, Iconium, &c. as before in ch. xvi., or (2) he did not visit Lycaonia this time, but went through Cappadocia: to which also the words διελθόντα τὰ ἀνωτερικὰ μέρη (ch. xix. 1) seem to point, ἡ ἄνω Ἀσία being the country east of the Halys.

ABDE HLPΝ a b e f g h k m o l3

24 Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς
[g] τῷ [g] γένει, ἀνὴρ [h] λόγιος, [i] κατήντησεν εἰς Ἔφεσον, [k] δυνατὸς ὢν ἐν ταῖς [l] γραφαῖς. 25 [m] οὗτος ἦν [n] κατηχη-
μένος τὴν [o] ὁδὸν τοῦ [o] κυρίου, καὶ [q] ζέων [s] τῷ [q] πνεύματι
ἐλάλει καὶ ἐδίδασκεν [t] ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ,
[u] ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· 26 [v] οὗτός τε

g ver. 2 reff. h here only †. Herod. ii. 77. i ch. xvi. 1 reff. k = Luke xxiv. 19. ch. vii. 22. Jer. xxxix. (xxxii.) 19. l ch. xvii. 2 reff. m ch. ix. 20 reff. n Luke i. 4. ch. xxi. 21, 24. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6 only †. Jos. vita § 65. xvii. 21. vat. Philo, vita Mos. iii. § 38, vol. ii. p. 178. v. 15. 1 Thess. v. 2 (ver. 26 reff.) only. xxvi. 5. -βεια, xxii. 3. -βοῦν, Matt. ii. 7.)

o = here only. see Luke xx. 21. ch. xiii. 10. Ps. q Rom. xii. 11 only. s = ch. xvii. 16 reff. t Matt. ii. 8. Luke i. 3. Eph. u ch. xix. 15 reff. v ch. ix. 20 reff. r Job xxxii. 19

24. απολλωνιος D : απελλης ℵ¹ 15. 180 scholl copt arm : *Apollon* æth-rom : *Apollo* vulg E-lat Syr sah.—ονομαστι bef απ. D 13. γενει bef αλεξανδρευς, omg τω, D.

25. ος ην κατηχημενος εν τη πατριδι τον λογον του κυριου D. for την οδον, τον λογον D(as above) a b o 36. 67². 76. om του [bef κυρ.] B k Thl-sif. ins ω bef ελαλει ℵ¹(erased by ℵ³). απελαλει D¹, *eloquebatur* D-lat : ελαλει δε B. om 2nd του D 13. 40. 68-9. 137. rec (for ιησ.) κυριου (*see notes. The varn in the art is no argument* [*as De Wette*] *agst the genuineness of the readg : the constant omn of artt aft prepp might easily lead to this : thus we have it omitted also bef* κυριου), with HLP rel Chr Œc Thl-sif : txt ABDEℵ a c h 13. 36. 40 vulg syrr coptt æth arm Thl-fin Aug.

We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Prolegg. to Gal. § iii. 1. **καθεξῆς** implies taking the churches in order; regularly visiting them, each as they lay in his route. One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor. xvi. 1. Timotheus and Erastus probably accompanied him, see ch. xix. 22; 2 Cor. i. 1; and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? [1 Cor. i. 1], but see on ver. 17.)

24—28.] APOLLOS AT EPHESUS, AND IN ACHAIA. **Ἀπολλώς**] abbreviated from Ἀπολλώνιος: see var. read. **Ἀλεξανδρεύς**] Alexandria was the great seat of the Hellenistic language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the O. T. was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the providential calling of Apollos to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel. **λόγιος**] either (1) *learned*, as Philo, Vita Mos. i. 5, vol. ii. p. 84, Αἰγυπτίων οἱ λόγιοι, and Jos. B. J. vi. 5. 3, who distinguishes, in the interpretation of the omens preceding the siege, οἱ ἰδιῶται from οἱ λόγιοι,—or (2) *eloquent*: so Jos. Antt. xvii. 6. 2 calls Judas and Matthias, Ἰουδαίων λογιώτατοι and πατρίων ἐξηγηταὶ νόμων. The etymologists make the former the ancient,—the latter a subsequent meaning. So Thom. Mag.: λογίους τοὺς πολυΐστορας οἱ ἀρχαῖοι Ἀττικίζοντες, ὡς καὶ Ἡρόδοτος· λογίους δὲ τοὺς διαλεκτικοὺς οἱ ὕστερον. The latter meaning is most appropriate here, both because the peculiar kind of learning implied by λόγιος would not be likely to be predicated of Apollos,—and because the subsequent words, δυνατὸς ἐν τ. γραφαῖς, sufficiently indicate his *learning*, and in what it lay. See on λόγιος as applied to Papias by Eusebius, prolegg. to Matt. § ii. 1 (*a*) note.

25.] Apollos had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John: but more than this he knew not. The *doctrines* of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words ἐπιστ. μόνον τὸ βάπτ. Ἰωάν.) the *latter*, as connected with Christian baptism: see further on ch. xix. 2, 3. The mistake of supposing that he *did not know Jesus to be the Messiah*, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: *this he did before*, but not so completely. The same mistake has led to the alteration of Ἰησοῦ into the

ἤρξατο [w]παῤῥησιάζεσθαι [x]ἐν τῇ [y]συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ [z]Ἀκύλας [x]προσελάβοντο αὐτόν, καὶ [y]ἀκριβέστερον αὐτῷ [z]ἐξέθεντο τὴν [a]ὁδόν. 27 βουλομένου δὲ αὐτοῦ [b]διελθεῖν [b]εἰς τὴν Ἀχαΐαν [c]προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς [d]ἀποδέξασθαι αὐτόν, ὃς [e]παραγενόμενος [f]συνεβάλετο πολὺ τοῖς [g]πεπιστευκόσιν [h]διὰ τῆς [hi]χάριτος· 28 [k]εὐτόνως γὰρ τοῖς Ἰουδαίοις [l]διακατηλέγχετο [m]δημοσίᾳ [n]ἐπιδεικνὺς διὰ τῶν [o]γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.

w ch. ix. 27 reff.. x = ch. xviii. 5 reff. y ch. xxiii. 15, 20. xxiv. 22 (ver. 25 reff.) only. z ch. xi. 4 reff. a absol., = ch. ix. 2 reff. b 2 Cor. i. 16 reff. Josh. xix. 27. c here only †. Wisd. xiv. 18. 2 Macc. xi. 7 only. d ch. ii. 41 reff. e absol., ch. xvii. 10 reff. f = here only. (ch. xvii. 18 reff.) Cyr. i. 2. 8. xiii. 43 reff. AN only.) ai. Isa. xxxvii. 26.) Job xxxv. 3 F(not A). g ch. xv. 5 reff. k Luke xxiii. 10 only. l here only †. o ch. xvii. 2 reff. Wisd. v. 8. h absol., Gal. i. 15. μέγα συμβάλλεται εἰς τὸ μανθάνειν, Xen. Heb. xii. 28 only. m ch. xvi. 37 reff. Josh. vi. 7 (8) only. (-νος, 2 Macc. xii. 23 only. -νία, Eccl. vii. 8 n = Heb. vi. 17 only ‡. i ch. -νία, Eccl. vii. 8 (ch. ix. 39

26. for ουτος, ητος D^1(txt D^4): ουτως m. om τε D-gr H sah æth-pl. om τη D^1(ins D^4). και ακουσαντος D^1(*et quum audivissent* D-lat: txt D-corr^1) Syr, rec ακυλας και πρισκιλλα (*alteration of characteristic order, cf Rom* xvi. 3, 2 *Tim* iv. 19), with DHLP rel 36 syrr sah Chr: txt ABEℵ 13 vulg copt æth.—ακυλα ℵ. εξεθοντο D: -θετο H. rec ins του θεου bef οδον, with HLP rel Chr: την οδ. του θεου ABℵ c k m 13. 40 am fuld tol syr sah arm Thl-fin: τ. οδ. τ. κυριου E g 36. 177 demid Syr: τον λογον του κυρ. 66^1. 98-marg 105 lect-58: *scripturas domini* Cassiod (*all these, as shewn by the varr, are supplementary emendations of the simple* την οδον): txt D.

27. for ver, εν δε τη εφεσω επιδημουντες τινες κορινθιοι και ακουσαντες αυτου παρεκαλουν διελθειν συν αυτοις εις την πατριδα αυτων συνκατανευσαντος δε αυτου οι εφεσιοι (αδελφοι syr-mg) εγραψαν τοις εν κορινθω μαθηταις οπως αποδεξωνται τον ανδρα D syr-mg: D adding ος επιδημησας εις την αχαιαν πολυ(πολυν D^1) συνεβαλλετο εν ταις εκκλησιαις. εις την αχαιαν bef διελθειν E. συνεβαλλετο A D-gr 57. 99 Thl-sif: συνελαβετο 30. 133. om δια της χαριτος (D) c 137 vulg(not tol) syr Bas-sel Aug.

28. aft δημοσια ins και κατ οικον E. ins διαλεγομενος και bef επιδεικνυς D 137. τον ιησ. ειναι χριστον D sah: om τον E.

κυρίου of the rec., it having been well imagined that he could not teach ἀκριβῶς τὰ π. τοῦ Ἰησοῦ if he did not know him to be the Messiah: whereas by these words is imported that he knew and taught accurately the *facts* respecting Jesus, but of the *consequences* of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea.

ἐπιστ. μόνον] Meyer well remarks, that it is not meant that he was absolutely ignorant of the fact of there *being such a thing* as Christian baptism, but ignorant of its being any thing different from that of John: he knew, or recognized in baptism only that which the baptism of John was: a sign of repentance. **26.** ἀκριβέστερον] The former accuracy was only in *facts:* this is the still more expanded accuracy of *doctrine.* That was merely τὰ περὶ τοῦ Ἰησοῦ, as He lived and ministered on earth: this included also the promise of the Spirit, and its performance.

27. προτρεψάμενοι] probably Priscilla and Aquila principally. It may have been from their account of the Corinthian church, that he was desirous to go to Achaia. After προτρεψ. not Apollos, but *the disciples* (at Corinth) must be understood as an *object.* Otherwise αὐτόν would have been expressed. So the remarkable reading of D. συνεβ.] *contulit,* Vulg. **contributed,** to their help. διὰ τῆς χάριτος] Bengel, Olsh., Meyer, and others join these words with συνεβάλετο, and understand them '*by the Grace of God which was in him.*' But this, from their position, is very unnatural; and hardly less so from the διά, whereas such a sense would rather require τῇ χάριτι. In the only other two places where the expression occurs (reff.), it refers (1) to the electing grace of God, ref. Gal., (2) to the grace assisting believers to His service, ref. Heb. So that I adopt the more natural rendering of the E. V., **those who had believed through grace.** "The γάρ should be noticed. His coming was a valuable assistance to the Christians against the Jews, in the controversies which had doubtless been going on since Paul's departure." C. and H., edn. 2, ii. p. 10. **28.**] διακατηλέγχετο, **argued down,** as we say,—'*proved it in their teeth:*' and then the διά gives

m constr., ch. iv. 5 reff.
n ch. ix. 3 reff.
o ch. xiii. 6 reff.
p here only †. see 1 Macc. iii. 37. 2 Macc. ix. 23.
q ch. i. 6 reff.

XIX. 1 m Ἐγένετο δὲ n ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, Παῦλον o διελθόντα τὰ p ἀνωτερικὰ μέρη ἐλθεῖν ABDE HLPN a b c f g h k m o 13 εἰς Ἔφεσον καὶ εὑρεῖν τινας μαθητάς, 2 εἶπέν τε πρὸς αὐτοὺς q Εἰ r πνεῦμα r ἅγιον r ἐλάβετε s πιστεύσαντες; t οἱ δὲ πρὸς αὐτὸν u Ἀλλ' v οὐδ' v εἰ πνεῦμα ἅγιόν w ἐστιν ἠκούσαμεν. 3 εἶπέν τε x Εἰς τί οὖν x ἐβαπτίσθητε; οἱ δὲ εἶπαν

r ch. viii. 15 reff. s = Rom. xiii. 11. 1 Cor. iii. 5. xv. 2. Eph. i. 13. t ellips., ch. v. 9. ix. 5 al. u Luke xxiii. 15. 1 Cor. iii. 2. iv. 3. Gal. ii. 3. v = ch. x. 18. John ix. 25. 1 Cor. viii. 16. Jer. xxxvii. (xxx.) 6. w prœs., ch. xvi. 38 reff. x ch. viii. 16 reff.

CHAP. XIX. 1. for εγενετο to ελθειν, D syr-mg have θελοντος δε του παυλου κατα την ιδιαν βουλην πορευεσθαι εις ιεροσολυμα ειπεν αυτω το πνευμα υποστρεφειν εις την ασιαν διελθων δε τα αν. μ. ερχεται. απολλων A^2L 40 Euthal: απελλην $\aleph^1$ 180. for ελθ., διελθειν P: κατελθειν AE$\aleph$ a b o 13. 40 Jer. rec ευρων, omg τε in ver 2 (*alteration to simplify constr and get rid of the characteristic* τε), with (D)EHLP rel sah Chr: txt AB$\aleph$ 13 vulg copt Fulg.

2. τε see above. rec aft οι δε ins ειπον, with HL rel vss Chr, ειπαν P: om ABDE 13. 40 am tol syr Jer. αλλ ουδε πν. αγ. λαμβανουσιν τινες ηκουσαμεν D^1(and lat: txt D^4) syr-mg, simly sah. rec ουδε, with (D^1)EHLP rel 36 Chr Thdrt Marc: txt A B(sic: see table) D^2.

3. ειπ. δε D a 133 lect-58: ο δε ειπ. AE$\aleph$ 13 vulg copt Jer: ειπεν ουν c syr Marc: txt BHLP rel 36 æth Chr. rec adds προς αυτους, with HLP rel vss Chr Marc: om ABDE$\aleph$ a c h 13. 36 vulg syr arm; αυτοις 40 lect-12 Thl-fin. [ειπαν, so ABE$\aleph$ 13: ελεγον D.]

the sense of *continuity*,—that this was not done once or twice, but continuously.

CHAP. XIX. 1—41.] ARRIVAL, RESIDENCE, AND ACTS OF PAUL AT EPHESUS.

1. **τὰ ἀνωτερικὰ μέρη**] By this name were known the eastern parts of Asia Minor, beyond the river Halys, or in comparison with Ephesus, in the direction of that river. So Herodotus, speaking as a Halicarnassian, calls even the neighbourhood of Sardis τὰ ἄνω τῆς Ἀσίας, i. 177; including in the term, however, many of the inland districts, Assyria, Babylonia, &c. So that the reading ἀνατολικά, which is found in three cursives and Theophyl-sif., is a good gloss. **τινας μαθητάς**] These seem to have been in the same situation as Apollos, see on ch. xviii. 25. They cannot have been mere disciples of John, on account of πιστεύσαντες, which can bear no meaning but that of believing *on the Lord Jesus*: but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts. 2. **ἐλάβ. πιστεύσ.**] The aorist should be faithfully rendered: not as E. V. '*Have ye received the Holy Ghost since ye believed?*' but **Did ye receive the Holy Ghost when ye became** (not, *when ye had become*: cf. προσευξάμενοι εἶπαν, ch. i. 24, and Winer, edn. 6, § 45. 6. b, also note on ver. 29) **believers?** i.e. '*on your becoming believers, had ye the gifts of the Spirit conferred on you?*' —as in ch. viii. 16, 17. This is both grammatically necessary (see also Rom. xiii. 11, ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν), and absolutely demanded by the sense; the enquiry being, not as to any reception of the Holy Ghost during the period *since* their baptism, but as to one simultaneous with their first reception into the church: and their *not* having *then* received Him is accounted for by the *deficiency of their baptism*. **ἀλλ' οὐδέ**] **On the contrary, not even . . .** **ἠκούσαμεν**] Here again, not, 'we *have not* heard,' which would involve an absurdity: 'nam neque Mosen neque Johannem Baptistam sequi potuissent, quin de Spiritu Sancto ipso audissent' (Bengel); —but **we did not hear**, at the time of our conversion:—Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: **we did not so much as hear Him mentioned.** **ἐστιν** cannot, from its position, be emphatic, nor does it mean "were to be had" (Wordsw.), as John vii. 39. The stress of the sentence is on ἠκούσαμεν: so far from *receiving* the Holy Ghost, they did not even *hear* of His existence. Tiros only will find an objection to this rendering in ἐστίν (expecting ἦν): the present is commonly used after the aorist of declarative verbs or verbs of sense, in the clause which contains the matter declared, seen, or heard: the action being transferred *pro tempore* to the time spoken of. See reff. 3.] Paul's question establishes the above rendering, **to what then** (οὖν,

x Εἰς τὸ Ἰωάννου βάπτισμα. 4 εἶπεν δὲ Παῦλος Ἰωάννης y ἐβάπτισεν yz βάπτισμα z μετανοίας, τῷ λαῷ a λέγων b εἰς τὸν ἐρχόμενον c μετ' αὐτὸν ad ἵνα b πιστεύσωσιν, e τουτέστιν εἰς τὸν Ἰησοῦν. 5 ἀκούσαντες δὲ x ἐβαπτίσθησαν x εἰς τὸ

y constr., Luke vii. 29. z Mark i. 4. Luke iii. 3. ch. xiii. 24 only. a = here only. (see note.) See Matt. iv.

3. xii. 16. Mark iii. 9. b w. εἰς, ch. x. 48 reff. c w. person, ch. xiii. 25 (Paul) reff. d arrangemt of words, John xiii. 29. Rom. xi. 31. 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10. e Matt. xxvii. 46. Mark vii. 2. ch. i. 19. Rom. (i. 12.) vii. 18 al4. Philem. 12. Heb. ii. 14 al5. 1 Pet. iii. 20.

4. for δε, τε H 192 æth Thl-sif. ins ο bef παυλος D a 180 lect-58. rec aft ιωαννης ins μεν (*see ch* i. 5), with EHLP rel syrr copt Chr Marc Ec Thl: om ABDℵ a 13. 40 vulg sah. rec ins χριστον bef ιησ., with HLP rel 36 Chr: for τον ιησ., χριστον D-gr: add χρ. 105 lect-12 D-lat sah æth-pl arm: om ABEℵ a 13. 40 vulg syr copt æth-rom Jer Fulg. (13 def.)

if ye did not so much as hear of the Holy Ghost at your first believing) were ye baptized? If the question and answer in ver. 2 regarded, as in E. V., the *whole interval* since their conversion, this enquiry would have been more naturally expressed in the perfect. See Gal. iii. 27, where there is the same necessity of preserving the historical sense of the aorists.

εἰς τί] unto (with a view to, as introductory to) **what profession?** They answer, **unto** (that indicated by) **the baptism of John**, viz.: *repentance*, and *the believing on Jesus, then to come*, but *now* (see ch. xviii. 25, note) *the object of our faith.* **4. εἰς τ. ἐρχ. . . . ἵνα π.**] This peculiar inversion of words, see reff., seems to mark the hand of Paul. **ἵνα** does not give (as Meyer) the mere purpose of his baptism (saying that *he baptized* in order that . . . .), but combines, as in similar uses of προσεύχομαι ἵνα and the like, the purport and purpose together: 'He commanded them that they *should* (purport)—and he spoke to them, that they *might* (purpose).' See this discussed in note on 1 Cor. xiv. 13. **5.**] Two singular perversions of this verse have occurred: (1) the Anabaptists use it to authorize the repetition of Christian baptism, whereas it is not *Christian baptism* which was repeated, seeing that John's baptism was *not such*, but only the baptism which they now for the first time received; and (2) Beza, Calixtus, Calov., Suicer, Glass., Buddeus, Wolf, and al., wishing to wrest this weapon out of the hands of the Anabaptists, oddly enough suppose this verse to belong still to Paul's discourse, and to mean, '*and the people when they heard him* (John), *were baptized into the name of the Lord Jesus.*' This obviously is contrary to fact, historically: and would leave our present narrative in a singular state: for Paul, having treated their baptism as *insufficient*, would thus proceed on it to impose his hands, as if it were *sufficient.* **εἰς τὸ ὄν. τ. κυρ. Ἰησοῦ**] Two questions arise here: (1) Was it the ordinary practice to rebaptize those who had been baptized either by John or by the disciples (John iv. 1 f.) *before baptism became, by the effusion of the Holy Spirit, λουτρὸν παλιγγενεσίας*? This we cannot definitely answer. That it was *sometimes* done, this incident shews: but in all probability, in the cases of the majority of the original disciples, the greater baptism by the Holy Ghost and fire on the day of Pentecost superseded the outward form or sign. The Apostles themselves received only this baptism (besides probably that of John): and most likely the same was the case with the original believers. But of the three thousand who were added on the day of Pentecost, very many must have been already baptized by John; and all were *rebaptized without enquiry.* (2) What conclusion can we deduce from this verse respecting the use or otherwise of baptism *in the name of the Father, and the Son, and the Holy Ghost*, in the apostolic period? The only answer must be, that at that early time we have no indication of set formulæ in the administration of either sacrament. Such formulæ arose of necessity, when precision in formal statement of doctrine became an absolute necessity in the church: and the materials for them were found ready in the word of God, who has graciously provided for all necessities of His church in all time. But, in matter of *fact*, such a baptism as this *was* a baptism into the name of the Father, Son, and Holy Ghost. As Jews, these men were already servants of the living God—and by putting on the Son, they received in a new and more gracious sense the Father also. And in the sequel of their baptism, the imposition of hands, they sensibly became recipients of God the Holy Ghost. Where such manifestations were present, the form of words might be wanting; but with us, who have them not, it is necessary and imperative. Dean Howson regards (i. 517; ii. 13) St. Paul's question in our ver. 3 as

ABDE HLPNa b c f g h k m o 13

x ὄνομα τοῦ κυρίου Ἰησοῦ. 6 καὶ f ἐπιθέντος αὐτοῖς τοῦ Παύλου f χεῖρας g ἦλθεν τὸ g πνεῦμα τὸ ἅγιον g ἐπ' αὐτούς, v ἐλάλουν τε h γλώσσαις καὶ i ἐπροφήτευον. 7 ἦσαν δὲ οἱ πάντες ἄνδρες k ὡσεὶ *l δώδεκα. 8 εἰσελθὼν δὲ εἰς τὴν συναγωγὴν m ἐπαῤῥησιάζετο n ἐπὶ μῆνας τρεῖς o διαλεγόμενος καὶ p πείθων τὰ περὶ τῆς q βασιλείας τοῦ q θεοῦ. 9 ὡς δέ τινες r ἐσκληρύνοντο καὶ s ἠπείθουν t κακολογοῦντες τὴν u ὁδὸν v ἐνώπιον w τοῦ πλήθους, x ἀποστὰς ἀπ' αὐτῶν y ἀφώρισεν τοὺς μαθητάς, z καθ' ἡμέραν o διαλεγόμενος ἐν τῇ a σχολῇ Τυράννου. 10 τοῦτο δὲ ἐγένετο f ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς b κατοικοῦντας τὴν

f ch. viii. 17 reff. g here only. Ezek. ii. 2. h ch. ii. 4 reff. i ch. ii. 17, 18, from Joel ii. 28. of historical fact, here first. k = ch. ii. 41 al. fr. l ch. vi. 2 al. fr. δεκαδύο, ch. xxiv. 11 v. r. only. 1 Chron. xv. 10. Esth. ii. 12 only. m ch. ix. 27 reff. n ch. xiii. 31 reff. o ch. xvii. 2 reff. absol., ch. xviii. 4 reff. p ch. xviii. 4. constr., here (ch. xxviii. 23 rec.) only. Luke and Mark passim. xv. 4 ‖ Mk. (from Exod. xxi. 16). Mark ix. 39 only. w absol., ch. ii. 6 reff. ii. 12 only. (ch. xiii. 2 reff.) xxviii. 19 only.) q Acts, ch. i. 3. viii. 12. xiv. 22 (xx. 25 v. r.) xxviii. 23. 31 only. r Rom. ix. 18 reff. x ch. xv. 38 reff. b constr., ch. i. 19 reff. s ch. xiv. 2 reff. t Matt. xv. 4 ‖ Mk. (from Exod. xxi. 16). u = ch. ix. 2 reff. y = Matt. xiii. 49. xxv. 32. Luke vi. 22. 2 Cor. vi. 17. Gal. ii. 12 only. z ch. ii. 46 reff. v = 1 Cor. i. 29. 3 John 6. a here only ‡. (Gen. xxxiii. 14. Prov.

5. aft ακουσ. δε ins τουτο D (vss). om του D¹(ins D²) lect-58. aft ιησ. ins χριστον D 64. 137 vss syr-w-ast Jer Ambr: add further εις αφεσιν αμαρτιων D syr-w-ast (and Jer in ver 4).

6. επιθεντος(sic) D¹(txt D²). rec ins τας bef χειρας, with EL rel 36 Chr Marc: om ABHPℵ c m. (13 def.)—χειρα D am demid Syr æth, D also places χειρα bef του παυλου. for ηλθ., ευθεως επεπεσεν D Jer: *continuo venit* tol. επ αυτοις D¹(txt D²) lect-58. for τε, δε D-gr o 25 E-lat coptt: om m D-lat arm. aft γλωσσαις ins ετεραις *et senserunt illi in seipsos quod et interpretarentur ipsi.* τινες δε syr-mg. rec προεφητ., with EHLP rel Chr: εφητευον a¹: txt ABDℵ 36. (13 def.)

7. * rec δεκαδύο, with HLP rel Chr Œc Thl-sif: δωδεκα (*see ch* xxiv. 11) ABDℵ a k m 13. 36. 40 Chr-ms Thl-fin.

8. aft εισελθων δε ins ο παυλος D Syr æth. ins εν δυναμει μεγαλη bef επαρρησιαζετο D syr-mg. om τα BD lect-12 vss: ins AEHLPℵ 13. 36 Chr. for θεου, κυριου 36 (so c in ver 10; and for κυριου, θεου k in ver 20).

9. τινες μεν ουν αυτων D. aft την οδον ins του κυριου E am² demid: του θεου 5. 8. 73 Syr. aft του πληθους ins των εθνων DE b o Syr syr-w-ast. τοτε (syr-w-ast) αποστας ο παυλος D syrr. ins το bef καθ' ημεραν D c. om εν ℵ¹: but afterwards supplied *eadem manu.* τυραννιου D-gr 3. 95¹. rec aft τυραννου ins τινος (*see ch* x. 22, xiii. 15, xvii. 34, *where also* D *inserts* τις), with DEHLP rel 36 vss Chr Œc Thl, add further απο ωρας ε' εως δεκατης D 137 syr-w-ast: om ABℵ 27-9. 81 fuld tol coptt. (13 def.)

10. for ωστε to ελλ., ε[ω]ς παντες οι κατοικουντες την ασιαν [η]κουσαν τους λογους

indicative that the name of the Holy Ghost was used in the baptismal formula. But the inference seems to me insecure.

6.] See ch. viii. 17; x. 46, and note on ch. ii. 4: and on ἐπροφ., ch. xi. 27, note.

7.] **οἱ πάντ., in all:** so Herod. vii. 4, βασιλεύσαντα τὰ πάντα ἔτεα ἓξ τε κ. τριήκοντα: Thuc. v. 120, πεσόντων δὲ τῶν πάντων πολλῶν. See Kühner, § 489 e.

9.] Probably the school of Tyrannus was a private synagogue (called Beth Midrasch by the Jews), where he might assemble the believing Jews quietly, and also invite the attendance of Gentiles to hear the word. But it is also possible that, as commonly supposed, Tyrannus may have been a Gentile sophist. The name occurs as a proper name, 2 Macc. iv. 40 Ed-vat. (Αυρανον AB), —and with τινος (see var. readd.). **10.** **ἔτη δύο**] We cannot derive any certain estimate of the length of Paul's stay in Ephesus from these words,—even if we add the three months of ver. 8,—for vv. 21, 22 admit of an *interval after the expiration of the two years and three months.* And his own expression, ch. xx. 31, τριετίαν, implies that it was longer than from this chapter would at first sight appear. He probably (compare his announced intention, 1 Cor. xvi. 8, with his expectation of meeting Titus at Troas, 2 Cor. ii. 12, 13, which shews that he was not far off the time previously arranged) left Ephesus about or soon after the third Pentecost after that which he kept in Jerusalem. See Prolegg. to 1 Cor. § vi. **πάντας τ. κατ.**] Hyperbolical:—*all had the opportunity,* and probably some of every considerable town availed themselves of it.

'Ασίαν ἀκοῦσαι τὸν [c]λόγον τοῦ [c]κυρίου, 'Ιουδαίους τε καὶ [c] ch. xiii. 49 reff.
[d]Ἕλληνας. 11 [d]δυνάμεις τε οὐ τὰς [e]τυχούσας ὁ θεὸς [d] = Matt. vii. 22. ch. ii. 22. Gal. iii. 5 ‡.
ἐποίει [f]διὰ τῶν χειρῶν Παύλου, 12 ὥστε καὶ ἐπὶ τοὺς [e] = ch. xxviii. 2 only ‡.
ἀσθενοῦντας [g]ἀποφέρεσθαι ἀπὸ τοῦ [h]χρωτὸς αὐτοῦ 3 Macc. iii. 7. μικρὰς καὶ τὰς τυχούσας πράξεις, Polyb. i. 25. 6. οὐ τ. τυχοῦσαν ἀποδείαν, id. i. 42. 12. οὐχ ὁ τυχὼν ἀνήρ (said of Moses), Longin. de Subl. § 9.
d σουδα-ρια... [i]σουδάρια ἢ [k]σιμικίνθια καὶ [l]ἀπαλλάσσεσθαι ἀπ' αὐτῶν
ABDE HLPN a b c d f g h k m o 13 τὰς νόσους τά τε [m]πνεύματα τὰ [m]πονηρὰ [n]ἐκπορεύεσθαι. 13 [o]ἐπεχείρησαν δέ τινες καὶ τῶν [p]περιερχομένων 'Ιου-

f ch. xiv. 3 reff. g w. ἐπί, Rev. xxi. 10. εἰς, Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. 2 Chron. xxxvi. 7. absol., Mark xv. 1 only. h here only. Exod. xxviii. 38 (42). i Luke xix. 20. John xi. 44. xx. 7 only ‡. k here only ‡. l = here (Luke xii. 58. Heb. ii. 15) only. Job ix. 34. constr., Xen. Anab. vii. 1. 4. m = Luke vii. 21. viii. 2. Acts, here, &c., 4 times only. Luke only, exc. Matt. xii. 45. n = here [and Matt. xvii. 21] only. o ch. ix. 29 reff. p = here only. Xen. Œcon. x. 10. (ch. xxviii. 13 reff.)

του κυριου ιουδαιοι και ελληνες D[1]-gr(txt [but απαντας] D[4]). rec aft κυρ. ins ιησου, with LP rel Chr Œc Thl: om ABDEHN a c k 13. 36. 40 vulg syrr coptt arm.

11. for τε, δε D[1]-gr(txt D[4]) a h 38 syr copt Thl-sif. rec εποιει bef ο θεος, with HLP rel syrr copt æth Chr Œc Thl-sif: txt ABDEN m 13 am(and demid fuld tol) sah arm Thl-fin.

12. rec επιφερεσθαι (*prob corrn to suit επι τ. ασθ.: see note*), with DHLP rel Chr: περιφ. 96. 142: txt ABEN a 13. 36. 40, *deferrentur* vulg. for ἢ, και 7. 68. 104-5 vulg-ed(and tol) coptt Thl-fin: η και D-gr arm. απαλλασεσθαι B[1] h[1] o. om 2nd τα D. rec εξερχεσθαι (*more usual word for the going out of evil spirits, see Luke* iv. 35, 36, 41, viii. 2, 29, 33 *al, ch* viii. 7, xvi. 18), with HLP rel Chr Œc Thl: txt ABDEN a c d k 13. 36. 40. rec adds απ αυτων (*supplementary insertion*), with HLP rel Chr Œc Thl: εξ αυτων sah: om ABDEN a c d k 13. 36. 40 vulg syrr copt arm.

13. rec (for και) απο, with LP 13 rel copt Chr Œc Thl-sif: και απο H 25. 73. 95[1]-8-9 (syr) arm: *et de* vulg: εκ D 43 (*the και has been omd either as unnecessary, or perhaps, as Meyer, because it seemed unworthy of St. Paul to couple him with these: then the απο or εκ inserted, to define the gen more exactly*): txt ABEN a c m Syr. περιερχομενω D[1].

To this long teaching of Paul the seven churches of Asia owe their establishment.

11. οὐ τὰς τυχ.] See reff. **miracles of no ordinary kind.** *In what* they differed from the usual displays of power by the Apostles, is presently related: viz. that even garments taken from him were endued with miraculous power. **12.**] The rec. reading, *ἐπιφέρεσθαι*, may have been occasioned by the *ἐπί* preceding: the other, again, by the *ἀπό* following: in such uncertainty the reading of the ancient MSS. must prevail. **σουδ.**] **handkerchiefs:** see ref. Luke, and notes there. **σιμικ.**] not *napkins*, but *semicinctia*, **aprons**, such as servants and artisans use. *ἀμφότερα λινοειδῆ εἰσι*, Schol. *Diseases*, and *possession by evil spirits*, are here plainly *distinguished* from each other. The rationalists, and semi-rationalists, are much troubled to reconcile the fact related, that such handkerchiefs and aprons *were instrumental in working the cures*, with what they are pleased to call a popular notion founded in superstition and error. But in this and similar narratives (see ch. v. 15, note) Christian faith finds no difficulty whatever. All miraculous working is an exertion of the direct power of the All-powerful; a suspension *by Him* of His ordinary laws: and whether He will use *any* instrument in doing this, or *what* instrument, must depend altogether on His own purpose in the miracle—the effect to be produced on the recipients, beholders, or hearers. Without His special selection and enabling, *all instruments were vain*; with these, *all are capable*. In the present case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of His gospel, and to lay in Ephesus the strong foundation of His church. And He therefore endues him with this extraordinary power. [Wordsw. sees an especial fitness in this having occurred at *Ephesus* (see on ver. 19), and refers to God having shewed in Egypt that His power was greater than that of Satan working by magicians: and it may well have been so.] But to argue by analogy from such a case,—to suppose that because our Lord was able, and Peter, and Paul, and in O. T. times Elisha, were enabled to exert this peculiar power, therefore the same will be possessed by the body or relics of every real or supposed saint, is the height of folly and fanaticism. The

ABDE HLPN a b c d f g h k m o 13

δαίων [q] ἐξορκιστῶν [rs] ὀνομάζειν [r] ἐπὶ τοὺς [t] ἔχοντας τὰ [m] πνεύματα τὰ [m] πονηρὰ τὸ [s] ὄνομα τοῦ [s] κυρίου Ἰησοῦ, λέ- γοντες [u] Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν [v] ὃν Παῦλος [v] κηρύσ- σει. [14] ἦσαν δέ τινες Σκευᾶ Ἰουδαίου [w] ἀρχιερέως ἑπτὰ υἱοὶ [οἱ] τοῦτο [x] ποιοῦντες. [15] ἀποκριθὲν δὲ τὸ [m] πνεῦμα τὸ [m] πονηρὸν εἶπεν αὐτοῖς Τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον [y] ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; [16] Καὶ [z] ἐφαλό- μενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ [m] πνεῦμα τὸ [m] πονη- ρόν, [a] κατακυριεύσας ἀμφοτέρων [b] ἴσχυσεν κατ' αὐτῶν, ὥστε

q here only†. τρόπους ἐξορκώσεων κατέλιπεν, Jos. Antt. viii. 2. 5 (of Solomon). (see below [u].)
r here only.
s 2 Tim. ii. 19. Isa. xxvi. 13.
t = ch. xvi. 16 reff.
u (and constr.) Mark v. 7 only. (2 Chron. xxxvi. 13. Neh. xiii. 25 BN.) ἐνορκίζω, 1 Thess. v. 27. Neh. as above, A. ἐξορκίζω, Matt. xxvi. 63 only. Gen. xxiv. 3. Judg. xvii. 2 A only.
v ch. ix. 20 reff.
w = here only.
x constr. (without οἱ), ch. ii. 5 reff.
y w. acc., ch. xviii. 25. James iv. 14. Jude 10. Deut. xxxi. 27.
z here only. 1 Kings x. 6. xi. 6. xvi. 13 only.
a = here (Matt. xx. 25 ‖ Mk. 1 Pet. v. 3) only. Num. xxi. 24. xxxii. 29. Ps. ix. 25.
b = Rev. xii. 8 only. Exod. i. 9. Ps. xii. 4.

rec ορκιζομεν (*alteration to suit the plurals preceding*), with HLP rel vss Chr Œc Thl: εξορκιζομεν a ὁ 36: txt ABDℵ 13. 40 vulg copt Cassiod. om του D[1](ins D[3]). ins κυριον bef ιησ. ℵ[1]. rec ins ο bef παυλος, with L rel Œc Thl: om ABDEHPℵ c m 13. 40 Chr.

14. for ver, εν οις και υιοι (add επτα syr-mg) σκευα τινος ιερεως ηθελησαν το αυτο ποιησαι εθος ειχαν τους τοιουτους εξορκιζειν και εισελθοντες προς τον δαιμονιζομενον ηρξαντο επικαλεισθαι το ονομα λεγοντες παραγγελλομεν σοι εν ιησου ον παυλος κηρυσσει εξελθειν (εξ. bef κηρ. D[1]) D syr-mg. τινος B(D) E-gr 36 demid Syr copt (*alteration, τινες not appearing to the copyist to agree with the definite* επτα): τινας m: txt AHLPℵ 13 rel vulg E-lat syr Chr Œc Thl. rec υιοι bef σκευα (omg it after επτα), with (D)HLP rel 36 (Syr copt) syr Chr: om m 31. 180: txt ABEℵ a 13(sic) 14[1]-5-8. 40 vulg arm (sah). σκευια A. ιουδαιοι L. om οι (*originally perhaps owing to* οι *of* υιοι *preceding*) ABℵ a 13.

15. τοτε απεκριθη το πν. το πον. [και] ειπεν D, και insd by D[4]. rec om αυτοις, with EHLP rel Œc Thl-sif: ins ABDℵ a c m 13. 36 vulg syrr coptt æth arm Chr Thl-fin. ins μεν bef ιησουν B E-gr ℵ[3] c 40. 187 syr.

16. rec εφαλλομενος, with (D)EHLPℵ[3] rel Chr Œc Thl: εναλλομ. D: txt ABℵ[1]. rec επ' αυτους bef ο ανθρωπος (*alteration of characteristic order*), with (D)HLP vss Chr Œc Thl-sif: om επ αυτους a 69. 105 arm: E places it aft το πονηρον: txt ABℵ c m 13. 40 am(and demid fuld) syr Chr-comm Thl-fin.—εις αυτους D vulg. rec ins και bef κατακυριευσας, with HLPℵ[1] rel 36 vulg Chr: om ABDEℵ[3] a c 13. 40 copt arm. κυριευσας D: κρατησας 15-8. 36. 180: κατακυριευσαν AEHLP rel: -σεν a: txt Bℵ c o 13. rec for αμφοτερων, αυτων (*corrn to suit* επτα above: *see note*), with HLP rel Syr coptt: αυτου d: *omnium* æth-rom: om E: txt ABDℵ a 13. 36. 40 vulg syr-mg-gr Thl-fin. ενισχυσεν ℵ[1] e: κατισχυσε c.

true analogy tends directly the other way. In *no cases but these* do we find the power, even in the apostolic days: and the general cessation of all extraordinary gifts of the Spirit would lead us to the inference that *à fortiori these*, which were even then the rarest (*οὐχ αἱ τυχοῦσαι*), have ceased also.

13.] See note on Matt. xii. 27, respecting the Jewish exorcists. These men, seeing the success of Paul's agency in casting out devils, adopt the Name of Jesus in their own exorcisms. **14. ἀρχιερέως**] The word must be used in a wide sense. He may have been chief of the priests resident at Ephesus: or perhaps chief of one of the twenty-four courses.

τινες does not belong to ἑπτά, see ch. xxiii. 23, but stands alone, recalling the τινες of the preceding verse. Without the οἱ it would be, '*certain men, &c. were attempting this*,' ἦσαν and ποιοῦντες being taken together. With it, **They were** (it was) **certain men, seven sons, &c. who attempted this.** **15.**] The narrative, from describing the nature of the attempt, passes to a single case in which it was tried, and in which (see below) two only of the brothers were apparently concerned. No difference between γινώσκω and ἐπίσταμαι must be pressed:—the two verbs are apparently used as separating Jesus and Paul, so that they do not stand together in the same category:—as in E.V., **Jesus I know, and Paul I know**: the One being God in heaven, the other man on earth.

16. ἀμφοτέρων] The weight of manuscript evidence for this reading is even surpassed by its internal probability. There would be every reason, as *seven* have been before mentioned, for altering it into αὐτῶν: but

γυμνοὺς καὶ [c]τετραυματισμένους [d]ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο [e]γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ [f]Ἕλλησιν τοῖς [g]κατοικοῦσιν τὴν Ἔφεσον, καὶ [h]ἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς, καὶ [i]ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 18 πολλοί τε τῶν [j]πεπιστευκότων ἤρχοντο [k]ἐξομολογούμενοι καὶ [l]ἀναγγέλλοντες τὰς [m]πράξεις αὐτῶν. 19 [n]ἱκανοὶ δὲ τῶν τὰ [o]περίεργα πραξάντων [p]συνενέγκαντες τὰς [q]βίβλους [r]κατέκαιον [s]ἐνώπιον πάντων· καὶ [t]συνεψήφισαν τὰς [u]τιμὰς αὐτῶν καὶ [v]εὗρον [w]ἀργυρίου [x]μυριάδας πέντε. 20 οὕτως [y]κατὰ [y]κράτος τοῦ [z]κυρίου ὁ [z]λόγος [a]ηὔξανεν καὶ [b]ἴσχυεν.

c Luke xx. 12 only. Ezek. xxviii. 16.
d ch. xvi. 27 al. Judg. vi. 11.
e = ch. i. 19 reff.
f constr., ch. i. 19 reff.
g ch. viii. 16 reff.
h = ch. x. 46 reff.
i absol., ch. xv. 5 reff.
k = Matt. iii. 6. Mark i. 5. James v. 16‡.
l ch. xiv. 27 reff.
m = Matt. xvi. 27. Luke xxiii. 51. Rom. viii. 13. (xii. 4.) Col. iii. 8 only. 2 Chron.

xii. 15. n = ch. xii. 12 reff. o = here (1 Tim. v. 13) only †. (-γάζεσθαι, 2 Thess. iii. 11. Sir. iii. 23. -γεία, Sir. xli. 22.) p = here only ‡. Xen. Anab. vi. 4. 9. q Matt. i. 1 al. Dan. ix. 2. r Matt. xiii. 30. Luke iii. 17 al. ' Gen. xxxviii. 24. s = ch. ii. 25 reff. t here only †. u = Matt. xxvii. 9. 1 Cor. vi. 20. vii. 23. Ps. xlviii. 8. v = ch. xxvii. 28. 1 Chron. xx. 2. w sing., = here only. 3 Kings x. 29. see Matt. xxvii. 9. x Luke xii. 1. ch. xxi. 20. Heb. xii. 22. Jude 14. Rev. v. 11. ix. 16 only. Deut. xxxiii. 17. y here only †. Jos. Antt. viii. 11. 3. z ch. xiii. 49 reff. a intr., ch. vi. 7 reff. b = here only. Exod. i. 20. Xen. Cyr. vi. 1. 24. see ver. 16.

aft εκφυγειν ins αυτους A.

17. ins τοις bef ιουδ. EP 192. om τε DE sah. om την A[1]E c 137. επεσεν (*mistake: or prep omd as unnecessary*) AD 13, επεεν E.—φοβος bef επ. D. ins ο bef φοβος ℵ[1]. om του DP (o[1] ?) 101-33.

18. for τε, δε D 36 coptt. πιστευοντων D: -σαντων E 28. (Mai Tischdf state expr agst Bch that there is in B no insn aft εξομ.)

19. om δε D[1]-gr: τε E syrr æth Bas Chr. των περι τα εργα D[1](txt D[2]). aft συνενεγκαντες ins και D. κατεκαυσαν E vulg. συνκατεψηφισαν E. om last και D[1](ins D[2]).

20. rec ο λογος bef του κυριου (*corrn of characteristic order*), with (E)HLPℵ[3] 13. 36 rel syr copt Chr: txt ABℵ[1].—for κυρ., θεου E 21. 73. 106[2] vulg sah arm. ουτως κατα κρατος ενισχυσεν και η πιστις του θεου ηυξανε και επληθυνετο (επληθυνε D[1]) D: Syr also has η πιστις του θεου. ισχυσεν ℵ.

no imaginable one for substituting it for αὐτῶν. *Two only*, it would seem, were thus employed on this particular occasion: and Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious. **γυμνούς**] With their clothes torn off them. 18.] The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The *πράξεις* of this verse denotes the *association with* such practices: the next verse treats of the *magicians themselves*. 19. **περίεργα**] '*male sedula*' ('*curiosa*,' Hor. Epod. xviii. 25): τὶς τῶν περιέργων in Aristænet. Ep. ii. 18, is '*a magician*' (Kuin.). **τὰς βίβλους**] Magical *formulæ*, or *receipt-books*, or *written amulets*. These last were celebrated by the name of Ἐφέσια γράμματα. So Eustath. ad Hom. Od. τ. p. 694 (Kuin.): Ἐφέσια γράμματα—ἐπῳδαί γάρ τινες φασὶν ἐκεῖναι ἦσαν, ἃς καὶ Κροῖσος ἐπὶ τῆς πυρᾶς εἰπὼν ὠφελήθη· καὶ ἐν Ὀλυμπίᾳ δὲ φασί, Μιλησίου καὶ Ἐφεσίου παλαιόντων τὸν Μιλήσιον μὴ δύνασθαι παλαίειν διὰ τὸ τὸν ἕτερον περὶ τῷ ἀστραγάλῳ ἔχειν τὰ Ἐφέσια γράμματα· ὧν γνωσθέντων καὶ λυθέντων αὐτῷ, τριακοντάκις τὸ ἑξῆς πεσεῖν τὸν Ἐφέσιον. See more illustrations in Wetst. They were copies of the mystic words engraved on the image of the Ephesian Artemis. Eustath. in C. and H. ii. 16. **ἀργ. μυρ. πέν.**] 50,000 drachmæ, i. e. denarii: for the drachma of the Augustan and following ages was not the real Attic drachma, but the Roman denarius—about 8½*d.* of our money: which makes the entire value about £1770. That drachmæ and not shekels (Grot., Hamm.) are meant, is plain: for Luke is writing of a Grecian town, and to a Greek. 20. **κατὰ κράτος**] "Eo modo dicitur urbs *αἱρεῖσθαι κατὰ κράτος, quæ vi expugnatur*, apud Plut. Apophth. p. 176. Hinc lucem mutuatur locus, Act. xix. 20, ubi dicitur verbum Domini *κατὰ κράτος ἰσχύειν, per vim invalescere*, quasi oppugnans et vi expugnans corda hominum." Hermann on Viger, p. 632. So κατὰ μικρόν, κατ' ὀλίγον, καθ' ὑπερβολήν, κατὰ κόσμον. See

c = Luke vii. 1.
d = Luke ix. 44. xxi. 14. ch. v. 4. Hagg. ii. 19. see ch. i. 7.
e ch. xvii. 16 reff.
f ver. 1.
g ch. i. 3. xx. 1. Heb. x. 15, 26 al. Gen. xiv. 17.
h = ch. iv. 12 reff.
i of place, = here only.
k Matt. xxv. 44. Rom. xv. 25 al.+
l = here (ch. iii. 5 reff.) only. Gen. viii. 10, 12. Xen. Cyr. v. 4. 38. xxii. 4.
vi. 29 only. (-πεῖν, Jer. ib.)
s = here only. ii. 20. ἔπεμψαν δὲ . . . χρυσοῦς ναούς, Diod. Sic. xx. 14.
w ver. 38. Rev. xviii. 22. Heb. xi. 10 only. Deut. xxvii. 15. (-νη, ch. xviii. 3.)

ABDE HLPNa bcdfg hkmo 13

21 Ὡς δὲ [c] ἐπληρώθη ταῦτα, [d] ἔθετο ὁ Παῦλος ἐν τῷ [e] πνεύματι [f] διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἰερουσόλυμα, εἰπὼν ὅτι [g] μετὰ τὸ γενέσθαι με ἐκεῖ [h] δεῖ με καὶ Ῥώμην [i] ἰδεῖν. 22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν [k] διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς [l] ἐπέσχεν χρόνον [m] εἰς τὴν Ἀσίαν. 23 ἐγένετο δὲ [n] κατὰ τὸν [n] καιρὸν [n] ἐκεῖνον [o] τάραχος [o] οὐκ [o] ὀλίγος περὶ [p] τῆς ὁδοῦ. 24 Δημήτριος γάρ τις ὀνόματι [q] ἀργυροκόπος [r] ποιῶν [s] ναοὺς [t] ἀργυροῦς Ἀρτέμιδος [uv] παρείχετο τοῖς [w] τεχνίταις [o] οὐκ [o] ὀλίγην [u] ἐργασίαν,

m = Mark i. 39. ch. viii. 40. xxi. 13. xxiii. 11. xxv. 4 al.
o ch. xii. 18 (reff.).
n ch. xii. 1 only. Num.
p ch. ix. 2 reff.
q here only. Judg. xvii. 4 B. Jer.
r partic., = ch. xv. 29. xvi. 34. 2 Pet. i. 19. Winer, edn. 6, § 45. 4.
t 2 Tim. ii. 20. Rev. ix. 20 only. Isa.
u mid., = Col. iv. 1. Tit. ii. 7. see Winer. edn. 6, § 38. 6.
v ch. xvi. 16 (reff.).

21. for ως to ταυτα, τοτε D. (ο) παυλος bef εθετο DE 137 copt.—om ο D 137. om εν E-gr 40. 68. διελθειν ADEP k. ins την bef αχαιαν (*corrn for uniformity*) ADE a b d o 13: om BHLPℵ rel 36 Chr Œc Thl. ins και bef πορευεσθαι DP. rec ιερουσαλημ, with HLP rel 36 Œc Thl-sif: txt ABEℵ c k 40 vulg Chr-comm Thl-fin, ιεροσολυσολυμα D.

22. for αποστ. δε, και αποστ. D Syr æth. om την Eℵ b k m o. for διακονουντων αυτω, διακονουν [= -ων ?] αυτων A: for αυτω, αυτων e. aft αυτω ℵ¹ has written ειπ, but marked it for erasure. aft χρονον ins ολιγον D-gr 25: τινα χρ. 40 arm. εν τη ασια D sah.

24. for ονοματι, ην D-gr: om D-lat sah. ναον αργυρουν ℵ¹. om αργυρους B. ins ος bef παρειχε (*repeating the termination of* Αρτεμιδος) D. παρειχε (*confusion from* τοις *follg*) A¹DE: txt A²BHLPℵ rel 36 Chr Œc Thl. rec εργασιαν bef ουκ ολιγην, with EHLP rel syr Chr Œc Thl-sif: txt ABDℵ k m 13 vulg Thl-fin.

Bernhardy, Syntax, p. 241, f.

21. ταῦτα] The occurrences of vv. 19, 20.

ἐν τῷ πν.] An expression mostly used by Paul, see ref. **δεῖ**] As he was sent to the Gentiles, he saw that the great metropolis of the Gentile world was the legitimate centre of his apostolic working. Or perhaps he speaks under some divine intimation that *ultimately* he should be brought to Rome. If so, his words were literally fulfilled. He *did* see Rome after he had been at Jerusalem this next time: but after considerable delay, and as a prisoner. Cf. the same design expressed by him, Rom. i. 15; xv. 23—28; and Paley's remarks in the Horæ Paulinæ. **22.**] He intended *himself to follow* after Pentecost, 1 Cor. xvi. 8. This mission of Timothy is alluded to 1 Cor. iv. 17 (see ib. i. 1); xvi. 10. The object of it was to bring these churches in Macedonia and Achaia into remembrance of the ways and teaching of Paul. It occurred shortly before the writing of 1 Cor. He was (1 Cor. xvi. 11) soon to return:—but considerable uncertainty hangs over this journey. We find him again with Paul in Macedonia, 2 Cor. i. 1: but apparently he had not reached Corinth. See 1 Cor. xvi. l. c.; and 2 Cor. xii. 18, where he would probably have been mentioned, had he done so. On the difficult question respecting a journey of Paul himself to Corinth during this period, see notes, 2 Cor. xii. 14; xiii. 1,—and Prolegg. to 1 Cor. § v.

Ἔραστον] This Erastus can hardly be identical with the Erastus of Rom. xvi. 23, who must have been resident at Corinth: see there: and therefore hardly either with the Erastus of 2 Tim. iv. 20: see note there. **εἰς τ. Ἀσίαν**] i. e. in (but beware of imagining εἰς to be '*put for*' ἐν, here or any where. It gives the *direction* of the tarrying, as in the expressions ἐς δόμους μένειν, Soph. Ag. 80, and διεκαρτέρουν εἰς τὴν πατρίδα, Lycurg. cont. Leocr., p. 158. It is far better to take it thus, with Meyer, than with Winer, Gr., edn. 6, § 50. 4. b, as importing 'in favour of,' 'for the benefit of') Ephesus: Asia is named by way of contrast with Macedonia, just before mentioned. This is evident by the following event taking place at Ephesus.

24. ναοὺς ἀργ.] These were small models (ἀφιδρύματα) of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journeys, and place in houses, as a charm. Chrys. καὶ πῶς ἔνι ναοὺς ἀργυροῦς γενέσθαι; ἴσως ὡς κιβώρια μικρά. Ammian. Marcellin. xxii. 13: 'Asclepiades philoso-

25 οὓς [x]συναθροίσας, καὶ τοὺς [y]περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν Ἄνδρες, ἐπίστασθε ὅτι [z]ἐκ ταύτης τῆς [u]ἐργασίας ἡ [a]εὐπορία ἡμῖν [z]ἐστιν, 26 καὶ [b]θεωρεῖτε καὶ ἀκούετε [b]ὅτι οὐ μόνον Ἐφέσου ἀλλὰ [c]σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος [d]πείσας [e]μετέστησεν [f]ἱκανὸν [f]ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ [g]διὰ χειρῶν [h]γινόμενοι. 27 οὐ μόνον δὲ τοῦτο [i]κινδυνεύει ἡμῖν τὸ [k]μέρος εἰς [l]ἀπελεγμὸν [m]ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς [n]μεγάλης [o]θεᾶς ἱερὸν Ἀρτέμιδος [pq]εἰς οὐθὲν [q]λογισθῆναι, [r]μέλλειν τε καὶ [s]καθαιρεῖσθαι τῆς [t]μεγαλειότητος αὐτῆς ἣν ὅλη ἡ Ἀσία καὶ ἡ [u]οἰκουμένη

x ch. xii. 12 only. Deut. i. 41.
y = Luke x. 40, 41. περὶ τὴν ἐργασίαν οὖσας τῆς χώρας, Diod. Sic. i. 74.
z = Luke xii. 15. John xviii. 36.
a here only†. Judg. vi. 12 Aquil. Prov. xii. 4 Symm. (-εἶσθαι, ch. xi. 29.)
b Mark xvi. 4. John iv. 19. xii. 19. ch. xxvii.

10. (Dan. iii. 27 [94].) c ch. xiii. 44 reff. d ch. xviii. 4 reff. e = here only. (ch. xiii. 22 reff.) Josh. xiv. 8. τὰ ἐκεῖ πάντα πρὸς Λακεδαιμονίους μετέστησεν, Xen. Hell. ii. 2. 5. f ch. xi. 24 (reff.). g ch. xiv. 3. h = John i. 3. Heb. xi. 3. Gen. ii. 4. i ver. 40. absol., Luke viii. 23. 1 Cor. xv. 30 only. Isa. xxviii. 13. w. τοῦ and inf., Jonah i. 4. k = here only. 3 Macc. v. 17. l here only†. (ἐλεγμός, 4 Kings xix. 3 ‖ Isa.) m = John v. 24. Job xxxiii. 28 BN F(not A). n ch. viii. 9 reff. o here (vv. 25, 37 v. r.) only†. p = ch. x. 4 reff. q Rom. ii. 26. iv. 3. ix. 8. Wisd. ix. 6. r = ch. xx. 38 al. s = 2 Cor. x. 5. Jer. xxix. 16. (xlix. 17.) constr. here only. καθαιρεῖν τι τῆς τοῦ θεοῦ δόξης, Diod. Sic. iv. 8. t Luke ix. 43. 2 Pet. i. 16 only. Jer. xl. (xxxiii.) 9. Dan. vii. 27 LXX. Esdr. i. 5 only. u = ch. xvii. 31. Rev. iii. 10. xii. 9. Ps. ix. 8.

25. for *ους, ουτος* (omg *και*) D 137 tol sah: c has *ουτος* but retains *και*. *τοιαυτας*(sic) ℵ. for *εργατας, τεχνεταs* D-gr-corr(-*ταις* D¹): *artifices* E-lat. for *ειπεν, εφη* D. add *προς αυτους* D vss. aft *ανδρες* ins *συντεχνειται* D syr-w-ast sah. *επισταται*(sic) D. rec *ημων* (*corrn, as more usual constr*), with HLP rel syrr æth Chr, Œc Thl-sif: txt ABDEℵ c d 13. 40 vulg coptt Thl-fin.

26. *ακουετε και θεωρειτε* D Syr. om *οτι* D. ins *εως* bef *εφεσ*. D-gr 14¹: *της* a m Thl-fin.—*ipsius Ephesi* D-lat. *εφεσιου* D. aft *αλλα* ins *και* A D-gr L 13. 36. 40. 106-80 demid Syr Chr Thl-sif: om BEHPℵ rel vulg D-lat coptt Œc Thl-fin. om *της* D¹(ins D²) m. aft *ουτος* ins *τις τοτε* D¹: *hic quidam tunc* D-lat. om *πεισας* ℵ. *απεστησεν* E. aft *οτι* ins *ουτοι* D-gr. om *οι* ℵ¹ 57. *γενομενοι* D¹(*γεινομ.* D²) 68.

27. om *δε* E-gr. *ημιν* bef *κινδυνευει* D m (-*νευσει* D²ℵ). *το μερος* bef *κινδ. ημ.* A c 137. om *αλλα* ℵ¹. rec *αρτεμιδος* bef *ιερον* (*corrn of characteristic order*), with ABLℵ 13. 36 rel Œc Thl-fin: txt DEHP b f g o Chr Thl-sif Jer. rec *ουδεν*, with DEL 13. 36 rel Chr: txt ABHPℵ d f. *λογισθησεται* (*emendation of constr*) ADE vulg Syr: txt BHLPℵ rel 36 Chr Œc Thl. *μελλει* A¹(D¹) a e vss Thl: txt BD²EHLPℵ 13 rel Chr Œc.—*αλλα καθερισθαι μελλει(ν)* D. Steph (for *τε*) *δε*, with HL rel vulg Chr Thl: om a e: txt ABEPℵ c 13 Œc Jer. om *και* E c. rec *την μεγαλειοτητα* (*see note*), with HLP rel vulg copt Chr Œc Thl: txt ABEℵ a c 13. 36. 40 syr sah.—om *τ. μεγ. αυτης* D. (Mai Tischdf note expr agst Bch that B does not om *αυτης ην*.) for *ην, η* D¹. om 1st *η* BD. om 2nd *η* B k m.

phus . . . . deæ cœlestis argenteum breve figmentum quocunque ibat secum solitus efferre . . . .' Diod. Sic. i. 15: *ναοὺς χρυσοῦς δύο*. Dio Cass. xxxix. 20: *νεὼς Ἥρας βραχὺς ἐπὶ τραπέζης τινὸς πρὸς ἀνατολῶν ἱδρυμένος*. We may find an exact parallel in the usages of that corrupt form of Christianity, which, whatever it may pretend to teach, in practice honours similarly the "great goddess" of its imagination. **25. τὰ τοιαῦτα**] All sorts of memorials or amulets connected with the worship of Artemis. Dean Howson (ii. p. 98) suggests that possibly *Alexander the coppersmith* may have been one of these craftsmen: see 2 Tim. iv. 14. **26.**] The people believed that the images themselves were gods: *τὰ χαλκᾶ καὶ τὰ γραπτὰ καὶ λίθινα μὴ μαθόντες, μηδὲ ἐθισθέντες ἀγάλματα καὶ τιμὰς θεῶν, ἀλλὰ θεοὺς καλεῖν*. Plutarch de Isid. p. 379, c (Wetst.): see ch. xvii. 29. And so it is invariably, wherever images are employed *professedly as media* of worship. The genitives Ἐφ. and Ἀσ. are governed by *ὄχλον*. **27.**] **ἡμῖν** is best taken as the *dativus incommodi*, not for *ἡμῶν*, nor with *τὸ μέρος*, but with *κινδυνεύει*. **μέρος**, as we say, **department**. **ἀλλὰ καί**] **but that eventually even the temple itself of the great goddess Artemis will be counted for nothing.** *μεγάλη* was the usual epithet of the Ephesian Artemis: Xen. Ephes. i. p. 15: *ὀμνύω τε τὴν πάτριον ἡμῖν θεόν, τὴν μεγάλην Ἐφεσίων Ἄρτεμιν*. There is an inscription in Boeckh, 2963 c, con-

ABDE HLPN a b c d f g h k m o 13

v ch. xiii. 43 reff. Bel and Dr. 22.
w = John i. 14. ch. vi. 3, 5, 8. ix. 36. xiii. 10. Isa. i. 4.
x = Luke iv. 28. Eph. iv. 31. Rev. xii. 12 al. Gen. xlix. 6.
y ver. 27 al. see notes.
z = Luke iv. 28. v. 26. ch. v. 17. xiii. 45. Gen. vi. 11.
a here only.

v σέβεται. 28 ἀκούσαντες δὲ καὶ γενόμενοι w πλήρεις x θυμοῦ
ἔκραζον λέγοντες y Μεγάλη ἡ y Ἄρτεμις Ἐφεσίων. 29 καὶ
z ἐπλήσθη ἡ πόλις τῆς a συγχύσεως, b ὥρμησάν τε b ὁμο-
θυμαδὸν εἰς τὸ c θέατρον d συναρπάσαντες Γάϊον καὶ
Ἀρίσταρχον Μακεδόνας, e συνεκδήμους Παύλου· 30 Παύ-
λου δὲ βουλομένου εἰσελθεῖν εἰς τὸν f δῆμον, οὐκ εἴων
αὐτὸν οἱ μαθηταί. 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες
αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν g παρεκάλουν, μὴ

Gen. xi. 9. 1 Kings v. 12. xiv. 20 only. (-χύνειν, ver. 32.) b ch. vii. 57 (reff.). c here bis. 1 Cor. iv. 9 only†. (-τρίζεσθαι, Heb. x. 33.) d ch. vi. 12 reff. e 2 Cor. viii. 19 only†. f ch. xii. 22 reff. g constr., ch. viii. 31 reff.

28. ταυτα δε ακουσ. D vss. aft θυμου ins δραμοντες εις το αμφοδον D 137, simly syr-mg. om η D¹(ins D⁴).

29. rec aft η πολις ins ολη (*see ch* xxi. 30), with EHLP rel syr sah Chr Œc Thl: pref ολη, D 36(sic) Syr æth: om ABℵ 13. 40 vulg copt arm. rec om της, with (D¹)Eℵ³ k 13: ins A B(sic: see table) D⁶HLPℵ¹ rel Chr Thl.—συνεχυθη ολ. η π. αισχυνης D¹-gr. for τε, δε D-gr m copt: om sah arm. ins και bef συναρπασαντες D. μακεδονες D¹(txt D⁴ or ˢ): μακεδονα 15. 180: μακεδονιας d 56. 117-77¹: om 100. rec ins τον bef παυλου (with e?): om ABDEHLPℵ rel.

30. rec τον δε παυλον (*possibly from the concurrence of* παυλου παυλον), with EHLP rel 36 Chr Œc Thl: βουλομενου δε του παυλου D: του παυλου δε ℵ³ k: txt ABℵ¹ m 13. for ουκ ειων αυτον οι μαθηται, οι μαθ. εκωλυον D(*non sinebant* D-lat) Syr æth.

31. for οντες, υπαρχοντες D. αυτου E-gr: *amici ejus* vulg. for εαυτον, αυτον ℵ¹ 100.

taining the words της μεγαλης θεας αρτεμιδος προ πολεως. The same inscription also mentions γραμματεύς and ἀνθύπατος. C. and H. ii. 98. The temple of Artemis at Ephesus, having been burnt to the ground by Herostratus on the night of the birth of Alexander the Great (B.C. 355), was restored with increased magnificence, and accounted one of the wonders of the ancient world. Its dimensions were 425 × 220 feet, and it was surrounded by 127 columns, 60 feet high. It was standing in all its grandeur at this time. See C. and H. ch. xvi. vol. ii. pp. 84 ff. **τῆς μεγαλειότητος** is the more difficult and probably original reading: **and that she should be deposed from her greatness, whom &c.**

29. εἰς τὸ θέατρον] The resort of the populace on occasions of excitement, as Wetst. shews by many instances. So Tacit. Hist. ii. 80, 'Tum Antiochensium theatrum ingressus, *ubi illis consultare mos est*.' 'Of the site of the theatre, the scene of the tumult raised by Demetrius, there can be no doubt, its ruins being a wreck of immense grandeur. I think it must have been larger than the one at Miletus; and that exceeds any I have elsewhere seen. . . . . Its form alone can now be spoken of, for every seat is removed, and the proscenium is a heap of ruins.' Fellows, Asia Minor, p. 274. 'The theatre of Ephesus is said to be the largest known of any that have remained to us from antiquity.' C. and H. ii. p. 83, note 3. **συναρπ.**] It is not implied that they seized Gaius and Aristarchus *before* they rushed into the theatre: compare προσευξάμενοι εἶπαν, ch. i. 24, also ch. xviii. 27, and Winer, edn. 6, § 45. 6. b. **Γάϊον**] A different person from the Gaius of ch. xx. 4, who was of Derbe, and from the Gaius of Rom. xvi. 23, and 1 Cor. i. 14, who was evidently a Corinthian. Aristarchus is mentioned ch. xx. 4; xxvii. 2; Col. iv. 10; Philem. 24. He was a native of Thessalonica. **31. Ἀσιαρχῶν**] The Asiarchæ were officers elected by the cities of the province of Asia to preside over their games and religious festivals. Of these it would be natural that the one who for the time presided would bear the title of ὁ Ἀσιάρχος: cf. Eus. H. E. iv. 15: but no more is known of such presidency. Wetst. quotes several inscriptions and coins in which the name occurs, and cites many analogous names of like officers elsewhere: Ciliciarcha, Syriarcha, Phœniciarcha, Helladarcha, &c. The Asiarch Philip at Smyrna is mentioned by Eusebius (H. E. iv. 15) as presiding in the amphitheatre at the martyrdom of Polycarp. These Ephesian games in honour of Artemis took place in May, which whole month (another singular coincidence with the practices of idolatrous Christendom) was sacred to, and named Artemisian after, the goddess. In Boeckh, Inscr. 2954, we have the decree ὅλον τὸν μῆνα τὸν ἐπώνυμον τοῦ θείου ὀνόματος εἶναι ἱερὸν καὶ ἀνακεῖσθαι τῇ

[h] δοῦναι ἑαυτὸν εἰς τὸ [c] θέατρον. 32 [i] ἄλλοι μὲν οὖν [i] ἄλλο τι ἔκραζον· ἦν γὰρ ἡ [k] ἐκκλησία [l] συγκεχυμένη, καὶ [m] οἱ [m] πλείους οὐκ ἤδεισαν τίνος ἕνεκα [n] συνεληλύθεισαν. 33 ἐκ δὲ τοῦ ὄχλου *[o] προεβίβασαν Ἀλέξανδρον, [p] προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος [q] κατασείσας τὴν χεῖρα ἤθελεν [r] ἀπολογεῖσθαι τῷ [r] δήμῳ. 34 [s] ἐπιγνόντες δὲ ὅτι Ἰουδαῖός [t] ἐστιν, φωνὴ ἐγένετο μία [u] ἐκ πάντων ὡς [v] ἐπὶ ὥρας δύο κραζόντων Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. 35 [w] καταστείλας δὲ ὁ [x] γραμματεὺς τὸν ὄχλον φησὶν Ἄνδρες Ἐφέσιοι, τίς [y] γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν [z] νεωκόρον [a] οὖσαν τῆς [b] μεγάλης

h = here only. εἰς τὰς ἐρημίας αὐτὸν διδούς, Jos. Antt. xv. 7. 7, and Diod. Sic. v. 59.
i ch. xxi. 34. (Wisd. xviii. 8.)
k = vv. 39, 41. ch. vii. 38 only. Sir. xxvi. 5.
l ch. ii. 6 reff.
m 1 Cor. ix. 19 reff.
n = ch. i. 6 reff.
o Matt. xiv. 8 only. Exod. xxxv. 34. Deut. vi. 7 only. προβιβάσας τὸ μειράκιον εἰς λόγους ἀποῤῥήτους, Polyb. xxiv. 3. 7. συμβ., 1 Cor. ii. 16 reff.
p = here (Luke xxi. 30) only. Jer. xxvi. (xlvi.) 4 ℵB. q ch. xii. 17 reff.
r Luke xii. 11. xxi. 14. Acts, ch. xxiv. 10. xxvi. 24 al3. Rom. ii. 15. 2 Cor. xii. 19 only. L.P. Jer. xii. 1. xxxviii. (xxxi.) 6. 2 Macc. xiii. 26 only.
s Luke xxiii. 7. ch. xxii. 29. xxviii. 1. Jer. v. 5.
t pres., ch. xvi. 38 reff.
u = ch. v. 38, 39. John iii. 25 al.
v ch. xiii. 31 reff.
w here bis only†. 2 Macc. iv. 31 only.
x = here only. (Ezra vii. 6, &c.)
y Matt. ix. 5. Job xix. 23.
z here only†. ἡ λευιτικὴ φυλὴ νεωκόρων κ. ἱερέων ἐστίν, Philo de Prof. § 17, vol. i. p. 560.
a constr., ch. xxiv. 10 reff.
b = ch. vv. 27, 28, 34.

32. om τι D 42 vulg. ἡ γαρ εκκλησια ην D. πλειστοι D-gr. rec ενεκεν, with DEHLP rel: txt ABℵ 13. 36 Thl-fin. συνεληλυθασιν H: -λυθησαν L Thl-sif.

33. * συνεβίβασαν ABEℵ a (*corrn, perhaps on acct of the unusual word, perhaps to avoid the repetition of προ*): ουν εβιβασαν 13(appy): καταβιβ. D[1], *distraxerunt* D-lat, *detrax.* vulg: προεβιβασαν D[4] or [8] HLP rel 36 Chr Œc Thl. elz προβαλλοντων, with DLP b[2] c g m o 13. 36 Thl: txt ABEHℵ rel 40 Chr Œc. αυτων L[1] b 40 Thl-sif. ο ουν A k demid fuld tol: ο δ' ουν ℵ[1]. τη χειρι Dℵ[3] 40 Chr Thl-fin. for ηλθεν, ηθελεν ℵ[1]. for δημω, λαω E.

34. rec επιγνοντων (*corrn, to avoid the pendent nominative*), with a b o 36 Œc: txt ABDEHLPℵ 13 rel Chr Thl-sif. om εκ D, so vulg coptt. ωσει B 13. κραζοντες Aℵ. om η D[1](ins D[4]). μεγ. η αρτ. εφ. is repeated in B.

35. καταστειλας DE c 137 Thl-sif: *compescuisset* D-lat, *sedasset* vulg E-lat. τον οχλον bef ο γραμματευς B m 130 copt. εφη E, *dixit* vulg. for εφεσιοι, αδελφοι ℵ[1]. rec ανθρωπος (*corrn*), with D(pref ὁ D[1]) HLP rel syr æth Chr Œc Thl-sif: txt ABEℵ a c k m 13. 36. 40 vulg Syr copt (sah) æth arm Thl-fin. for εφεσ., ημετεραν *vestram* D. πολιν bef εφεσ. E coptt. ναοκορον D[1](txt D[2]). for ουσαν, ειναι D: add και ℵ[1](ℵ[3] disapproving). rec aft μεγαλης ins θεας, with HLP rel æth Chr Œc Thl: om ABDEℵ c 13. 36. 40 vulg syrr coptt Isid.

θεῷ, ἄγεσθαι δὲ ἐπ' αὐταῖς (scil. τοῦ μηνὸς ἡμέραις) τὰς ἑορτὰς καὶ τὴν τῶν Ἀρτεμισίων πανήγυριν. C. and H. ii. 95. **δοῦναι**] Kypke remarks: 'latet in phrasi, quod periculum Paulo in theatro immineat.' E. V. adventure himself; an excellent translation. **33.**] **ἐκ τ. ὄχλ. some of the multitude.** **προεβ. urged forward**, through the crowd; the Jews pushing him on from behind, 'propellentibus.'

It is uncertain whether this Alexander is mentioned elsewhere (but see on 2 Tim. iv. 14). He appears to have been a Christian convert from Judaism, whom the Jews were willing to expose as a victim to the fury of the mob: or perhaps one of themselves, put forward to clear them of blame on the occasion. **34. ἐπιγόντες**] The nom. is an anacoluthon, as in ch. xxiv. 5 al. See Winer, edn. 6, § 63, i. 1. They would hear nothing from a Jew, as being an enemy of image-worship.

35. καταστ.] When he had quieted, lulled, the crowd. **ὁ γραμματεύς**] **the town-clerk** is the nearest English office corresponding to it. He was the keeper of the archives and public reader of decrees, &c., in the assemblies. Thucyd. vii. 10, *τὴν ἐπιστολὴν ἐπέδοσαν· ὁ δὲ γραμματεὺς τῆς πόλεως παρελθὼν ἀνέγνω τοῖς Ἀθηναίοις.* 'Among the Ephesian inscriptions in Boeckh, we find the following: Μ. Ι. Αυρ. *Διονυσιον τον ιεροκηρυκα και β ασιαρχον εκ των ιδιων* Τ. Φλ. *Μουνατιος φιλοσεβαστος ο γραμματευς και ασιαρχησας.* No. 2990.' C. and H. ii. 96. **γάρ** gives a reason for the *καταστείλας*. See Herm. on Viger, p. 829. **νεωκόρον**] Probably a virger or adorner (Suidas says, *not a sweeper: ὁ τὸν νεὼν κοσμῶν κ. εὐτρε-*

Ἀρτέμιδος καὶ τοῦ [c]διοπετοῦς; 36 [d]ἀναντιῤῥήτων οὖν ABDE HLPNa b c d f g h k m o 13
ὄντων τούτων [e]δέον ἐστὶν ὑμᾶς [w]κατεσταλμένους [f]ὑπ-
ἄρχειν καὶ μηδὲν [g]προπετὲς πράσσειν. 37 [h]ἠγάγετε γὰρ
τοὺς ἄνδρας τούτους οὔτε [i]ἱεροσύλους οὔτε [k]βλασφη-
μοῦντας τὴν [l]θεὸν ἡμῶν. 38 εἰ μὲν οὖν Δημήτριος καὶ οἱ
σὺν αὐτῷ [m]τεχνῖται ἔχουσιν πρός τινα [n]λόγον, [o]ἀγόραιοι
[p]ἄγονται καὶ [q]ἀνθύπατοί εἰσιν· [r]ἐγκαλείτωσαν ἀλλήλοις.

c here only†. αὐτὸ μέν τὸ ἄγαλμα διοπετές, ὡς λέγουσιν, Herodian i. 11.
d here only†. Symm., Job xi. 2. xxxiii. 13. (-τως, ch. x. 29.)
e 1 Pet. i. 6 only. 1 Macc. xii. 11. (see 1 Tim. v. 13.)
f ch. ii. 30 reff. xxi. 7. John vii. 45 al. Dan. iii. 13. xiii. 6.)
g 2 Tim. iii. 4 only. Prov. x. 14. xiii. 3. Sir. ix. 18 only.
h absol., Matt.
i here only†. 2 Macc. iv. 42 only. (-εῖν, Rom. ii. 22. -ία, 2 Macc. xxi. 7. John vii. 45 al. Dan. iii. 13.
k constr., Matt. xxvii. 39. 4 Kings xix. 22. (Rom. ii. 24 al.)
l fem., here only.
m ver. 24 reff.
n = here only. ἐμοὶ . . . πρὸς τούτους ὁ λόγος, Demosth. πρὸς Δακρ., p. 942. 17. see Heb. iv. 13.
o = here (ch. xvii. 5) only†. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίους ποιοῦνται, Strabo xiii. p. 932 (Wahl). μοι ἄγοντι τὸν ἀγοραῖον, Jos. Antt. xiv. 10. 21.
p = Luke xxiv. 21. 2 Macc. ii. 16.
q ch. xiii. 7, 8, 12. xviii. 12 only. see notes.
r constr., ch. xxiii. 28, Sir. xlvi. 19. w. κατά and gen., Rom. viii. 33, pass. ver. 40. ch. xxiii. 29. xxvi. 2, 7 only. L.P.

διοπετους D 68: *hujus jovis* D-lat: *joviseprolis* E-lat: *jovisque prolis* vulg.

36. αναντιρητων B^1L. τουτων bef οντων A b o: om τουτων $\aleph^1$ 13. aft προπετες ins τι $\aleph^3$. [πραττειν, so ABDEHLN 13 rel(not P m) Chr Œc Thl.]

37. from ηγαγετε to τουτους is inserted in the margin of P by a later hand. aft τουτους ins ενθαδε D syr-mg. for ουτε (twice), μητε D. rec την θεαν (*corrn*), with D^1E^2P a b^1 o 13 Œc Thl-fin: txt ABD^{2}E^{1}HLN rel 36 Chr-c Thl-sif. rec νμων, with E^1-gr HLP rel vulg syr cŏpt æth-rom Chr Œc Thl-fin: txt ABDE^{2}N b f o 13 E-lat Syr sah æth-pl Chr-c Thl-sif. θεαν D^1(txt D^8). οι bef και D^1(txt D^4).

38. aft δημητριος ins ουτος D Syr: pref δ o 137. rec προς τινα λογον bef εχουσιν (*alteration of characteristic order*), with 13(appy): txt AB(D)EHLPN rel vulg Chr Thl.—ins αυτους bef τινα D, *cum aliquo quendam* D-lat.

πίζων, ἀλλ' οὐχ ὁ σαρῶν) of the temple: here used as implying that Ephesus had the charge and keeping of the temple. The title is found (Wetst.) on inscriptions as belonging to Ephesus: η φιλοσεβαστος Εφεσιων βουλη και ο νεωκορος δημος καθιερωσαν επι ανθυπατου Πεδουκαιου Πρεισκεινου ψηφισαμενου Τιβ. Κλ. Ιταλικου του γραμματεως του δημου (Boeckh, No. 2966); and seems to have been specially granted by the emperors to particular cities: thus we have ὅσα ἐπετύχομεν παρὰ τοῦ κυρίου Καίσαρος Ἀδριανοῦ δι' Ἀντωνίου Πολέμωνος δεύτερον δόγμα συγκλήτου, καθ' ὃ δὶς νεωκόροι γεγόναμεν: and on coins of Hadrian, Ἐφεσίων δὶς νεωκόρων, &c.: and similarly of Elagabalus, Νικομηδέων τρὶς νεωκόρων: of Maximin, Μαγνήτων νεωκόρων Ἀρτέμιδος. See also C. and H. ii. p. 89, where will be found an engraving of a coin exhibiting both the words νεωκόρος and ἀνθύπατος (ver. 38).

τ. διοπετοῦς] To give peculiar sanctity to various images, it was given out that they had fallen from heaven; so Euripides of the statue of Artemis at Tauris, ἔνθ' Ἀρτέμις σὴ σύγγονος βωμοὺς ἔχει, | λαβεῖν τ' ἄγαλμα θεᾶς ὃ φασὶν ἐνθάδε | εἰς τούσδε ναοὺς οὐρανοῦ πεσεῖν ἄπο. Iph. Taur. 86, and 977, he calls it διοπετὲς ἄγαλμα, οὐρανοῦ πέσημα. So also Pausan. Att. 26, τὸ δὲ ἀγιώτατον . . . ἐστὶν Ἀθηνᾶς ἄγαλμα ἐν τῇ νῦν ἀκροπόλει . . . φήμη δ' ἐς αὐτὸ ἔχει, πεσεῖν ἐκ τοῦ οὐρανοῦ. The image is described by Pliny, xvi. 72: 'de ipso simulacro Deæ ambigitur. Cæteri ex ebeno esse tradunt: Mucianus ter consul ex his qui, proxime viso eo, scripsere, vitigineum, et nunquam mutatum, septies restituto templo.' **37.**] From this verse it appears that Paul had proceeded at Ephesus with the same caution as at Athens, and had not held up to contempt the worship of Artemis, any further than unavoidably the truths which he preached would render it contemptible. This is also manifest from his having friends among the Asiarchs, ver. 31. Chrysostom, however, treats this assertion of the town-clerk merely as a device to appease the people: τοῦτο ψεῦδος· ταῦτα μὲν πρὸς τὸν δῆμον. **γάρ** refers to the προπετές with which he had charged them: 'and this caution is not unneeded,—for &c.' see Meyer; and Herm. as above, on ver. 35. **38. ἀγόραιοι**] **court-days** (the grammarians distinguish ἀγοραῖος, 'circumforaneus,' an idler in the market, and ἀγόραιος, as in our text: so Suidas: but Ammonius *vice versâ*: and the distinction is now believed to be mere pedantry): and **ἄγονται** implies that they were then actually going on. They were the periodical *assizes* of the district, held by the proconsul and his *assessors* (see below). The Latin phrase for ἀγοραίους ἄγειν was *conventus agere*, or *peragere*, or *convocare*; cf. Cæs. B. G. i. 54; v. 1; viii. 46. Hence the district itself was called *conventus*. See Smith's Dict. of Antiquities, art. Conventus.

39 εἰ δέ τι περὶ [s] ἑτέρων [t] ἐπιζητεῖτε, ἐν τῇ [u] ἐννόμῳ [v] ἐκκλησίᾳ [w] ἐπιλυθήσεται. 40 καὶ γὰρ [x] κινδυνεύομεν [y] ἐγκαλεῖσθαι [z] στάσεως περὶ τῆς [a] σήμερον, μηδενὸς [b] αἰτίου [c] ὑπάρχοντος περὶ οὗ [οὐ] δυνησόμεθα [d] ἀποδοῦναι λόγου τῆς [e] συστροφῆς ταύτης. 41 καὶ ταῦτα εἰπὼν [f] ἀπέλυσεν τὴν [v] ἐκκλησίαν.

XX. 1 [g] Μετὰ δὲ τὸ [h] παύσασθαι τὸν [hi] θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ [k] παρακαλέσας, [l] ἀσπασάμενος [m] ἐξῆλθεν πορευθῆναι εἰς [τὴν] Μακεδονίαν. 2 [no] διελθὼν δὲ τὰ [o] μέρη ἐκεῖνα καὶ [k] παρακαλέσας [p] αὐτοὺς

s = ch. xvii. 34.
t Rom. xi. 7 reff.
u = here (1 Cor. ix. 21) only†. Prol. Sir. only. εἰθισμένα κ. ἔννομα, Xen. Cyr. viii. 7. 10.
v = ver. 32. Judith xiv. 6.
w = here only‡. (Mark iv. 34 only. Gen. xli. 12 only. -σις, 2 Pet. i. 20.)
x ver. 27 reff.
y ver. 38 reff.
z = Mark xv. 7. Luke xxiii. 19, 25. ch. xxiv. 5. Prov. xvii. 14.
a constr., here only. (ch. xx. 26.)
b Luke xxiii. 4, 14, 22 only†. (-ος, Heb. v. 9.)
c ch. viii. 16 reff.
d Matt. xii. 36. Luke xvi. 2. [Rom. xiv. 12.] 1 Pet. iv. 5. Dan. vi. 2 Theod.
e ch. xxiii. 12 only. Amos vii. 10.
f = ch. xiii. 3 reff.
g ch. xix. 21 reff.
h Judith vi. 1.
i ch. xxi. 34 reff.
k ch. xv. 32 reff.
l = here only. (ch. xviii. 22 reff.) Xen. Anab. vii. 1. 40.
m = ch. xv. 40 reff.
n ch. xiii. 6 reff.
o ch. xix. 1.
p ch. viii. 5 reff.

39. for περι ετερων, περαιτερων (*seems like a mistake from itacism*) d 13. 36: περαιτερω B(Tischdf): περ ετερον E. επιζητειται (*itacism?*) ℵ c d o. εν τω νομω εκκλησια D^1(so, but εκκλησιας D^2 and lat: txt D^1).

40. σημερον ενκαλεισθαι στασεως μηδενος αιτιου οντος D. περι ου **ου** δυνησομεθα (*perhaps, as Meyer, from a careless repetition of ου: more likely, as Bornemann in loc, inserted by those who placed a colon at υπαρχοντος and regarded* περι . . . ταυτης *as a new member of the sentence*) A B(sic: see table) H L(for οὗ, ουν L^1) P ℵ b c e f g h m o syrr arm: om οὐ DE 13. 36 rel vulg coptt Chr-comm Œc Thl-fin. * δουναι (*prob the simple verb was substituted for the compd rather than* vice versâ: *both exprr are in ordinary use*) HL b d e g Œc-ed Thl-sif: txt ABDEP ℵ 13. 36 rel Chr Œc-ms Thl-fin. ins περι bef της συστρ. (*consequent on regarding συστρ. as in apposn with the preceding gen:—q. d.* viz. concerning this *συστρ.*) ABE ℵ d k m 36. 40 D-lat Syr arm Thl-fin: om DHLP rel vss Chr Œc Thl-sif. (13 def.)

CHAP. XX. **1.** for προσκαλ., μεταπεμψαμενος BE ℵ m 13. 36. 40 coptt æth-rom Thl-fin: μετασειλαμενος a 69. 98-marg 105: txt ADHLP rel Chr Œc Thl-sif. om δ D. ins πολλα bef παρακ. D. rec om παρακαλεσας (*see note*), with HLP rel Chr Œc Thl-sif: ins AB(D)E ℵ a c m 13. 36 copt Thl-fin.—παρακελε[υ]σας D^1? for ασπ., αποσπασαμενος D^1: και ασπ. E ℵ: ασπασαμενος τε D^2 a c m 36 Thl-fin. πορευεσθαι (*corrn*) ABE ℵ 36 Thl-fin: om D 27. 66^2. 105: txt HLP 13(sic) rel Chr Œc Thl-sif. om την BDEL ℵ a b c k m o Thl-fin: ins AHP 13 rel Chr Œc Thl-sif.

2. ins παντα bef τα μερη D. εκεινη D^1(txt D^1). for παρακαλεσας αυτους, χρησ[αμενο]ς(?) D^1-gr(txt D^2).

Pliny, H. N. v. 29 fin., mentions Ephesus as one of these assize towns. **ἀνθύπατοι**] **there are** (such things as) **proconsuls**: the fit officers before whom to bring these causes: a categoric plural. So the Commentators generally. But may not the 'consiliarii' of the proconsul who were his assessors at the 'conventus,' held in the provinces, have themselves popularly borne the name? We find in Jos. B. J. ii. 16. 1, that Cestius, the ἡγεμών of Syria, on receiving an application respecting Florus's conduct at Jerusalem, μετὰ ἡγεμόνων ἐβουλεύετο,—which ἡγεμόνες were his *assessors*, or *consiliarii*. (See on ch. xxv. 12, and Smith's Dict. of Antt., ut supra.)

ἐγκαλ. ἀλλ.] **let them** (the plaintiffs and defendants) **plead against one another.** **39.**] 'Legitimus cœtus est, qui a magistratu civitatis convocatur et regitur.' Grot. The art. points out the regularly recurring assembly, of which they all knew. **40.**] **γάρ** assumes that this assembly was an *unlawful* one. **μηδενὸς κ.τ.λ.**] **There being no ground why** (i. e. in consequence of which) **we shall be able to give an account**, i. e. 'no ground whereon to build the possibility of our giving an account.' The reading περὶ οὗ οὐ (see digest) seems to involve the sentence in almost inextricable confusion. To read περὶ τῆς συστ. τ. and take it in apposit. with περὶ οὗ, 'hujus rei, videlicet conventus hujus' (Bornemann), is very harsh.

CHAP. XX. 1—XXI. 16.] JOURNEY OF PAUL TO MACEDONIA AND GREECE, AND THENCE TO JERUSALEM. **1.**] παρακαλέσας has probably been omitted on account of the two participles coming together: or perhaps on account of the same word occurring again in ver. 2. **2.**]

q ch. xv. 32. r ch. xv. 33 reff. s ch. ix. 24 reff. t ch. xiii. 13 reff. u = Philem. 14. 2 Macc. iv. 39. constr., Luke ix. 55 v. r. 2 Macc. xi. 37. v constr., ch. iii. 12 reff. w = ch. viii. 25 reff. x here only †. 2 Macc. xv. 2 only. y = ch. xi. 5 reff. b = here only.

q λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα, 3 x ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ s ἐπιβουλῆς ὑπὸ τῶν Ἰου- t δαίων μέλλοντι t ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο u γνώμης w τοῦ w ὑποστρέφειν διὰ Μακεδονίας. 4 x συν- εἵπετο δὲ αὐτῷ y ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος. 5 z οὗτοι [δὲ] a προελθόντες b ἔμενον ἡμᾶς

ABDE HLPNa bc d f g h k m o 13

z ch. ix. 20 reff. a = ver. 13. 2 Cor. ix. 5. (ch. xii. 10 al.) Gen. xxxiii. 14. b Job xxxvi. 2. (see ver. 23.)

3. for τε, δε D 38 E-lat copt. for γενομ., και γενηθεισης D²: κ. γενηθεις D¹-gr. επιβουλης bef αυτω ABEℵ a h 13: txt DHLP rel vulg Chr Œc Thl. μελλων E. αγεσθαι E. rec γνωμη, with B²HLP rel syr-mg-gr: txt AB¹Eℵ 13. 36.—ηθελησεν αναχθηναι εις συριαν ειπεν δε το πνευμα αυτω υποστρεφειν δια της μακεδονιας D syr-mg(proceeding as D below as far as εξιεναι).

4. for συνειπετο δε αυτω αχρι, μελλοντος ουν εξειεναι αυτου μεχρι D(*comitari eum* D-lat). om αχρι της ασιας (*to conform to follg; cf note*) Bℵ 13 vulg(not demid) æth Bede. rec om πυρρου (*see note*), with HLP rel syrr æth Chr Œc Thl-sif: ins ABDEℵ a b m o 13. 36. 40 vulg syr-mg coptt arm Thl-fin Orig-int Bede. βεροιος ℵ¹: βερυιαιος D-gr¹(txt D⁴). ins ο bef δερβαιος A: δουβ[ϵ]ριος *doverius* D¹(and lat: txt D⁴). for ασιανοι, εφεσιοι D (syr-mg) sah. for τυχικος, ευτυχος D.

5. rec om δε, with DHLP rel 36 vulg Syr Chr Œc Thl-sif: ins ABEℵ a c 13. 40 syr copt Thl-fin. προϛελθοντες (*see ver* 13) A(?) B¹ E-gr HLPℵ f g k m. εμεινον (but ι erased) ℵ. for ημας, αυτον D-gr.

Notices of this journey may be found 2 Cor. ii, 12, 13; vii. 5, 6. He delayed on the way some time at Troas, waiting for Titus, —broke off his preaching there, though prosperous, in distress of mind at his non-arrival, 2 Cor. ii. 12, 13,—and sailed for Macedonia, where Titus met him, 2 Cor. vii. 6. That Epistle was written during it, from Macedonia (see 2 Cor. ix. 2, καυχῶμαι, 'I am boasting'). He seems to have gone to the confines at least of Illyria, Rom. xv. 19. **αὐτούς**] The Macedonian brethren: so ch. xvi. 10 al., see reff., and Winer, edn. 6, § 22. 3. **Ἑλλάδα**] Achaia, see ch. xix. 21. 3. **ποιήσας**] This stay was made at Corinth, most probably: see 1 Cor. xvi. 6, 7: and was during the winter, see below on ver. 6. During it the Epistle to the Romans was written: see Prolegg. to Rom. § iv. **μέλλοντι ἀνάγεσθαι**] This purpose, of going from Corinth to Palestine by sea, is implied ch. xix. 21, and 1 Cor. xvi. 3—7. **τοῦ ὑποστρ.**] The genit. is not (as Meyer) governed directly by *γνώμης*, which would be more naturally followed by *εἰς τὸ ὑπ.*: but denotes the purpose, as in reff.

4. **ἄχρι τ. Ἀσίας**] It is not hereby implied that they went *no further* than to Asia: Trophimus (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as the bearers of the alms from Macedonia and Corinth (1 Cor. xvi. 3, 4), accompanied him to Jerusalem. **Σώπατρος Πύρρου Βεροιαῖος**] This mention of his father is perhaps made to distinguish him (?) from Sosipater, who was with Paul at Corinth (Rom. xvi. 21). The name **Πύρρου** has been erased as that of an unknown person, and because the mention of the father is unusual in the N. T.:—no possible reason can be given for its *insertion* by copyists. **Ἀρίσταρχος**] See ch. xix. 29; xxvii. 2; Col. iv. 10; Philem. 24. Secundus is altogether unknown. The Gaius here is not the Gaius of ch. xix. 29, who was a *Macedonian*. The epithet **Δερβαῖος** is inserted for distinction's sake. Timotheus was from *Lystra*, which probably gives occasion to his being mentioned here in close company with Gaius of Derbe. All attempts to join **Δερβαῖος** with **Τιμόθεος** in the construction are futile. Timotheus was *not of Derbe*, see ch. xvi. 1, 2: and the name Caius (**Γάϊος**, Gr.) was far too common to create any difficulty in there being two, or three (see note, ch. xix. 29) companions of Paul so called. With conjectural emendations of the text (Δερβ. δὲ Τιμοθ., Kuin., Valck.) we have no concern. **Ἀσιανοὶ** T. κ. T.] Tychicus is mentioned Eph. vi. 21, as sent (to Ephesus from Rome) with that Epistle. He bore also that to the Colossians, Col. iv. 7, at the same time. See also 2 Tim. iv. 12; Tit. iii. 12. Trophimus, an Ephesian, was in Jerusalem with Paul, ch. xxi. 29: and had been, shortly before 2 Tim. was written, left sick at

ἐν Τρωάδι· 6 ἡμεῖς δὲ [c] ἐξεπλεύσαμεν μετὰ τὰς [d] ἡμέρας τῶν [d] ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα [e] ἄχρι ἡμερῶν πέντε, οὗ [f] διετρίψαμεν ἡμέρας ἑπτά. 7 Ἐν δὲ [g] τῇ μιᾷ τῶν [g] σαββάτων [h] συνηγμένων [f] ἡμῶν [i] κλάσαι ἄρτον, ὁ Παῦλος [k] διελέγετο αὐτοῖς μέλ-

c ch. xv. 39 reff.
d ch. xii. 3 reff.
e = ch. xiii. 11. Luke iv. 13. Rom. i. 13 al. 2 Macc. xiv. 15.
f ch. xii. 19 reff.
g Luke xxiv. 1. John xx. 1 (19. ch. ii. 46 reff. Mark xvi. 2. 1 Cor. xvi. 2). see ch. xiii. 14 reff.
h ch. iv. 5 reff. constr., ch. xiii. 44 reff.
k ch. xvii. 2 reff.

6. om την D. rec αχρις, with H rel: απο ΕΝ 13: *infra* E-lat: txt ABLP d Thl-sif.—for αχρι ημερων πεντε, πεμπταιοι D. for ου, οπου ΑΕΝ 13: ου και 40. 137: και c: εν η και D: txt BHLP rel 36 Chr Œc Thl.

7. for δε, τε D Syr æth. om τη E k. aft μια ins πρωτη D-gr. rec for ημων, των μαθητων (*alteration to suit αυτοις—see note*), with HLP rel Bas Œc Thl-sif: txt ABDEN a[1] c 13. 36. 40 vulg syrr copt æth arm Chr_2 Thl-fin Aug. rec ins του bef κλασαι, with D Œc Thl-fin: om ABEHLPN 13 rel Chr_2 Thl-sif.

Miletus. (See Prolegg. to 2 Tim. § i. 5.)

5. οὗτοι] The persons mentioned in ver. 4: not only Tychicus and Trophimus. The mention of Timotheus in this list, distinguished from ἡμᾶς, has created an insuperable difficulty to those who suppose Timotheus himself to be the narrator of what follows: which certainly cannot be got over (as De Wette) by supposing that Timotheus might have inserted himself in the list, and then tacitly excepted himself by the ἡμᾶς afterwards. The truth is apparent here, as well as before, ch. xvi. 10 (where see note), that the anonymous narrator was in very intimate connexion with Paul; and on this occasion we find him remaining with him when the rest went forward. προελθ. κ.τ.λ.] For what reason, is not said: but we may well conceive, that if they bore the contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself having work to do at Philippi: or perhaps, again, as Meyer suggests, Paul may have remained behind to keep the days of unleavened bread. But then why should not they have remained too? The same *motive* may not have operated with them: but in that case no reason can be given why they should have been *sent on*, except as above. It is not impossible that both may have been combined:—before the end of the days of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which they, with their charge, avail themselves: Paul and Luke waiting till the end of the feast, and taking the risk of a less desirable conveyance. That the feast had *something* to do with it, the mention of μετὰ τ. ἡ. τ. ἀζ. seems to imply: such notices being not inserted ordinarily by Luke for the sake of *dates*. The assumption made by some (see, e. g. Mr. Lewin, p. 587), that the rest of the company sailed at once for Troas from Corinth, while Paul and Luke went by land to Philippi, is inconsistent with συνείπετο, ver. 4. From the notice here, we learn that Paul's stay in Europe on this occasion was about three-quarters of a year: viz. from shortly after Pentecost, when he left Ephesus (see on ch. xix. 10), to the next Easter. 6. ἄχρ. ἡμ. πέντε] in five days, see reff. The wind must have been adverse: for the voyage *from* Troas *to* Philippi (Neapolis) in ch. xvi. 11, seems to have been made in *two* days. It appears that they arrived on a Monday. Compare notes, 2 Cor. ii. 12, ff. 7. ἐν τῇ μιᾷ τ. σαββ.] We have here an intimation of the continuance of the practice, which seems to have begun immediately after the Resurrection (see John xx. 26), of assembling on the first day of the week for religious purposes. (Justin Martyr, Apol. i. 67, p. 83, says, τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται. Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi. 2) and at length general prevalence, *in the Gentile world*, of the *Jewish seven-day period* as a *division of time*,—which was entirely foreign to Gentile habits. It can only have been introduced as following on the practice of especial honour paid to this day. But we find in the Christian Scriptures no trace of any *sabbatical* observance of this or any day: nay, in Rom. xiv. 5 (where see note), Paul shews the untenableness of any such view under the Christian dispensation. The idea of the *transference of the Jewish sabbath from the seventh day to the first* was an invention of later times. κλάσαι ἄρτον] See note on ch. ii. 42. The breaking of bread in the Holy Communion was at this time inseparable from the ἀγάπαι. It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word (ver. 11).

αὐτοῖς, in the third person, the dis-

λων [l] ἐξιέναι [m] τῇ ἐπαύριον, [n] παρέτεινέν τε τὸν λόγον [o] μέχρι [p] μεσονυκτίου· 8 ἦσαν δὲ [q] λαμπάδες [r] ἱκαναὶ ἐν τῷ [s] ὑπερῴῳ οὗ ἦμεν [t] συνηγμένοι. 9 [u] καθεζόμενος δέ τις [v] νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς [w] θυρίδος, [x] κατα-φερόμενος ὕπνῳ [y] βαθεῖ, [z] διαλεγομένου τοῦ Παύλου [a] ἐπὶ πλεῖον, [x] κατενεχθεὶς [b] ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ [c] τριστέγου κάτω καὶ [d] ἤρθη νεκρός. 10 [e] καταβὰς

ABDE HLP𝔑 a b c d f g h k m o 13

l ch. xiii. 42 reff. m ch. x. 9 reff. n here only. Gen. xlix. 13. Num. xxiii. 28. Ps. xxxv. 10 only. τοσοῦτον παρατείνειν χρόνον, Jos. Antt. i. 3. 9. o of time, Matt. xi. 23. ch. x. 30.

1 Tim. vi. 14 al. Ps. civ. 19. p Mark xiii. 35. Luke xi. 5. ch. xvi. 25 only. Judg. xvi. 3. q Matt. xxv. 1, &c. John xviii. 3. Rev. iv. 4. viii. 10 only. Gen. xv. 17. r Luke xxiii. 9 al. 1 Macc. xv. 26. s ch. i. 13 reff. • Acts only. t ver. 7 al. u ch. vi. 15 reff. v ch. vii. 58. xxiii. 17 only. L. Zech. ii. 4. w 2 Cor. xi. 33 only. Josh. ii. 15, 18. x = here bis (ch. xxv. 7. xxvi. 10) only ‡. Ps. lxxv. 7 Aq. Dan. v. 20 Theod. Herodian i. 11, of the ἄγαλμα διοπετές,—ἐξ οὐρανοῦ κατενεχθῆναι λόγος. (καταφορά Aq., Gen. ii. 21. xv. 12.) y Luke xxiv. 1 (John iv. 11. Rev. ii. 24) only. Sir. xxii. 7. z ver. 7. absol., ch. xviii. 4 reff. a ch. iv. 17 reff. b = ch. xii. 14 reff. c here only †. Symm., Gen. vi. 16. Ezek. xlii. 6. στοαὶ τρίστεγοι, Dion. Hal. Antt. iii. 68. d = Mark vi. 29. 1 Macc. ix. 19. e = Matt. xxiv. 17. ch. x. 20, 21. 1 Kings ix. 27. Xen. Cyr. i. 4. 8.

om τε D-gr. μεχρις P.

8. υπολαμπαδες *faculæ* D. rec for ημεν, ησαν (*see above on* ημων, *ver* 7), with c k: txt ABDEHLP𝔑 13. 36 rel vulg syrr sah arm Chr Thl-fin. om συνηγμενοι E.

9. rec καθημενος (*corrn to more usual form*), with HLP rel Chr Œc Thl: txt ABDE𝔑 a 13. 36. om νεανιας E. επι τη θυριδι κατεχομενος υπνω βαρει D. om του bef παυλου D. for απο, υπο DH b o 40 Chr Œc-ed. πεσων, omg και follg, E. και ως ηρθη D¹-gr.

course being addressed to the disciples at Troas: but the first person is used before and after, because all were assembled, and partook of the breaking of bread together. Not observing this, the copyists have altered ἡμῶν above into τῶν μαθητῶν, and ἦμεν into ἦσαν, to suit αὐτοῖς. **8. λαμπάδ. ἱκ.**] This may be noticed, as Meyer observes, to shew that the fall of the young man could be well observed: or, perhaps, because many lights are apt to increase drowsiness at such times. Calvin and Bengel suppose,—in order that all suspicion might be removed from the assembly ('ut omnis abesset suspicio scandali,' Beng.); Kuin. and partly Meyer,—that the lights were used for solemnity's sake,—for that both Jews and Gentiles celebrated their festal days by abundance of lights. But surely the adoption of either Jewish or Gentile practices of this kind in the Christian assemblies was very improbable. **9.**] Who Eutychus was, is quite uncertain. The occurrence of the name as belonging to slaves and freedmen (Rosenm. and Heinrichs, from inscriptions), determines nothing. **ἐπὶ τῆς θυρίδος**] **On the window-seat.** The windows in the East were (and are) without glass, and with or without shutters. **καταφερόμενος ὕπν.**] Wetstein gives many instances of the use of καταφέρομαι, either absolute, or with εἰς ὕπνον, signifying '*to be oppressed, with, borne down towards, sleep.*' Thus Aristotle, de somn. et vig. iii. p. 456. b. 31, ed. Bekk.: τὰ ὑπνωτικὰ . . . πάντα . . . καρηβαρίαν . . . ποιεῖ . . . καὶ καταφερόμενοι καὶ νυστάζοντες τοῦτο δοκοῦσιν πάσχειν, καὶ ἀδυνατοῦσιν αἴρειν τὴν κεφαλὴν καὶ τὰ βλέφαρα: and Diod. Sic. iii. 57, κατενεχθεῖσαν εἰς ὕπνον ἰδεῖν ὄψιν. I believe the word is used here and below *in the same sense*, not, as usually interpreted, here of the effect of sleep, and below of *the fall* caused by the sleep. It implies that relaxation of the system, and collapse of the muscular power, which is more or less indicated by our expressions '*falling* asleep,' '*dropping* asleep.' This effect is *being produced* when the first participle is used, which is therefore *imperfect*,—but as Paul was going on long discoursing, took *complete possession of him*, and, having been **overpowered,—entirely relaxed in consequence of the sleep**, he *fell*. In the **ἤρθη νεκρός** here, there is a *direct assertion*, which can hardly be evaded by explaining it, '*was taken up for dead*,' as De Wette, Olsh.;—or by saying that it expresses the *judgment of those who took him up*, as Meyer. It seems to me, that the supposition of a mere suspended animation is as absurd here as in the miracle of Jairus's daughter, Luke viii. 41—56. Let us take the narrative as it stands. The youth falls, and is taken up dead: so much is plainly asserted. (First, let it be remembered that Luke, a physician, was present, who could have at once pronounced on the fact.) Paul, not a physician, but an

δὲ ὁ Παῦλος [f] ἐπέπεσεν αὐτῷ καὶ [g] συμπεριλαβὼν εἶπεν Μὴ [h] θορυβεῖσθε· ἡ γὰρ [i] ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν. 11 [j] ἀναβὰς δὲ καὶ [k] κλάσας τὸν ἄρτον καὶ [l] γευσάμενος, [m] ἐφ' ἱκανόν τε [n] ὁμιλήσας ἄχρι [o] αὐγῆς, [p] οὕτως [q] ἐξῆλθεν. 12 [r] ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ [s] παρεκλήθησαν [t] οὐ [tu] μετρίως. 13 ἡμεῖς δὲ [v] προελθόντες ἐπὶ τὸ πλοῖον [w] ἀνήχθημεν ἐπὶ τὴν [x] Ασσον, ἐκεῖθεν [x] μέλλοντες [y] ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ [z] διατεταγμένος ἦν, [x] μέλλων αὐτὸς [a] πεζεύειν. 14 ὡς δὲ [b] συνέβαλλεν ἡμῖν

(λων αυτου... (see var. ead.) ABCDE LPN a c d f g h k m o 13

f = ver. 37. (ch. viii. 16 reff.) Esth. vii. 8.
g here only. Ezek v. 3 only.
h ch. xvii. 5 reff.
i = ch. xv. 26 reff.
j ch. viii. 31.
k ch. ii. 46 reff.
l = ch. x. 10 reff.
m here only. 2 Macc. viii. 25. see Luke xxiii. 8.
n Luke xxiv. 14, 15. ch. xxiv. 26 only. Prov. xxiii. 30.
o here only. Isa. lix. 9. 2 Macc. xii. 9 only.
p = John iv. 6. ch. xxvii. 17. see Heb. vi. 15.
q = ch. xv. 40 reff.
r Luke x. 34 al. 1 Kings xv. 20.
s = Matt. ii. 18. v. 4. Luke xvi. 25. Gen. xxiv. 67.
t here only.
u 2 Macc. xv. 38 only. (-ος, Sir. xxxiv. [xxxi.] 20. Xen. Mem. iv. 1. 1.)
v ver. 5.
w ch. xiii. 13 reff.
x = vv. 3, 7.
y = here bis. ch. xxiii. 31. 2 Tim. iv. 11 only. (ch. i. 2. vii. 43.)
z 1 Cor. vii. 17. xi. 34. L.P., exc. Matt. xi. 1. 1 Chron. ix. 33.
a here only †. μέχρις ἐντεῦθα ἐπέζευσεν ἡ στρατιά, Xen. Anab. v. 5. 4. (-ζῆ, Mark vi. 33.)
b = here only. (ch. xvii. 18 reff.)

10. aft επεπεσεν ins επ' c 106: επεσεν επ D. συμπεριβαλων C[1], and add αυτον C: συμπαραλαβων c k 40. 105: add αυτον a 36. ins και bef ειπεν D[1]-gr.

11. rec om τον (*the force of the art being overlooked,—see note*), with D[2]EHLPN[3] rel Chr Œc Thl-sif: ins ABCD[1]N[1] 13 Thl-fin. for τε, δε D-gr E-gr Thl-sif. [αχρι, so AB[1]C[2]EN Œc-ed Thl-sif.] αυτης N[1].

12. for ηγαγον δε τον παιδα, D has ασπαζομενων δε αυτων ηγαγεν τον νεανισκον.

13. προελθ. (*see ver* 5) AB[1]EHP f g h k m o Chr Thl-sif: κατελθ. D Syr. for 1st επι, εις D d 133. rec (for 2nd επι) εις, with DHLP rel 36 Chr Œc Thl-sif: txt ABCEN 13. 40 Thl-fin. for ασσον, θασον, or θασσον LP o(but not in ver 14) 73-6-8. 99. 100-1 syrr sah: ασον b[1] f k 13. 106 æth: νασσον 15-8. 36, and so in ver 14. rec ην bef διατεταγμενος (ἦν διατ. *is St. Luke's habit almost uniformly, but it is not the habit of the great* MSS *to alter this order*), with DHLP rel Chr Œc Thl: εντεταλμενος ην C 15. 36. 180: txt ABEN a m 13. ins ως bef μελλων D 36. αυτος E.

14. om δε C[1](appy). rec συνεβαλεν (*alteration to historic aorist as so freq*), with CDHL rel 36 vulg E-lat Chr Œc Thl: συνεβαλλον N[1]: txt AB E-gr PN[3] 40. for 1st εις, επι N[1].

Apostle,—gifted, not with medical discernment, but with miraculous power, goes down to him, falls on him and embraces him,—a strange proceeding for one bent on discovering suspended animation, but not so for one who bore in mind the action of Elijah (1 Kings xvii. 21) and Elisha (2 Kings iv. 34), each time over a *dead body*,—and *having done this, not before*, bids them not to be troubled, for *his life was in him*. I would ask any unbiassed reader, taking these details into consideration, which of the two is the natural interpretation,—and whether there can be any reasonable doubt that *the intent of Luke is to relate a miracle of raising the dead*, and that he mentions the falling on and embracing him as the outward significant means taken by the Apostle to that end? **11.**] The intended breaking of bread had been put off by the accident. **τὸν ἄρτ.**, as ch. ii. 42. Were it not for that usage, the article here might import, 'the bread which it was intended to break,' alluding to ἄρτ. above. **γευσάμενος**] having made a meal, see reff. The agape was a veritable meal. Not '*having tasted it*,' viz. the bread which he had broken;—though that is implied, usage decides for the other meaning. **οὕτως**] '*After so doing*:' see reff. **12.**] As in the raising of Jairus's daughter, our Lord commanded that something should be given her to eat, that nature might be recruited, so doubtless here rest and treatment were necessary, in order that the restored life might be confirmed, and the shock recovered. The time indicated by αὐγή must have been before or about 5 A.M.: which would allow about four hours since the miracle. We have here a minute but interesting touch of truth in the narrative. Paul, we learn afterwards, ver. 13, intended to go afoot. And accordingly here we have it simply related that he started away from Troas before his companions, not remaining for the reintroduction of the now recovered Eutychus in ver. 12. **13.** Ἄσσον] A sea-port (also called Apollonia, Plin. v. 32) in Mysia or Troas, opposite to Lesbos, twenty-four Roman miles

c ch. viii. 40 reff.
d ch. xiii. 4 reff.
e ch. xvi. 11 reff.
f ch. xvi. reff.
g here only †. Exod. xxviii. 26 Symm. Theod.
h = ch. xxvii. 3. Xen. Cyr. iv. 6. 10.
i = here (Mark iv. 30 rec.) only †. ἐς Ἰωνίαν παραβαλεῖν, Thucyd. iii. 32. (Prov. ii. 2 al.)

[c] εἰς τὴν Ἄσσον, [y] ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυ- 1 ἦλθο-μεν... ABCDE HLPℵ a b c d f g h k l m o 13
λήνην, 15 κἀκεῖθεν [d] ἀποπλεύσαντες τῇ [e] ἐπιούσῃ [f] κατην-
τήσαμεν [g] ἀντικρὺς Χίου. τῇ δὲ [h] ἑτέρᾳ [i] παρεβάλομεν
εἰς Σάμον, καὶ μείναντες ἐν Τρωγυλίῳ τῇ [k] ἐχομένῃ
ἤλθομεν εἰς Μίλητον. 16 [l] κεκρίκει γὰρ ὁ Παῦλος [m] παρα-
πλεῦσαι τὴν Ἔφεσον, ὅπως μὴ [n] γένηται αὐτῷ [o] χρονο-
τριβῆσαι ἐν τῇ Ἀσίᾳ· [p] ἔσπευδεν γάρ, εἰ δυνατὸν εἴη
αὐτῷ, τὴν ἡμέραν τῆς [q] πεντηκοστῆς [rs] γενέσθαι [s] εἰς
Ἱεροσόλυμα. 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφε-
σον [t] μετεκαλέσατο τοὺς [uv] πρεσβυτέρους τῆς [u] ἐκκλησίας.

k = Mark i. 38. Luke xiii. 33. ch. xiii. 44. xxi. 26. Heb. vi. 9 only. 2 Macc. xii. 39. l = ch. xv. 19 reff.
m here only †. Xen. Anab. vi. 2. 1. n Matt. xviii. 13. Gal. vi. 14. Gen. xliv. 7, 17. o here only †. οἱ δ' ἄνθρωποι τοῖς διπλοῖς χρῶνται ὅταν ἀνώνυμον ᾖ κ. ὁ λόγος εὐσύνθετος, οἷον τὸ χρονοτριβεῖν, Aristot. Rhet. iii. 3.
p Luke ii. 16. xix. 5, 6. ch. xxii. 18. 2 Pet. iii. 12 only. 2 Chron. x. 18.
q ch. ii. 1 reff. r = Matt. xxvi. 6. Luke x. 32. xxii. 40 al. s Luke iv. 23. ch. xxi. 17. xxv. 15.
t ch. vii. 14 reff. u James v. 14 only. (see ch. xiv. 23.) v ch. xi. 30 reff.

15. και εκειθεν E. rec αντικρυ (*corrn*), with B^2HP rel: txt AB¹CDELℵ 13. 36. 40 Thl-fin. for ετερα, εσπερα B 15-9. 73. παρελαβομεν D^1-gr(txt D^4). om και μειναντες εν τρωγυλιω, and aft τη ins δε ABCELℵ 13 vulg: txt (*the occasion of the omn has probably been, that Trogylium is not in Samos, which at first sight the text appeared to imply*) DHLP rel 36 syrr sah Chr Œc Thl.—rec τρωγυλλιω, with HP rel 36: txt (D)L h m o (c f g k) Syr sah Chr Œc Thl-fin, τρωγυλια D-gr, *Trogylio* D-lat. ερχομενη D^1 a m 95^{1}.6. 142.

16. rec εκρινε (*an ecclesiastical portion begins at ver* 16, *which has occasioned the alteration of the pluperf into the independent historic aor*), with C^3HLP rel Chr Œc Thl-sif: txt ABC¹DELℵ a 13. 36 vulg. for οπως μη γενηται αυτω χρονοτριβησαι, μηποτε γενηθη αὐτω κατασχεσις τις *ut non contingeret ei morandi quis* D. rec (for ειη) ην, with LP rel 40 Chr Œc Thl: txt (*but looks like a gramml corrn*) ABCELℵ a 13. 36.—om ει δυνατον ειη DH æth-rcm. εις την ημεραν D: τη ημερα Ḧ. for εις, εν D^1(txt D^4). ιερουσαλημ AELℵ a c 13. 40: txt BCDHLP rel 36 Chr.

17. μετεπεμψατο D. om τους E.

(Peutinger Table) from Troas, built on a high cliff above the sea, with a descent so precipitous as to have prompted a pun of Stratonicus, the musician (see Athen. viii., p. 352), on a line of Homer, Il. ζ. 143, Ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι. Strab. xiii. 1, p. 126, Tauchn.

Paul's *reason* is not given for wishing to be alone: probably he had some apostolic visit to make. **14. Μιτυλήνην**] The capital of Lesbos, on the E. coast of the island, famed (Hor. Od. i. 7. 1: Epist. i. 11. 17) for its beautiful situation. It had two harbours: the northern, into which their ship would sail, was μέγας κ. βαθύς, χώματι σκεπαζόμενος, Strabo, xiii. 2, p. 137. **15. παρεβάλ.**] we put in: so Charon, in the Frogs, to his boatman, ὀϕπ, παραβαλοῦ, 180; and 271, παραβαλοῦ τῷ κωπίῳ: see many examples in Wetst. Then they made a short run in the evening to Trogylium, a cape and town on the Ionian coast, only forty stadia distant, where they spent the night. He had passed in front of the bay of Ephesus, and was now but a short distance from it. **Μίλητον**] The ancient capital of Ionia (Herod. i. 142). See 2 Tim. iv. 20, and note.

16. κεκρίκει] We see here that the ship was at Paul's disposal, and probably hired at Philippi, or rather at Neapolis, for the voyage to Patara (ch. xxi. 1), where he and his company embark in a merchant vessel, going to Tyre. The separation of Paul and Luke from the rest at the beginning of the voyage may have been in some way connected with the hiring or outfit of this vessel. The expression **κεκρίκει** (or **ἔκρινε**, which will amount to the same thing, only it must not be taken '*for the pluperfect*,' here or any where else) is too subjectively strong to allow of our supposing that the Apostle merely followed the previously determined course of a ship in which he took a passage. **παραπλ. τ. Ἔφ.**] He may have been afraid of detention there, owing to the machinations of those who had caused the uproar in ch. xix. F. M., in his notes, gives another reason: "He seems to have feared that, had he run up the long gulf to Ephesus, he might be detained in it by the westerly winds, which blow long, especially in the spring." But these would affect him nearly as much at Miletus. **17.**] The distance from Miletus to Ephesus is about thirty miles.

18 ὡς δὲ [w]παρεγένοντο [w]πρὸς αὐτόν, εἶπεν αὐτοῖς Ὑμεῖς ἐπίστασθε, [xy]ἀπὸ πρώτης ἡμέρας [y]ἀφ' ἧς [z]ἐπέβην εἰς τὴν Ἀσίαν, [a]πῶς μεθ' ὑμῶν τὸν πάντα χρόνον [x]ἐγενόμην, 19 [b]δουλεύων τῷ κυρίῳ [c]μετὰ [d]πάσης [e]ταπεινοφροσύνης καὶ δακρύων καὶ [f]πειρασμῶν τῶν [g]συμβάντων μοι ἐν ταῖς [h]ἐπιβουλαῖς τῶν Ἰουδαίων, 20 ὡς οὐδὲν [i]ὑπεστει-

w Matt. iii. 13. Luke vii. 4, 20. viii. 19. xi. 6 only. Josh. xviii. 8.
x ch. x. 30 reff. constr., see ch. i. 2.
y attr., here only? see ch. xxiv. 11.
z = and constr., ch. xxi. 4. see ch. xxi. 2. xxv. 1. (xxvii. 2 reff.) Josh. xiv. 9. (Rom. vii. (6) 25 al.) only, exc. Matt. vi. 24. Luke xvi. 13. Ps. ii. 11.
a = Mark v. 16. ch. ix. 27. Luke xvi. 13. Ps. ii. 11. Eph. i. 3. 2 Pet. i. 5. Jude 3 al.
b = (see note) Paul
c ch. xvii. 11 reff.
d ('all possible') ch. iv. 29. xxiii. 1. Rom. i. 29. Eph. iv. 2. Phil. ii. 3. Col. ii. 18, 23. iii. 12. Paul only, exc. 1 Pet. v. 5+. (-φρων, 1 Pet. iii. 8. -φρονειν, Ps. cxxx. 2.)
e Eph.
f = Luke xxii. 28. Gal. iv. 14 al. Deut. iv. 34.
g ch. iii. 10 reff.
h ch. ix. 24 reff.
i ver. 27. Gal. ii. 12. Heb. x. 38 only‡. Diod. Sic. xiii. 70, εἰς τὸ λοιπὸν ὁ Κύρος ἐκέλευσεν αἰτεῖν, μηδὲν ὑποστελλόμενον. So Jos. B. J. i. 29. 1.

18. for παρεγενοντο, εσκληρυνοντο E-gr. aft αυτον ins ομου οντων αυτων A: ομοσε οντ. αυτ. D^4(ομως εοντων D^1) 40-marg: ομοθυμαδον E 73: *et simul essent* vulg (*interpolations for particularity*): om BCHLPℵ rel 36 Chr Œc Thl. for αυτοις, προς αυτους D^1(πρ. αυτοις D^4). aft επιστασθε ins αδελφοι D: pref 5. 8. 73 sah. for αφ, εφ D^1(txt D^4): om h 38. 93. for εις, επι E. for πως to εγενομην, D has ως τριετιαν η και πλειον ποταπως μεθ υμων ην παντος χρονου: D-corr has πως for ποταπως, D^4(?) τον παντα χρονον, and D^5 adds εγενομην: *fui per omni tempore* D-lat.

19. aft κυριω add μεθ υμων C c 15-8. 36 Chr-txt. rec ins πολλων bef δακρ. (*prob interpolation: see 2 Cor* ii. 4), with CHLP rel 36 æth-rom arm Chr Œc Thl: aft syr: om ABDEℵ 13. 40 vulg Syr copt sah æth-pl Lucif. συμβαινοντων C.

He probably, therefore, stayed three or four days altogether at Miletus. **τοὺς πρεσβ.**] called, ver. 28, **ἐπισκόπους**. This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus, iii. 14. 2, p. 201: 'In Mileto convocatis *episcopis et presbyteris*, qui erant ab Epheso *et a reliquis proximis civitatibus*.' Here we see (1) the two, bishops and presbyters, distinguished, as if *both* were sent for, in order that the titles might not seem to belong to the same persons,—and (2) other neighbouring churches also brought in, in order that there might not seem to be **ἐπίσκοποι** in one church only. That neither of these was the case, is clearly shewn by the plain words of this verse: he sent *to Ephesus*, and summoned *the elders of the church* (see below on **διῆλθον**, ver. 25). So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The E. V. has hardly dealt fairly in this case with the sacred text, in rendering **ἐπισκόπους**, ver. 28, '*overseers*;' whereas it ought there as in all other places to have been **bishops**, that the fact of *elders and bishops having been originally and apostolically synonymous* might be apparent to the ordinary English reader, which now it is not. **18.**] The evidence furnished by this speech as to the literal report in the Acts of the words spoken by Paul, is most important. It is a treasure-house of words, idioms, and sentiments, peculiarly belonging to the Apostle himself. Many of these appear in the reff., but many more lie beneath the surface, and can only be discovered by a continuous and verbal study of his Epistles. I shall point out such instances of parallelism as I have observed, in the notes. The contents of the speech may be thus given: *He reminds the elders of his conduct among them* (vv. 18—21): *announces to them his final separation from them* (vv. 22—25): *and commends earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured* (vv. 26—35). **ἀπὸ πρ. ἡμ.**] These words hold a middle place, partly with **ἐπίστασθε**, partly with **ἐγενόμην**. The knowledge on their part was coextensive with his whole stay among them: so that we may take the words with **ἐπίστασθε**, at the same time carrying on their sense to what follows. **μεθ' ὑμ. ἐγεν.**] So 1 Thess. i. 5, **οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν**,—ii. 10, **ὑμ. μάρτυρες . . . ὡς ὁσίως . . . ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν**. See 1 Cor. ix. 20, 22. **19. δουλεύων τῷ κυρ.**] With the sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' reff. Matt., Luke, the verb **δουλεύω** for 'serving God' is used by *Paul only*, and by him seven times, viz. besides reff., Rom. xii. 11; xiv. 18; xvi. 18; Col. iii. 24; 1 Thess. i. 9. **μετ. π. ταπ.**] Also a Pauline expression, 2 Cor. viii. 7; xii. 12. **πειρασμῶν**] See especially Gal.

ABCDE HLPN a b c d f g h k l m o 13

λάμην τῶν [k] συμφερόντων [l] τοῦ μὴ [m] ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς [n] δημοσίᾳ καὶ [o] κατ' οἴκους, 21 [p] διαμαρτυρόμενος Ἰουδαίοις τε καὶ [q] Ἕλλησιν τὴν εἰς θεὸν [q] μετάνοιαν καὶ [r] πίστιν [r] εἰς τὸν κύριον ἡμῶν Ἰησοῦν. 22 [s] καὶ νῦν [s] ἰδοὺ [t] δεδεμένος ἐγὼ τῷ [u] πνεύματι πορεύομαι εἰς Ἰερουσαλήμ, τὰ ἐν αὐτῇ [v] συναντήσοντά μοι μὴ εἰδώς, 23 [w] πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον [x] κατὰ [x] πόλιν [p] διαμαρτύρεταί μοι [y] λέγων ὅτι [z] δεσμὰ καὶ [a] θλίψεις με [b] μένουσιν. 24 ἀλλ' οὐδενὸς [c] λόγου [c] ποιοῦμαι τὴν [d] ψυχὴν

k part., 1 Cor. xii. 7. Heb. (vii. 35. x. 33 v. r.) xii. 10 only. Deut. xxiii. 6.
l constr., ch. xiv. 18 reff.
m = John iv. 25. xvi. 13, &c. ver. 27. 1 Pet. i. 12. Deut. xxiv. 8.
n ch. xvi. 37 reff.
o = Matt. xxiv. 7 ||. (ch. xiv. 23. ii. 46 reff.)
p ch. viii. 25 reff.
q ch. xi. 18 reff.
r = ch. xxiv. 24 reff. 1. 12. only. Amos ix. 8. iv. 17, 18. Rev. iv. 8. xix. 14 al. reff. xv. 26 reff.
s ch. xiii. 11.
u = ch. xvii. 16 reff.
b see ver. 5.
t = here only. δεδεμ. ἰσχυροτέρᾳ ἀνάγκῃ, Xen. Cyr. viii. y = here only. Eccl. ii. 14. ix. 11. (ch. x. 25 reff.)
x ch. xv. 21 (36). Tit. i. 5.
c = and constr., here only. see Job xiv. 3. xxii. 4.
w = here y masc., Mark ix. 26. 1 Cor. xii. 2. Eph. z ch. xvi. 26 reff. a ch. xi. 19 d ch.

20. των συμφερουντων bef υπεστειλαμην C. om μη D Lucif. om υμας D Thl-sif Lucif Jer. κατ οικους και δημοσια D.

21. διαμαρτυραμενος H m Bas-ms Thl-sif: -ρουμενος D[1]. rec ins τον bef θεον *corrn for uniformity*), with ADHLP 13. 36 rel Bas-ms Œc Thl-fin: om BCEℵ d h k Bas Chr Thl-sif. aft πιστιν ins την EHLP rel Bas Chr Œc Thl: om ABCℵ a 13. 36; also D, which reads δια του κυριου ημ. ιησ. χρ. om ημων E. rec aft ιησ. ins χριστον (*common addn*), with ACDEℵ 13. 36 rel Syr copt æth-pl Chr Thl-fin: om BHLP b c g h syr sah æth-rom Bas Œc Thl-sif Lucif.

22. rec εγω bef δεδεμενος, with DHLP rel am Chr Epiph: txt (*characteristic order*) ABCEℵ a k 13 vulg Ath-mss Thl-fin. ιεροσολυμα D. συναντησαντα (*prob originally a mistake*) A D-gr E-gr H m 13: συμβησομενα (*gloss*) C a 15. 36. 68-9. 180 lect-12 Ath-mss$_2$ Thl-fin: txt BLPℵ rel vss Ath Chr Œc. εμοι Bℵ[1]. for ειδως, γινωσκων D.

23. το αγ. πν. D-gr: το πν. μοι το αγ. c 47. 137 Epiph Chr. om κατα πολιν E. ins πασαν bef πολιν D vulg Syr æth Lucif. διεμαρτυρατο AEℵ[3] 13. 40 Ath-mss$_2$. rec om μοι (*as unnecessary?*), with HLP rel æth-rom Œc Thl-sif: ins ABCDEℵ a b d e h m 13. 36. 40 vulg syrr copt æth-pl arm Ath Cyr-jer$_2$ Bas Thl-fin Lucif Jer. rec λεγων, with A B(sic: see table) Cℵ rel: txt DEHLP 13 f (k?) l[1] m 36 Epiph. rec με bef και θλιψεις (*alteration perhaps to avoid* μεμενουσιν), with LP rel Thdrt Œc Thl-fin: με aft μενουσιν vss, so D(but for με, μοι): txt ABCEHℵ a c k 13. 40 vulg arm Cyr-jer Bas Did Chr Thl-sif. at end add εν ιεροσολυμοις D vulg(not demid) syr-w-ast sah Lucif.

24. rec λογον, with AD[1]EHLPℵ[3] 13 rel 40: txt BCD[1]ℵ[1] sah æth arm. rec aft ποιουμαι ins ουδε εχω, with EHLP rel 36: ins εχω ουδε bef ποιουμαι Aℵ[3] 13, 40, εχω μοι ουδε D[1]: om BCD[1]ℵ[1] vulg Syr sah æth arm. rec aft την ψυχην ins μου, with

iv. 14. **20. ὑπεστειλάμην**] So again ver. 27. The sense in Gal. ii. 12 is similar, though not exactly identical—'*reserved* himself,' withdrew himself from any open declaration of sentiments. In Heb. x. 38 it is different. **τῶν συμφερ.**] See reff.

21. εἰς θ.... εἰς τ. κύρ. Ἰ.] This use of *εἰς* is mostly Pauline: and in ch. xxiv. 24 it seems to be taken from his own expression. **22. δεδεμένος τῷ πνεύματι**] **bound in my spirit.** This interpretation is most probable, both from the construction, and from the usage of the expression *τὸ πνεῦμα* repeatedly by and of Paul in the sense of *his own spirit*. See ch. reff., where the principal instances are given. The dative, as here, is found Rom. xii. 11, *τῷ πν. ζέοντες*,—1 Cor. v. 3, *παρὼν τῷ πνεύμ.* (1 Cor. xiv. 15, 16?),—2 Cor. ii. 13, *οὐκ ἔσχηκα ἄνεσιν τῷ πν. μου*, and al., see also ch. xix. 21. *How* he was bound *in the spirit* is manifest, by comparing other passages, where the Holy Spirit of God is related to have shaped his apostolic course. He was bound, by the Spirit of God leading captive, constraining, his own spirit. As he went up to Jerusalem *δεδεμένος τῷ πνεύματι*, so he left Judæa again *δεδεμένος τῇ σαρκί*,—*a prisoner according to the flesh*. He had no detailed knowledge of futurity—nothing but what the Holy Spirit, in general forewarnings, repeated at every point of his journey (*κατὰ πόλιν*; see ch. xxi. 4, 11, for two such instances), announced, viz., imprisonment and tribulations. That *here* no

[c] τιμίαν ἐμαυτῷ ὡς [f] τελειῶσαι τὸν [g] δρόμον μου καὶ τὴν [h] διακονίαν ἣν [i] ἔλαβον [i] παρὰ τοῦ κυρίου Ἰησοῦ, [k] διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς [k] χάριτος τοῦ θεοῦ. 25 [l] καὶ νῦν [l] ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι [t] ὄψεσθε τὸ [t] πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς [u] διῆλθον [v] κηρύσσων τὴν [vw] βασι-

c = James v. 7. 1 Pet. i. 19 al. Prov. iii. 15. viii. 11.
f = John iv. 34 al. Sir. l. 19. see Phil. iii. 12. Wisd. iv. 13.
g Paul (ch. xiii. 25. 2 Tim. iv. 7) only. Jer. viii. 6.
h = ch. i. 17, 25. vi. 4. Rom. xi. 13 †. (ch. vi. 1 al. L.P., exc. Heb. i. 14. Rev. ii. 19.)
i ch. ii. 33 reff.
k = ch. xiii. 43 reff. 1 ver. 22.
t = here (Rev. xxii. 4† only. θεωρεῖν, ver. 38. ὁρᾶν, Col. ii. 1. ἰδεῖν, 1 Thess. ii. 17. iii. 10.
u = ch. viii. 4 reff. 1 Chron. xxi. 4. v here only. κ. τὸ εὐαγγ. τῆς β., Matt. ix. 35. κ. τ. β. τ. θεοῦ, ch. xxviii. 31 only.
w absol., Matt. viii. 12. xiii. 19, 38 al.

D[1]EH vulg: om ABC D[4](and lat) LPℵ c 13. 36. 40. εμαυτου D[1](txt D[2]). for ως, εως ℵ[3]: ωστε E b c d o 13. 40. 137: ως το C 104: του D. τελειωσω Bℵ. rec aft τον δρομον μου ins μετα χαρας (*interpolation appy: see Phil* i. 4, *Col* i. 11, *Heb* x. 34 *&c: the* finishing *his course appearing not emphatic enough*), with CEHLP rel 36 syr Chr Œc Thl: om ABDℵ 13. 40 vulg Syr coptt æth Lucif Ambr. aft διακονιαν ins του λογου D vulg Lucif Ambr.—for ην, ον D[1]-gr (txt D[4]). παρελαβον D b c k o 137. aft διαμαρτυρασθαι ins ιουδαιοις και ελλησιν D sah Lucif. om του bef θεου D[1](ins D[6]).

25. om ιδου E l 13. 40. 73 Syr Lucif. Iren-int. for ουκετι, ουκ ℵ. οιδα bef εγω C m Syr: om εγω 180 rec aft την βασιλειαν ins του θεου (*supple-*

inner voice of the Spirit is meant, is evident from the words κατὰ πόλιν. (Two of the three other places where this phrase occurs are from the mouth or pen of Paul.)

23. τὸ πν. διαμαρτύρ.] Compare Rom. viii. 16, τὸ πνεῦμα συμμαρτυρεῖ τῷ πν. ἡμῶν. **24.**] The reading in the text, amidst all the varieties, seems to be that out of which the others have all arisen, and whose difficulties they more or less explain. The first clause is a combination of two constructions, οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν ἐμαυτοῦ, and οὐ ποιοῦμαι (ἡγοῦμαι, Phil. iii. 7, 8) τὴν ψυχὴν τιμίαν ἐμαυτῷ. The best rendering in English would be, **I hold my life of no account, nor precious to me.** Then again the confused construction of the former clause shews itself in the ὡς of the latter, which is not '*so that*,' but '*as*,' q. d. before, '*so* precious.' '*I do not value my life, in comparison with the finishing my course.*' Render then the whole verse: **But I hold my life of no account, nor is it so precious to me, as the finishing of my course.** τελειῶσαι] See the same image, with the same word, remarkably expanded, Phil. iii. 12—14. There in ver. 12 he has used τετελείωμαι,—and,—as is constantly the case when we are in the habit of connecting certain words together, — the δρόμος immediately occurs to him, which he works into a sublime comparison in ver. 14. δρόμον] A similitude peculiar to Paul: occurring, remarkably enough, in his speech at ch. xiii. 25. He uses it without the word δρ., at 1 Cor. ix. 24—27, and Phil. iii. 14. καὶ τ. δ.] **and** (i. e. even) **the ministry**, &c. καί in this sense gives that which, in matter of fact, runs parallel with the metaphorical expression just used,—stands beside it as its antitype. ἔλαβον] Compare Rom. i. 5, δι' οὗ ἐλάβομεν χάριν κ. ἀποστολήν. **25.**] It has been argued from ἐν οἷς διῆλθον, that the elders of other churches besides that of Ephesus must have been present. But it might just as well have been argued, that *every one* to whom Paul had there preached must have been present, on account of the word πάντες. If he could regard the elders as the representatives of the various churches, of which there can be no doubt, why may not he similarly have regarded the *Ephesian* elders as representatives of the churches of proconsular Asia, and have addressed all in addressing them? Or may not these words have even a wider application, viz., to *all* who had been the subjects of his former personal ministry, in Asia and Europe, now addressed through the Ephesian elders? See the question, whether Paul *ever did see the Asiatic churches again*, discussed in the Prolegg. to the Pastoral Epistles, § ii. 18 ff. I may remark here, that the word οἶδα, in the mouth of Paul, does not necessarily imply that he spoke from divine and unerring knowledge, but expresses his own conviction of the certainty of what he is saying: see ch. xxvi. 27, which is much to our point, as expressing his firm persuasion that king Agrippa *was* a believer in the prophets: but certainly no infallible knowledge of his heart:—Rom. xv. 29, where also a firm persuasion is expressed:—Phil. i. 19, 20, where οἶδα, ver. 19, is explained to rest on ἀποκαραδοκία καὶ ἐλπίς in ver. 20. So that he may here ground his

x ch. xxvi. 22. Gal. v. 3. Eph. iv. 17. 1 Thess. ii. 12 only+. P. w. ὡς, Jos. B. J. iii. 8. 3 end. y Matt. xxviii. 15. Rom. xi. 8. 2 Cor. iii. 14 only. Josh. v. 9. Jer. i. 18. z ch. xviii. 6. Gen. xxiv. 8. a = Matt. xxvii. 24. 2 Kings iii. 28. b ch. xviii. 6. c ver. 20 (reff.). d ch. ii. 23 reff. Wisd. vi. 4. e Luke xii. 1. xvii. 3. xxi. 34. ch. v. 35 only. Deut. iv. 9. f here bis. Luke xii. 32. 1 Pet. v. 2, 3 only. Jer. xiii. 17. g = 1 Cor. xii. 18, 28. Gen. xvii. 5. h (here first.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7. 1 Pet. ii. 25 only. 2 Chron. xxxiv. 12. Isa. lx. 17. (-πή, 1 Tim. iii. 1. -πεῖν, 1 Pet. v. 2.)

ABCDE HLPN a b c d f g h k l m o 13

λείαν. 26 διότι [x] μαρτύρομαι ὑμῖν ἐν τῇ [y] σήμερον [y] ἡμέρᾳ, ὅτι [z] καθαρός εἰμι [a] ἀπὸ τοῦ [b] αἵματος πάντων· 27 οὐ γὰρ [c] ὑπεστειλάμην [c] τοῦ μὴ [c] ἀναγγεῖλαι πᾶσαν τὴν [d] βουλὴν τοῦ θεοῦ ὑμῖν. 28 [e] προσέχετε οὖν [e] ἑαυτοῖς καὶ παντὶ τῷ [f] ποιμνίῳ ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον [g] ἔθετο [h] ἐπισκόπους,

mentary addn, as shewn by the variations), with EHLP rel vulg Syr æth Thdrt Œc Thl: του ιησου D sah; τ. κυρ. ιησ. Lucif: om ABCℵ c 13. 36 syr copt arm Chr.

26. rec (for διοτι) διο, with CHL 13. 36 rel Thl: txt ℵ A B(sic: see table) EPℵ g: διο και f 32, 57. 104.—for διοτι το οτι, αχρι ουν της σημερον ημερας D^1(*propter quod hodierno die* D-lat: txt D^6). rec (for ειμι) εγω (*see ch* xviii. 6, *where there is no varn*), with AHLP rel copt Bas_1 Chr_2 Œc Thl-sif: εγω ειμι a 69. 105 arm Gild: ειμι εγω sah Jer: txt BCDEℵ c 13. 36. 40 vulg syrr Amm Bas_2 Chr_1 Damasc. aft παντων add υμων E a d e l syrr copt æth.

27. om μη D^1-gr(ins D^5[?]) 66^2. 73. 81. 177^1 Lucif. rec υμιν bef πασαν τ. βουλ. τ. θ., with AEHLPℵ^3 rel syrr coptt Bas_2 Chr Œc Thl Iren-int Jer Gild: txt BC(D)ℵ^1 m 13 vulg.—ημιν D^1(txt D^4).

28. om ουν (*προσεχετε is the beginning of an ecclesiastical portion*) ABDℵ o 13. 36 lectt vulg copt Did Thdrt Lucif: ins CEHLP rel spec syrr Chr Œc Thl Iren-int.

expectation of never seeing them again, on the plan of making a journey into the west after seeing Rome, which he mentions Rom. xv. 24, 28, and from which, with bonds and imprisonment and other dangers awaiting him, he might well expect never to return. So that what he here says need not fetter our judgment on the above question. **26.**] The use of *μαρτύρομαι* is peculiar to Paul, see reff. **28. προσέχ. ἑαυτοῖς**] If we might venture to trace the hand of *Luke* in the speech, it would be perhaps in this phrase: which occurs only as in reff. **τ. ποιμνίῳ**] This similitude does not elsewhere occur in Paul's writings. We find it (reff.) where we should naturally expect it, used by him to whom it was said, 'Feed my sheep.' But it is common in the O. T. and sanctioned by the example of our Lord Himself.

τὸ πν. τ. ἅγ.] See ch. xiii. 2. **ἔθετο**] So Paul, reff. 1 Cor. **ἐπισκόπους**] See on ver. 17, and Theodoret on Phil. i. 1, *ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ· ἀμφότερα γὰρ εἶχον κατ' ἐκεῖνον τὸν καιρὸν τὰ ὀνόματα* (Olsh.). The question between *θεοῦ* and *κυρίου* rests principally on internal evidence—which of the two is likely to have been the original reading. The manuscript authority, now that it is certain that B has *θεοῦ a prima manu*, as also ℵ, is weighty on both sides. The early patristic authority for the expression *αἷμα θεοῦ* is considerable. Ignat. Ephes. i., p. 644, has *ἀναζωπυρήσαντες ἐν αἵματι θεοῦ*. Tertull. ad Uxor. ii. 3, vol. i., p. 1293, "pretio empti, et quali pretio? sanguine Dei." Clem. Alex., 'Quis dives salvus,' c. 34, vol. ii., p. 344, has *δυνάμει θεοῦ πατρός, κ. αἵματι θεοῦ παιδός, κ. δρόσῳ πνεύματος ἁγίου*. On the other hand Athanasius (contra Apol. ii. 14, vol. ii., p. 758) says, *οὐδαμοῦ δὲ αἷμα θεοῦ δίχα σαρκὸς παραδεδώκασιν αἱ γραφαί, ἢ θεὸν δίχα σαρκὸς παθόντα ἢ ἀναστάντα*. In attempting to decide between the two readings, the following alternatives and considerations may be put: (I.) IF **κυρίου** WAS THE ORIGINAL, it is very possible (1) *that some busy scribe may have written at the side, as so often occurs, θεοῦ*. This having been once done, the interests of orthodoxy would perpetuate the gloss, and by degrees it would be *adopted into the text and supersede the original word*, or become combined with it, as is actually the case in HL and a vast body of mss. Or, continuing supposition I., it may have been (2) *that the expression ἐκκλησίαν τοῦ κυρίου, not found any where else, may have been corrected into the very usual one, ἐκκλ. (τοῦ) θεοῦ*, which occurs eleven times in the Epistles of Paul. Or (3), which I consider exceedingly improbable (see below), *the alteration may have been made solely in the interest of orthodoxy*. Such are possible, and the two former not improbable, contingencies.

On the other hand (II.) IF **θεοῦ** WAS THE ORIGINAL, *but one reason* can be given why it should have been altered to *κυρίου*, and *that one* was *sure to have operated*. It would stand as a bulwark against Arianism, an assertion which no skill could evade, which *must therefore be modified*. If *θεοῦ*

[i]ποιμαίνειν τὴν ἐκκλησίαν τοῦ * θεοῦ, ἣν [k]περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 29 ἐγὼ οἶδα ὅτι [l]εἰσελεύσονται μετὰ τὴν [m]ἄφιξίν μου [n]λύκοι [o]βαρεῖς εἰς ὑμᾶς μὴ

i = John xxi. 16. 1 Pet. v. 2. 2 Kings v. 2.
k Luke xvii. 33.
l 1 Tim. iii. 13 only. Gen. xxxi. 18. Isa. xxxi. 5.

1 John x. 1. ch. xix. 30. vii. 15 (x. 16. Luke x. 3.
m here only †. 3 Macc. vii. 18. John x. 12 bis) only. (Ezek. xxii. 27.)
Herodot. ix. 77.
n = Matt.
o = here only. (ch. xxv. 7 reff.)

το αγ. πν. D-gr. * κυρίου AC[1]DE a 13. 36. 40 syr-mg coptt arm Iren-int Amm Eus Ath-ms (Constt) Did Chr(on Eph iv. 12) Thdor-stud Thl-fl-ms Lucif Aug Jer Sedul: χριστου Syr(ed and 1-ms) æth-pl Orig(but has also την εκκλησιαν alone) Ath-4-mss Thdrt$_2$ (cf συντρέχετε εἰς τὴν ἐκκλησίαν τοῦ κυρίου ἣν περιεποιήσατο τῷ αἵματι τοῦ χριστοῦ Constt): κυριου και θεου C[3]HLP rel: κυριου θεου 3. 95[2]: θεου BN c vulg Syr-3-mss syr syr-lect Ign Ps-Ath Epiph$_2$ Bas Antch Œc Thl fin Ambr Ors Cassiod Primas. aft περιεποιησατο ins εαυτω D sah, *sibi constituit* Iren. rec του ιδιου αιματος (*alteration, says Meyer, owing to θεου, because του ιδιου might be referred to* Christ [*as a gen*]: *but surely this is carrying subtlety somewhat too far. It has been evidently a corrn for simplicity, not observing the emphasis*), with HLP rel Ath Chr Œc Thl: txt ABCDEN a c m 13. 36. 40 arm Did Iren-int Lucif.

29. rec aft εγω ins γαρ (*to connect and strengthen the sentence*), with C[3]EHLP rel syrr sah Chr Œc Thl: οτι εγω B: εγω δε N[3] copt: και εγω æth: txt ACDN[1] 13. 36 vulg Iren-int Lucif Jer. rec aft οιδα ins τουτο (*like preceding*), with C[3]EHLP rel syr Chr Œc Thl: om ABC[1]DN a 13. 36 Thdrt Iren-int Lucif Jer. αφεξιν D.

stood in the text originally, *it was sure to be altered to κυρίου*. The converse was not sure, nor indeed likely, from similar reasons, the passage offering no stumbling-block to orthodoxy. (III.) PAULINE USAGE must be allowed its fair weight in the enquiry. It must be remembered that we are in the midst of a speech, which is (as observed in the Prolegg. to Acts, § ii. 17 a) a complete storehouse of Pauline words and expressions. Is it *per se* probable, that he should use an expression which *no where else occurs in his writings, nor indeed in those of his contemporaries?* Is it *more* probable, that the early scribes should have altered an unusual expression for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses ἐκκλησία τοῦ θεοῦ, it is in a manner *precisely similar to this*,—as the *consummation of a climax*, or in a position of peculiar solemnity, cf. 1 Cor. x. 32; xv. 9; Gal. i. 13; 1 Tim. iii. 5, 15: and, cæteris paribus, I submit that the present passage loses by the substitution of κυρίου the peculiar emphasis which its structure and context seem to require in the genitive, introduced as it is by προσέχετε . . . . . ποιμαίνειν, and followed by the intensifying clause ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. (IV.) On the whole then, weighing the evidence on both sides,—seeing that it is more likely that the alteration should have been to κυρίου than to θεοῦ,—more likely that the speaker should have used θεοῦ than κυρίου, and more consonant to the evidently emphatic position of the word, I have decided for the rec. reading, which in Edd. 1, 2 I had rejected. And this decision is confirmed by observing the habits of the great MSS. respecting the sacred names. It appears that B has *no bias* for θεός where the others have κύριος: we find it thus reading in Luke ii. 38 (so DLX[1]ΞN); ch. xvi. 10 (so ACEN); xvii. 27 (so AHLN); xxi. 20 (so ACELN); Col. iii. 16 (so AC[1]D[1]FN); while on the other hand it has κυ ιυ in Rom. xv. 32, where the others have θυ or χυ ιυ; χν in Eph. v. 21, where rec. has θυ; κυ in ch. viii. 22, with ACDEN, where rec. and the mss. have θυ: similarly in ch. x. 33, and xv. 40: in Rom. x. 17 χυ, with CD[1]N[1], for θυ: xiv. 4, κς, with AC[1]N, for θς. This evidence seems to remove further off the chance of deliberate alteration here to θεοῦ, and leaves the above considerations their full weight. (V.) Of course any reading which *combines* the two, κυρίου and θεοῦ, is by the very first principles of textual criticism inadmissible. (VI.) The principal names on either side are—for the rec. θεοῦ, Mill, Wolf, Bengel, Matthäi, Scholz: for κυρίου, Grotius, Le Clerc, Wetst., Griesb., Kuin., De Wette, Meyer, Lachmann, Tischendorf, Tregelles. περιεπ.] Luke and Paul (in pastoral Epp. only), see reff. 29.] ἄφιξις is here used in an unusual sense. An instance is found, Jos. Antt. iv. 8. 47, where Moses says, ἐπεὶ πρὸς τοὺς ἡμετέρους ἄπειμι προγόνους, καὶ θεὸς τήνδε μοι τὴν ἡμέραν τῆς πρὸς ἐκείνους ἀφίξεως ὥρισε . . . . . which is somewhat analogous, but more easily explained. That in Herod. ix. 77 (init.) also seems analogous. In Demosth. de Pace, p. 58 (fin.) we have τὴν τότε ἄφιξιν εἰς τοὺς πολεμίους ἐποιήσατο, which

ABCDE HLPNa b c d f g h k l m o 13

p Rom. xi. 21 reff. Deut. xxxiii. 3. 2 Kings xii. 4, 6.
q = ch. v. 36, 37. vii. 18, from Exod. i. 8.
r Matt. xvii. 17 ‖ L. Luke xxiii. 2. ch. xiii. 8, 10. Phil. ii. 15 only. Deut. xxxii. 5.
s constr., 1 Cor. x. 13 reff.
t = here (Matt. xxvi. 51. Luke xxii. 41. ch. xxi. 1) only. Jer. xii. 14.
u ch. v. 37 reff.
v = Matt. xxiv. 42. 1 Cor. xvi. 13 al. (Jer. v. 6.)
w Paul only. Eph. ii. 11. 2 Thess. ii. 5. Gen. xv. 9. see ch. xxviii. 30.)
x here only †. (-τής, 2 Chron. xxxi. 16. -τίζω, (ὡς, 2 Macc. x. 6.)
y ch. xxvi. 7. 2 Thess. iii. 8. Paul only, exc. Mark iv. 27. Esth. iv. 16. elsew. gen., as ch. ix. 24 reff.
z constr., ch. xiii. 10 reff.
a Heb. v. 7. xii. 17. 2 Macc. xi. 6.
b Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12, 14. 2 Thess. iii. 15 only. P. Job iv. 3. (-θεσία, 1 Cor. x. 11.)
c ch. ii. 6 reff.
d ch. iv. 29 reff.
e Luke xxiii. 46. ch. xiv. 23. Ps. xxx. 5.
f ch. xiv. 3.
g constr., ch. xiii. 26 reff.
h ch. xiii. 43 reff.
i = ch. ix. 31 reff.
k = and constr., Eph. i. 18. (see ch. xxvi. 18.)
l Luke vii. 25. ix. 29. John xix. 24. 1 Tim. ii. 9 only. Ps. xliv. 9.
m constr., 1 Tim. iii. 1 only. (Rom. vii. 7 al.) Prov. xxiii. 3, 6.

p φειδόμενοι τοῦ f ποιμνίου, 30 καὶ ἐξ ὑμῶν αὐτῶν q ἀναστήσονται ἄνδρες λαλοῦντες r διεστραμμένα, s τοῦ t ἀποσπᾶν τοὺς μαθητὰς u ὀπίσω ἑαυτῶν. 31 διὸ v γρηγορεῖτε, w μνημονεύοντες w ὅτι x τριετίαν y νύκτα καὶ y ἡμέραν οὐκ z ἐπαυσάμην a μετὰ δακρύων b νουθετῶν c ἕνα ἕκαστον. 32 καὶ d τὰ νῦν e παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ fg λόγῳ τῆς gh χάριτος αὐτοῦ, τῷ δυναμένῳ i οἰκοδομῆσαι καὶ δοῦναι τὴν k κληρονομίαν k ἐν τοῖς k ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ χρυσίου ἢ i ἱματισμοῦ οὐδενὸς m ἐπεθύμησα· 34 αὐτοὶ

30. om 1st *αυτων* B e sah æth. for *αποσπαν, αποστρεφειν* D-gr Syr. rec (for *εαυτων*) *αυτων*, with CDEHLP rel Bas Chr Œc Thl: txt ABℵ. **31.** *νυκταν* A. for *και, δε* D[1](txt D[4]). at end ins *υμων* DE a b c d k o vulg (syrr) coptt æth Thl-fin Lucif Jer Oros, [D-lat is deficient from ver 31 to ch xxi. 2.] **32.** *υμιν*(sic) ℵ. rec aft *υμας* ins *αδελφοι* (*for solemnity; were it genuine, as Meyer observes, there would be no possible reason for* omitting *it*), with CEHLP rel 36 æth-rom Chr: aft *τω θεω*, c 137 lect-58: om ABDℵ 13 vulg syrr coptt æth-pl Jer Oros. for *θεω, κυριω* B 33. 68 coptt. rec *εποικοδομησαι*, with HLP rel Chr_{expr} (*ουκ ειπεν οικοδομησαι αλλα εποικοδομησαι, δεικνυς οτι ηδη ωκοδομηθησαν. But may not this have been the history of its alteration, to render the word more strictly appropriate?*): txt ABCDEℵ 13. 36. add *υμας* DE 29. 76 lect-58 sah æth: pref, a b o 14^1. 66^2·9. 76. 81. 105^1 Syr Chr_1. rec aft *δουν.* ins *υμιν*, with CHLP 13. 36 rel vss: om ABDEℵ vulg copt. rec om *την*, with DHLP rel: ins A B(sic: see table) CEℵ. add *αυτου* A. aft *εν* ins *αυ*[. .]ς (? *αυτοις*) D[1]. for *πασιν, των παντων* D-gr. **33.** for 1st *η, και* D vulg(not am &c) spec Œc. *ουθενος* AEℵ: txt BCDHLP rel 36. add *υμων* DE spec arm. **34.** rec aft *αυτοι* ins *δε*, with 13: *γαρ* 106: om ABCDEHLPℵ rel vulg syrr æth arm

is most like the usage here. Perhaps, absolutely put, it must signify '*my death*;' see the above passage of Josephus.

λύκοι βαρεῖς] not *persecutors*, but *false teachers*, from the words **εἰσελ. εἰς ὑμᾶς**, by which it appears that they were to *come in among the flock*, i. e. to be baptized Christians. In fact ver. 30 is explanatory of the metaphoric meaning of ver. 29.

φείδομαι is only used by Paul, except 2 Pet. ii. 4, 5. **30.**] **ὑμῶν αὐτ.** does not necessarily signify the *presbyters*: he speaks to them as being the whole flock.

31.] **μνημ. ὅτι** is only (reff.) used by Paul. **νύκτα κ. ἡμέραν**] This expression is remarkable: we have it (see reff.) in Mark, but Luke always uses the genitive, except in the speeches of Paul: and so Paul himself, except as in reff.

νουθετῶν (reff.) is used only by Paul.

On the *three years* spoken of in this verse, see note, ch. xix. 10. We may just remark here (1) that this passage being precise and definite, must be the *master key* to those others (as in ch. xix.) which give wide and indefinite notes of time: and (2) that it seems at first sight to preclude the idea of a journey (as some think) to Crete and Corinth having taken place during this period. But this apparent inference may require modifying by other circumstances: cf. Prolegg. to 1 Cor. § v. 4. **32. τ. λόγ. τῆς χάρ. αὐτ.**] I should be inclined to attribute the occurrence of this expression in ch. xiv. 3, to the narrative having come from Paul himself, or from one imbued with his words and habits of thought. See ver. 24. **τῷ δυν.**] Clearly spoken of *God*, not of the *word of His grace*, which cannot be said *δοῦναι κληρον.*, however it might *οἰκοδομῆσαι*. The expression *κληρον. ἐν τ. ἡγ. πᾶσ.* is strikingly similar to *τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις*, Eph. i. 18, addressed to this same church.

γινώσκετε ὅτι ταῖς [h]χρείαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ [o]ὑπηρέτησαν αἱ χεῖρες αὗται· 35 [p]πάντα [q]ὑπέδειξα ὑμῖν ὅτι οὕτως [r]κοπιῶντας δεῖ [s]ἀντιλαμβάνεσθαι τῶν [t]ἀσθενούντων, [u]μνημονεύειν τε τῶν [v]λόγων τοῦ [v]κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν [w]Μακάριόν ἐστιν [w]μᾶλλον διδόναι ἢ λαμβάνειν. 36 καὶ ταῦτα εἰπὼν [x]θεὶς τὰ [x]γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύξατο. 37 [y]ἱκανὸς δὲ [z]κλαυθμὸς ἐγένετο πάντων, καὶ [ab]ἐπιπεσόντες ἐπὶ τὸν [bc]τράχηλον τοῦ Παύλου [d]κατεφίλουν αὐτόν, 38 [e]ὀδυνώμενοι μάλιστα [f]ἐπὶ τῷ λόγῳ [g]ᾧ εἰρήκει, ὅτι οὐκέτι [h]μέλλουσιν τὸ [i]πρόσωπον αὐτοῦ [i]θεωρεῖν. [k]προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

n = ch. xxviii. 10. Rom. xii. 13. Phil. ii. 25. iv. 16, 19. Tit. iii. 14. Sir. xxxix. 33.
o ch. xiii. 36 (reff.). xxiv. 23 only †.
p constr., ‖ 1 Cor. ix. 25. x. 33. Eph. iv. 15. P.
q = Luke (iii. 7 ‖ Mt.) vi. 47. xii. 5. ch. ix. 16 only. Esth. iv. 6.
r 1 Cor. xv. 10 reff.
s Luke i. 54. 1 Tim. vi. 2 only. L.P. Isa. xli. 9. (συναντιλ., Rom. viii. 26.)

t = here only. (2 Cor. xii. 10. Job iv. 4.) see 1 Thess. v. 14.
u w gen., Luke xvii. 32 al. 1 Chron. xvi. 15.
v 1 Tim. vi. 3. w constr., Mark ix. 42. 1 Cor. ix. 15. see Matthiæ, § 468.
x ch. vii. 60 reff. y ch. xi. 24 reff. z Matt. ii. 18. viii. 12 al5. Luke xiii. 28 only. Gen. xlvi. 29. c ch. xv. 10 reff.
a ver. 10. b Luke xv. 20 only. Gen. xlvi. 29.
d Matt. xxvi. 49 ‖ Mk. Luke vii. 38, 45. xv. 20 only. Exod. iv. 27. Ruth i. 9, 14. e = Luke ii. 48 (xvi. 24, 25) only. Isa. xl. 29. f = James v. 1 al. Zech. xii. 10. g attr., ch. i. 1 reff.
h = ch. xix. 27 al. i see ver. 25 reff. k ch. xv. 3 reff.

Bas Chr Thl-sif Aug. οἰδατε A. ταϛ χρειαϛ(sic) D¹(txt D²). aft χρ. μου ins πασιν D¹. aft αυται ins μου D sah: μου αυται Syr copt æth.

35. ins και bef παντα C¹D² b o 36. 40 Syr. for παντα, πασι D¹(txt D²). των ασθενουντων bef αντιλαμβανεσθαι A. om τε (A¹ ?) D¹ copt: ins D². τον λογον LP a d² e f k 4. 14². 22. 42. 57. 65-9. 73. 96-9. 126-56-63-91-2 lect-58 sah æth arm Chr Thl-sif: του λογου h 26. 38. 40. 93 lect-18 vulg (*both corrns, because but* one *saying is cited*). om ιησου A 2. 30. 68. 96. 142 Epiph Chr Bas. ουτοϛ and μακαριοϛ D¹(txt D²). rec διδοναι bef μαλλον, with a m: txt ABCDEHLPℵ 13 rel vulg spec syr arm Chr Damasc Thl Aug.

36. ειπαϛ D¹(txt D-corr¹). om αυτου D¹(ins D⁶). συμπασιν L. om αυτοις C¹ 36 arm. προσευξατο B¹D.

37. for δε, τε ℵ. rec εγενετο bef κλαυθμοϛ (*corrn of order to bring* κλαυθμοϛ *and* παντων *together*), with HLP rel Œc Thl-sif: txt ABCDEℵ a h k m 13. 40 vulg Thl-fin. om του D-corr c 180 Thl-sif. κατεφιλων ℵ¹.

38. μαλιστα επι τω λογω bef οδυνωμενοι, omg ω ειρηκει (ins D-corr¹) and adding (aft οδυν.) οτι ειπεν, D¹(om ειπεν D-corr). for ουκετι μελλουσιν, μελλει [σο]ι D¹ (txt D⁴). om αυτου D¹(ins D⁶). for εις, επι D. om το [bef πλοιον] P.

See also ch. xxvi. 18. **33.**] See 1 Sam. xii. 3; and for similar avowals by Paul himself, 1 Cor. ix. 11, 12; 2 Cor. xi. 8, 9; xii. 13. **34.**] See 1 Cor. iv. 12, which he wrote when at Ephesus. χρεία, with a gen. of the *person in want*, is an expression of Paul only; see among reff. ὑπηρετεῖν is used only twice more; once *by* Paul, ch. xiii. 36, once *of* Paul, ch. xxiv. 23.

The construction is varied in this sentence. ταῖς χρ. μου, καί (not τῶν ὄντων, but) τοῖς οὖσιν μετ' ἐμοῦ. This is not without meaning—his friends were among his χρεῖαι—he supplied by his labour, not his and their wants, but *his wants* and *them*. **αἱ χ. αὗται**] also in Paul's manner: compare τῶν δεσμῶν τούτων, ch. xxvi. 29,—and ch. xxviii. 20. **35. πάντα**] **In all things**: so Paul (only), see reff. **κοπιῶντας**] A word used by Paul fourteen times, by Luke once only (Luke v. 5 [xii. 27 v. r.]). **τῶν ἀσθενούντων**] Not here *the weak in faith* (Rom. xiv. 1. 1 Cor. viii. 9), as Calvin, Beza, Grot., Bengel, Neander, Meyer, Tholuck, —which the context both before and after will not allow:—but **the poor** (τοὺς πένητας ἀσθενοῦντας, Aristoph. Pac. 636. ὅ τε γὰρ ἀσθενέστερος ὁ πλούσιός τε τὴν δίκην ἴσην ἔχει, Eurip. ap. Stob. cxv. [Wetst.]), as Chrys., Theoph., Heinrichs, Kuin., Olsh., De Wette. **Μακ. ἐστιν κ.τ.λ.**] This saying of our Lord is one of very few not recorded in the Gospels, which have come down to us. Many such must have been current in the apostolic times, and are possibly preserved, unknown to us, in such epistles as those of James, Peter, and John. Bengel remarks, 'alia mundi sententia est:' and cites from an old poet in Athenæus, viii. 5, ἀνόητος ὁ διδούς, εὐτυχὴς δ' ὁ λαμβάνων. But we have some sayings the other way: not to quote authors who wrote after this date, and might have imbibed some of the spirit of Christianity, we find in Aristotle, Eth.

1 constr., ch. iv. 5 reff. m ch. xiii. 13 reff. n = Luke xxii. 41, (ch. xx. 30 reff.) 2 Macc. xii. 10. o ch. xvi. 11 only +. p ch. xxv. 17. xxvii. 18. Luke vii. 11 (w. ἡμέρα, ix. 37) only. L.

XXI. [1] ὡς δὲ [l] ἐγένετο [m] ἀναχθῆναι ἡμᾶς [n] ἀποσπασθέντας ἀπ' αὐτῶν, [o] εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, [p] τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα. [2] καὶ εὑρόντες πλοῖον [q] διαπερῶν εἰς Φοινίκην, [r] ἐπιβάντες [m] ἀνήχθημεν. [3] [s] ἀναφανέντες δὲ τὴν Κύπρον καὶ [t] κατα- λιπόντες αὐτὴν [t] εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ [u] κατήλθομεν εἰς Τύρον· [v] ἐκεῖσε γὰρ τὸ πλοῖον [w] ἦν ...φ[.]- νευκην D. ABCEH LP ℵ a b c d f g h k l m o 13

q Matt. ix. 1. xiv. 34 ‖ Mk. Mark v. 21. Luke xvi. 26 only. Deut. xxx. 13. r absol., here only. = ch. xxvii. 2. s Luke xix. 11 only. Cant. vi. 4 (only ?). constr. pass., Rom. vi. 17. Gal. ii. 7. Heb. xi. 2 al. t constr., here only. u = ch. xxvii. 5. (ch. viii. 5 reff.) v ch. xxii. 5 only. Job xxxix. 29. w constr. (see note), ch. ii. 5 reff. Winer, edn. 6, § 45. 5.

CHAP. XXI. 1. om αναχθ. A^1(appy): ins aft ημας A^2: αναχθεντας $ℵ^1$: αχθηναι P d 3. 100. αποσπασθεντες BE^2. [κα]ι επι[β]αντ[ε]ς ανηχθημεν αποσπασθεντων δε [ημω]ν D^1(txt D^4). for ηλθομεν, ηκομεν D. om την D. rec κων, with HLP l m: *Coum* vulg: *Chio* tol: txt ABCDEℵ rel 36 syrr coptt arm Œc Thl-fin Cassiod, *Cho* am. (13 def.) for εξης, επιουση D. om την [bef ροδον] CD 40 Chr_2. πατερα AC. at end ins και μυρα D vulg-ms, μυρρα sah.

2. διαπερουν E 73. 105: διαπερον $Lℵ^2$ a k Thl-fin: διαπορευομενον 137.

3. Steph αναφαναντες (*corrn, not perceiving the force of the passive*), with B^1(see table) ℵ a^2 b c o Chr(some mss): txt A B^2(see table) CEHL 13. 36 rel. aft δε ins εις την P. om την E. om και A k m demid(not am fuld). καταλειποντες AHL h^1 13 (but -πόντες HL). om επλεομεν A: επλευσαμεν E^2: *navigavimus* vulg E-lat: *collavimus* D-lat. rec (for κατηλθομεν) κατηχθημεν, with CHLP rel Chr Œc Thl: *depositi sumus* E-lat: *venimus* vulg: *enavigavimus* D-lat: txt AB E-gr ℵ 13 coptt æth. εκει H d 133 vulg syr Chr Œc Thl. rec ην bef το πλοιον, with HLP rel 36: txt ABCEℵ c 13. 137.

Nicom. iv. 1, μᾶλλόν ἐστιν τοῦ ἐλευθερίου τὸ διδόναι οἷς δεῖ ἢ λαμβάνειν ὅθεν δεῖ, καὶ μὴ λαμβάνειν ὅθεν οὐ δεῖ. τῆς ἀρετῆς γὰρ μᾶλλον τὸ εὖ ποιεῖν ἢ τὸ εὖ πάσχειν. XXI. 1.] The E. V., '*After we had gotten from them*,' does not come up to the original: δείκνυσι την βίαν τῷ εἰπεῖν ἀποσπασθέντας ἀπ' αὐτῶν, Chrys.

εὐθυδρομ.] See ref., **having run before the wind.** *Cos*, opposite Cnidus and Halicarnassus, celebrated for its wines (εὔκαρπος πᾶσα, οἴνῳ δὲ καὶ ἀρίστῃ, καθάπερ Χίος κ. Λέσβος, Strab. xiv. 2), rich stuffs ('nec Coæ referunt jam tibi purpuræ,' Hor. iv. 13. 13), and ointments (γίνεται δὲ μύρα κάλλιστα κατὰ τόπους . . . . ἀμαράκινον δὲ Κῶον καὶ μήλινον, Athen. xv. p. 688). The chief town was of the same name (Hom. Il. β. 677), and had a famous temple of Æsculapius (Strabo, ibid.). It was the birth-place of Hippocrates. The modern name, Stanchio, is a corruption of ἐς τὰν Κῶ. See Winer, Realw.

Rhodes was at this time free, cf. Strabo, xiv. 2; Tac. Ann. xii. 58: 'Redditur Rhodiis libertas, adempta sæpe aut firmata, prout bellis externis meruerunt, aut domi seditione deliquerant.' See also Suet. Claud. 25, 'Rhodiis (libertatem) ob pœnitentiam veterum delictorum reddidit.' It was reduced to a Roman province under Vespasian, Suet. Vesp. 8. The situation of its chief town is praised by Strabo, l. c.

The celebrated Colossus was at this time broken and lying in ruins, ib. *Patara*, in Lycia ('caput gentis,' Liv. xxxvii. 15), a large maritime town, a short distance E. of the mouth of the Xanthus. It had a temple and oracle of Apollo, Herod. i. 182. 'Delius et Patareus Apollo,' Hor. iii. 4. There are considerable ruins remaining, Fellows, Asia Minor, p. 219 ff. Lycia, p. 115 ff. Winer, Realw. Here they leave their ship hired at Troas, or perhaps at Neapolis (see note on xx. 16), and avail themselves of a merchant ship bound for Tyre. **3. ἀναφανέντες**] for the construction, see reff. and Winer, edn. 6, § 39. 1: **having been shewn Cyprus**, literally. Wetst. cites from Theophanes, p. 392, περιεφέροντο ἐν τῷ πελάγει, ἀναφανέντων δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρατηγοί. 'The graphic language of an eye-witness, and of one familiar with the phraseology of seamen, who, in their own language, appear to *raise* the land in approaching it.' Smith, Voyage and Shipwreck of St. Paul. But would not this remark rather apply to the *active* participle? Compare 'aerias Phæacum abscondimus arces,' Æn. iii. 291. **εὐώνυμον**] sc. αὐτήν, i.e. to the E. This would be the straight course from Patara to Tyre.

ἐπλ. εἰς Σ.,—we held our course, steered, **for Syria. κατήλθ.**] **we came down** to, the result of having borne

x ἀποφορτιζόμενον τὸν y γόμον. 4 z ἀνευρόντες δὲ τοὺς μαθητὰς a ἐπεμείναμεν b αὐτοῦ ἡμέρας ἑπτά, c οἵτινες τῷ Παύλῳ ἔλεγον d διὰ τοῦ πνεύματος μὴ e ἐπιβαίνειν εἰς Ἰεροσόλυμα. 5 ὅτε δὲ f ἐγένετο g ἐξαρτίσαι ἡμᾶς h τὰς

x here only†. κυβερνήτης χειμώνων ἐπ. γινομένων ἀποφορτίζεται, Philo de Præm. 5, vol. ii. p. 413.

y Rev. xviii. 11, 12 only. Exod. xxiii. 5 only.
b ch. xviii. 19 reff. c ch. x. 41 reff.
xx. 18. (xxvii. 2 reff.) f constr., ver. 1 al.
iii. 2. 2. h = Luke ii. 6, 22, 43.
z Luke ii. 16 only†. a = ch. x. 48 reff.
d ch. xi. 28 reff. e = and constr., ch.
g = here (2 Tim. iii. 17) only†. Jos. Antt.

4. rec *και ανευροντες* (*corrn of copula, as frequently*), with C³HLP rel D-lat syrr æth Chr Thl: txt ABC¹E a m 13. 36. 40 vulg copt Thl-fin. om *τους* (*corrn, the art not seeming in place*) HLP b c d e f g h k l o 137 Chr Thl-fin. *αυτοις* (*alteration to suit οιτινες which follows*) AEL k Thl-fin: *προς αυτους* Chr$_2$, *apud eos* D-lat E-lat: txt BCHPℵ 13 rel. *ελεγαν* B: repeated by B¹ after *πνευματος* (see table). rec *αναβαινειν* (*substitution of more usual word*), with EHLP rel vulg Chr Did Œc Thl-sif: txt ABCℵ 13(appy) 36. 40 Thl-fin. rec *ιερουσαλημ*, with HLP rel Epiph Chr Did: txt ABCEℵ a k 13. 36. 40 vulg D-lat Thl-fin.

5. rec *ημας* bef *εξαρτισαι* (*alteration of order to avoid ημας τας ημερας*), with B(see below) CHL(P)ℵ rel 36 Chr: txt A B(but marking the words for transposition) E: *οτε δε εγενετο εξελθειν ημας ημερας εξαρτησαι επ.* (so P[but *οτε*] 9. 100) 13: *sequenti autem die exeuntes ambulamus viam nostram* D-lat: *post hos autem dies amb. v. n.* Syr.

down upon. **Τύρον**] This city, so well known for its commercial importance and pride, and so often mentioned in the O. T. prophets, was now a free town (Jos. Antt. xv. 41. Strabo, xvi. 2, *οὐχ ὑπὸ τῶν βασιλέων δ' ἐκρίθησαν αὐτόνομοι μόνον, ἀλλὰ καὶ ὑπὸ τῶν Ῥωμαίων*) of the province of Syria. **ἐκεῖσε**] If this is an adv. of motion as generally, the reference may be to the carrying and depositing the cargo in the town (De Wette), or to the thitherward direction of the voyage (Meyer): but in the only other place where *ἐκεῖσε* occurs (ref.) it simply = *ἐκεῖ*, so that perhaps no *motion* is included. **ἀποφορτ.**] The pres. part. indicates the intention, as *διαπερῶν* before. **4. δέ**] Implying, 'the crew indeed were busied with unlading the ship: but we, having sought out (by enquiry) the disciples.' . . . . . '*Finding disciples*' (E. V.) is quite wrong. It is not improbable that Paul may have preached at Tyre before, when he visited Syria and Cilicia (Gal. i. 21) after his conversion,—and again when he confirmed the churches (ch. xv. 41): **τοὺς** *μαθ.* seems to imply this. **ἡμ. ἑπτ.**] The time taken in unlading:—they apparently proceeded in the same ship, see ver. 6. The notice here is very important, that these Tyrian disciples said to Paul *by the Spirit*, that he should not go to Jerusalem,—and *yet he went thither*, and, as he himself declares, *δεδεμένος τῷ πνεύματι, bound in spirit by the leading of God*. We thus have an instance of that which Paul asserts 1 Cor. xiv. 32, that the spirits of prophets are *subject to prophets*, i. e., that the revelation made by the Holy Spirit to each man's spirit was under the influence of that man's will and temperament, moulded by and taking the form of his own capacities and resolves. So here: these Tyrian *prophets* knew by the Spirit, which testified this in every city (ch. xx. 23), that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him who was probably their father in the faith (see on ver. 5). But he paid no regard to the prohibition, being himself under a leading of the same Spirit too plain for him to mistake it. See below on vv. 10 ff.

5. ἐξαρτίσαι] This is ordinarily a naval word, signifying to *fit out* or *refit* a ship (with or without *πλοῖον*, Passow). But this can hardly be the meaning here. Meyer would render '*when we had spent these days in refitting*,' so that *τ. ἡμ.* would be the accusative of duration,—'*when we had refitted during the days.*' But not to mention that *τὰς ἡμ.*, without *ταύτας*, would be harsh in such a connexion,—is not the *aorist* **ἐξαρτίσαι** fatal to the rendering? Would it not in this case be *present*, if implying the continued action during the days,—*perfect*, if implying that that action was over (in which latter case *ἡμ.* would be dative)? The aorist, as almost invariably in dependent clauses, must refer to some *one act* occurring at one time. So that if the meaning given by Theoph., Œc. *πληρῶσαι* (Hesych. *τελειῶσαι*) be found no where else, it is almost necessary so to understand the word here. And it is doing no violence to its import: the same verb which indicates the completion of a ship's readiness for a voyage, might well be applied to the completion of a period of time. Our own word 'fulfil' has undergone a similar change of meaning

i = ch. xv. 40 reff. k ch. xv. 3 reff. l w. prepos., ch. xxvi. 11. Luke xxiv. 50. Levit. xxiii. 14. m Luke xiii. 33. ch. xiv. 19. Neh. xiii. 20. n ch. vii. 60 reff. o Matt. xiii. 2. 48. John xi. 4. ch. xxvii. 39, 40 only. Judg. v. 17 A. Sir. xxiv. 14 A(not F) BN only. p absol., ch. x. 9 reff. Ezra x. 1. q here only†.

ABCEH LPN a b c d f g k l m o 13

ἡμέρας, [i] ἐξελθόντες ἐπορευόμεθα, [k] προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις [l] ἕως [m] ἔξω τῆς πόλεως, καὶ [n] θέντες τὰ [n] γόνατα ἐπὶ τὸν [o] αἰγιαλὸν [p] προσευξάμενοι 6 [q] ἀπησπασάμεθα ἀλλήλους, καὶ [r] ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ [s] ὑπέστρεψαν εἰς [t] τὰ ἴδια. 7 ἡμεῖς δὲ τὸν [u] πλοῦν [v] διανύσαντες ἀπὸ Τύρου [w] κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ [x] ἀσπασάμενοι τοὺς ἀδελφοὺς [y] ἐμείναμεν ἡμέραν μίαν [y] παρ' αὐτοῖς. 8 [z] τῇ δὲ ἐπαύριον [a] ἐξελθόντες ἤλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ [a] εὐαγγελιστοῦ, ὄντος [b] ἐκ [c] τῶν ἑπτά,

r = Matt. xiv. 32 ‖ Mk. xv. 39. John xxi. 11. Jonah i. 3 Ed-vat(not B). xvi. 32. xix. 27. Esth. v. 10. s ch. viii. 25 reff. t John xii. 17 only. πολλὴν ὁδὸν διήνυσαν, Xen. Cyr. iv. 2. 15. u ch. xxvii. 9, 10 only†. v here only†. 2 Macc. iv. 5 only. w ch. xvi. 1 reff. x ch. xviii. 22 reff. y John i. 40. iv. 40. ch. ix. 43. xviii. 3. z ch. x. 9 reff. a Eph. iv. 11. 2 Tim. b Luke xxii. 56 al. c see ch. ii. 14 al.

om εξελθοντες A 105. γυναιξιν CEP: txt ABℵ rel. om εως ℵ D-lat. in ℵ προσευξαμενοι is written before επι τ. αιγ., but marked for erasure by ℵ[1] or [3], and repeated in its proper place.

5, 6. rec for προσευξαμενοι απησπασαμεθα αλληλους και, προσηυξαμεθα και ασπασαμενοι αλληλους, with HLP rel vulg Chr Œc Thl: txt A B(sic: see table) CEℵ a d 13. 36. 40 Syr.—προσευξ. LP 4. 100-6 Chr Œc.—απεσπασαμεθα C: απησπασαμενοι 40: απησπασμεθα A.

6. rec επεβημεν (*corrn to more usual term*), with HLP 13 rel Œc Thl-sif: ενεβημεν (*more usual*) BEℵ[3] k 73 Chr: txt ACℵ[1] a c d 36. 40. 137 Thl-fin.

7. κατεβημεν (*corrn to more usual word*) AEℵ[3]. πτολεμαιδαν ℵ[1]. επεμειναμεν A k 40.

8. rec aft εξελθοντες ins οι περι τον παυλον (εξελθ. *begins an ecclesiastical portion*), with HLP rel æth-rom Œc Thl-sif; οι αποστολοι 47 lectt-13-4: om ABCE(ℵ) c e h k 13. 36. 40 vulg D-lat syrr copt arm Chr Thl-fin.—ℵ has σ written, but marked for erasure 'prima manu.' Steph ηλθον (*to suit* οι περι τ. παυλον), with HLP rel Œc Thl-sif: txt A(B)CEℵ k 13. 36 vulg syrr coptt æth Eus Chr.—ηλθαμεν B. rec ins του bef οντος (*for precision*), with a 13: om ABCEHLPℵ rel Eus Chr Œc Thl.

[D-lat is deficient in vv 8—11; but readings are preserved in Scriv's notes.]

since its first composition: and πληρῶσαι is used both of manning a ship and of fulfilling a period of time. ἐξελθ.] from the house where they were lodged.

ἕως ἔξω τ. π.] "We passed through the city to the western shore of the ancient island, now the peninsula, hoping to find there a fitting spot for the tent, in the open space between the houses and the sea." Robinson, iii. 392. ἐπὶ τὸν αἰγιαλόν] "Yet had we looked a few rods further, we should have found a very tolerable spot by a threshing-floor, where we might have pitched close upon the bank, and enjoyed, in all its luxury, the cool sea-breeze, and the dashing of the surge upon the rocky shore." id. ibid. **7.** τὸν πλοῦν διανύσ.] **Having ended our voyage**, viz. *the whole voyage*, from Neapolis to Syria. The E. V., '*when we had finished our course from Tyre*,' is allowable, but this would more probably have been τὸν ἀπὸ Τύρου. 'With their landing at Ptolemais their voyage ended: the rest of the journey was made by land.' (De Wette.) ἀπὸ Τύρου will thus be taken with κατηντήσαμεν. Πτολεμαΐδα] Anciently Accho (Ἀκχώ, LXX, Judg. i. 31,—in Gr. and Rom. writers Ἄκη, Ace), called Ptolemais from (probably) Ptolemy Lathurus (Jos. Antt. xiii. 12. 2 ff., see 1 Macc. x. 56 ff.; xi. 22, 24; xii. 45, 48; 2 Macc. xiii. 24). It was a large town with a harbour (Jos. Antt. xviii. 6. 3). It was never (Judg. i. 31) fully possessed by the Jews, but belonged to the Phœnicians, who in after times were mixed with Greeks. But after the captivity a colony of Jews is found there (Jos. B. J. ii. 18. 5). The emperor Claudius gave it the 'civitas,' whence it is called by Pliny, v. 17; xxxvi. 65, 'Colonia Claudii Cæsaris.' It is now called St. Jean d'Acre, and is the best harbour on the Syrian coast, though small. It lies at the end of the great road from Damascus to the sea. Population now about 10,000. The distance from Ptolemais to Cæsarea is forty-four miles. For Cæsarea, see on ch. x. 1.

8. Φιλ. τ. εὐαγγ.] It is possible that he may have had this appellation from his having been the first to travel about preaching the gospel: see ch. viii. 5 ff.

[y] ἐμείναμεν [y] παρ' αὐτῷ. 9 τούτῳ δὲ ἦσαν θυγατέρες τέσ- [d] σαρες παρθένοι [d] προφητεύουσαι. 10 [e] ἐπιμενόντων δὲ ἡμέρας [f] πλείους, [g] κατῆλθέν τις ἀπὸ τῆς Ἰουδαίας [h] προφήτης ὀνόματι [h] Ἄγαβος, 11 καὶ ἐλθὼν πρὸς ἡμᾶς [i] καὶ [i] ἄρας τὴν [k] ζώνην τοῦ Παύλου, δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, τὸν ἄνδρα οὗ ἐστιν ἡ [k] ζώνη αὕτη οὕτως δήσουσιν ἐν Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ [l] παραδώσουσιν εἰς χεῖρας

D προφητης... ABCDE HLPℵ a b c d f g h k l m o 13

d ch. xix. 6 reff.
e ch. x. 48 reff.
f = ch. ii. 40 reff.
g = ch. viii. 5 reff.
h ch. xi. 27 reff.
i = Mark xv. 24 al.
k here bis. Matt. iii. 4 ‖ Mk. x. 9 ‖ Mk. Rev. i. 13. xv. 6 only.
l = Matt. xvii. 22 al. fr. Job xvi. 12.

9. rec παρθενοι bef τεσσαρες, with EHLP rel Œc Thl: παρθενοι bef θυγατερες C Syr Eus: txt ABℵ a k m 13 D-lat.

10. rec aft επιμενοντων δε ins ημων (*addn for precision*), with ELPℵ³ rel syr-mg Chr: αυτων ℵ¹: txt ABCH k 13. 36 syr Bas. προφητης bef απο της ιουδαιας L.

11. om και D-lat: ανελθων δε D¹-gr: txt D². rec for εαυτου, τε αὐτου (*in some late mss* αὐτου *probably from misunderstanding, supposing that it was* Paul's *hands and feet that he bound*), with HLP rel Chr Œc Thl: txt ABCDEℵ a b c (m) o 13. 36 Cyr-jer Bas, also Orig (δησ. εαυτον χειρων κ. ποδων) Aug Cassiod. rec τας χειρας και τους ποδας (*corrn from Luke* xxiv. 39, 40? *see var read John* xi. 14: *so De W. Meyer thinks* ποδ. κ. χ. *arose from its being the* natural order of binding: *but surely this would be more likely to be the* origl order of narrating, *than to strike a copyist as necessary to be observed*), with A a¹ c d m coptt æth Chr(omg τας and τους) Œc and Orig(above): txt BCDEHLPℵ 13 rel 40 vulg syrr arm Cyr-jer Bas Thl. for εν, εις D 26. 63. 97-8. 106 Chr Epiph and (prefixg απελθοντα) Orig. om οι D¹(ins D²) Chr Œc Thl-sif. aft εις ins τας ℵ¹(ℵ³ disapproving).

The office of Evangelist, see reff., seems to have answered very much to our *missionary*: Theodoret, on Eph. iv. 11, says, ἐκεῖνοι περιιόντες ἐκήρυττον: and Euseb. H. E. iii. 37, ἔργον ἐπετέλουν εὐαγγελιστῶν, τοῖς ἔτι πάμπαν ἀνηκόοις τοῦ τῆς πίστεως λόγου κηρύττειν τὸν χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφήν. The latter could hardly have been part of their employment so early as this; nor had εὐαγγέλιον in these times the peculiar meaning of a *narrative of the life of Christ*, but rather embraced the *whole good tidings of salvation by Him*, as preached to the Jews and Heathens. See Neander, Pfl. u. L., pp. 258, 264. Euseb., iii. 31, apparently mistakes this Philip for *the Apostle*: as did also (see Valesius's note, Euseb. l. c.) Clement of Alexandria and Papias.

ὄντος ἐκ τ. ἑπτά] See ch. vi. 5, and note. Meyer and Winer (edn. 6, § 20. 1. c.) well remark (see De Wette also), that the participle without the article implies that the reason why they abode with him was that he was one of the seven: 'ut qui esset,' &c. and in English being (one) of the seven. The fact of Philip being settled at Cæsarea, and known as ὁ εὐαγγελιστής, seems decisive against regarding the occurrence of ch. vi. 8 ff. as the establishment of any permanent order in the church.

9.] This notice is inserted apparently without any immediate reference to the history, but to bring so remarkable a circumstance to the knowledge of the readers. The four daughters had the gift of προφητεία: see on ch. xi. 27. Eusebius (see, however, his mistake above) gives from Polycrates traditional accounts of them,—that two were buried at Hierapolis, and one at Ephesus. From that passage, and one cited from Clement of Alex. (δύο θυγατέρες αὐτοῦ γεγηρακυῖαι παρθένοι, Polycr., Euseb. iii. 31. . . . . Φίλιππος τὰς θυγατέρας ἀνδράσιν ἐξέδωκε, Clem., Eus. iii. 30), it would appear that two were afterwards married, according to tradition. To find an argument for the so-called 'honour of virginity' in this verse, only shews to what resources those will stoop who have failed to apprehend the whole spirit and rule of the gospel in the matter. They are met however on their own ground by an argument built on another misapprehension (that of Philip being a deacon in the ecclesiastical sense): ὥστε οὖν καὶ τῷ κοινωνήσαντι γάμων διακονεῖν ἔξεστι.

10.] This Agabus in all probability is identical with the Agabus of ch. xi. 28. That there is no reference to that former mention of him, might be occasioned by different sources of information having furnished the two narratives. 11.] Similar symbolical actions accompanying prophecy are found 1 Kings xxii. 11; Isa. xx. 2; Jer. xiii. 1 ff.; Ezek. iv. 1 ff., 9 ff.; v. 1, &c. De Wette remarks that τάδε λέγει τὸ

ἐθνῶν. 12 ὡς δὲ ἠκούσαμεν ταῦτα, [m] παρεκαλοῦμεν ἡμεῖς ABCDE HLP ℵ a
τε καὶ οἱ [n] ἐντόπιοι [o] τοῦ μὴ [p] ἀναβαίνειν αὐτὸν εἰς Ἰερου- b c d f g
σαλήμ. 13 τότε ἀπεκρίθη ὁ Παῦλος Τί [q] ποιεῖτε κλαίοντες h k l m
καὶ [r] συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον o 13
δεθῆναι ἀλλὰ καὶ ἀποθανεῖν [s] εἰς Ἰερουσαλὴμ [t] ἑτοίμως
[u] ἔχω [v] ὑπὲρ τοῦ [v] ὀνόματος τοῦ κυρίου Ἰησοῦ. 14 μὴ
[w] πειθομένου δὲ αὐτοῦ [x] ἡσυχάσαμεν εἰπόντες Τοῦ κυρίου
τὸ [y] θέλημα [y] γινέσθω. 15 [z] Μετὰ δὲ τὰς [z] ἡμέρας [z] ταύτας
[a] ἐπισκευασάμενοι [p] ἀνεβαίνομεν εἰς Ἰερουσόλυμα· 16 [b] συν- ...εκ
ἦλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, κεσα D.
ABCEH
LP ℵ a b
c d f g h
k l m o
13

m = Matt. xiv. 36 al. fr. 2 Macc. ix. 26. constr., here only.
n here only†. see Gen. xxvi. 7.
o ch. iii. 12 reff.
p ch. xi. 2 reff.
q 1 Cor. xv. 29 reff.
r here only†.
s = ch. xix. 22 reff.
t 2 Cor. xii. 14. 1 Pet. iv. 5 only. Dan. iii. 15 only.
(all w. ἔχειν.) see 2 Cor. x. 6.
u = as above(t). ch. vii. 1 reff. Mark v. 23 al.
v ch. ix. 16 reff.
w absol., ch. xvii. 4. Luke xvi. 31. Esth. iv. 4 B. Xen. Cyr. v. 1. 8.
x = Luke xiv. 4. ch. xi. 18 (Luke xxiii. 56. 1 Thess. iv. 11) only. Neh. v. 8.
y Matt. vi. 10. xxvi. 42 only.
z here (ch. i. 5) only. see ch. xv. 36. xxiv. 24. Heb. viii. 10.
a here only‡. 2 Chron. xxxiv. 10.
ἐπ. ὅσα ἐδύναντο ὑποζύγια, Xen. Hell. vii. 2. 18.
b = ch. i. 21 reff.

12. παρακαλουμεν D[1](txt D[4]). om τε D Thl-sif. aft οι εντοπιοι ins τον παυλον D æth. επιβαινειν D. om αυτον E 93-5 Bas. at end add τοτε (*see next ver*) C m 13. 40.

13. rec απεκριθη δε, with C[1] 13 syr Chr: απεκριθη τε HLP d f g h k l m æth Œc Thl: ειπεν δε προς ημας D (*from the various assignment of* τοτε *to ver* 12 *or ver* 13, *it was omitted altogether, and then some copula became necessary*): txt ABC[2]EN 13 rel 36. 40 vulg Syr coptt arm Cassiod. om o B[1](ins B[1]-corr: see table). aft παυλος ins και ειπεν AEN a b d k o 13 vulg Syr copt æth arm Cassiod. om κλαιοντες και ℵ[1]. for συνθρυπτοντες, θορυβουντες D[1](txt D[5]) Tert Jer: συνθριπτοντες P c. for γαρ, δε E-gr 95[1] vulg-ms Tert[1]. aft δεθηναι ins βουλομαι D. for εις, εν ℵ(but εις is written over the line 'prima ut videtur manu'). ετοιμως εχω bef εις ιερουσαλημ A æth. aft ιησου ins χριστου CD Syr arm Cyr Thdrt Tert Jer[1] Ambrst Aug.

14. ins οι bef ειποντες D[1]. aft ειπ. ins προς αλληλους D. rec το θελημα bef του κυριου (*alteration of characteristic order*), with DHLP rel vss Chr: txt ABCEN m 13 vulg arm.—for κυρ., θεου D-gr 32. 73 æth. rec γενεσθω (*corrn to more usual*), with HLP 13 rel Chr: txt ABCDEN f g m o 36. (γειν. AB[1]DEN.)

15. τινας ημερας D-gr. rec αποσκευασαμενοι, with c 13: παρασκευασ. C a 7. 69. 73. 105: αποταξαμενοι D-gr: επισκεψαμενοι H 68. 106: *præparati* vulg syrr copt æth: *præparantes* E-lat: *referimus nos* D-lat: txt AB E-gr LP(ℵ) rel 36. 40 Pamph Chr Œc Thl-sif Thl-fin-comm.—επισκευασαμενον (but corrd) ℵ[1]. αναβαινομεν CDL[1]ℵ[1](om ℵ[1]). rec ιερουσαλημ, with HLP 13 rel vulg Œc Thl: txt ABCDEN a 36 Euthal Chr.

16. om συνηλθον δε και των μαθητων D[1](and lat). for απο, εκ D[1](txt D[2]). ins εκ bef των μαθ. E vulg. for αγοντες, ουτοι δε ηγαγον D, *simulque adducerunt*

πνεῦμα τὸ ἅγιον is the N. T. prophetic formula, instead of τάδε λέγει ὁ κύριος of the O. T. **12. τοῦ μή**] A similar gen. after exhortation, is found ch. xv. 20.

13.] The τότε, which has been changed in the rec. for the ordinary copula, gives solemnity to the answer about to be related: q. d. **It was then that Paul said.**

συνθρύπτοντες] The present part. does not imply the *endeavour* merely, here or any where else, but as Meyer quotes from Schaefer, Eurip. Phœn. 79, 'Vere incipit actus, sed ob impedimenta caret eventu.' **γάρ**] Either, '*your proceeding is in vain, for . . . .*'—or '*cease to do so, for . . . .*' **εἰς Ἱερ.**] **on my arrival at**: the motion to, which was the subject in question, is combined with that which might result on it: see reff. and ch. ii. 39. **14. τ. κ. τὸ θέλ. γιν.**] One of the passages from which we may not unfairly infer, that the Lord's prayer was used by the Christians of the apostolic age. See note on 2 Tim. iv. 18. **15. ἐπισκευασάμενοι**] The remarkable variety of reading in this word shews that much difficulty has been found in it. The rec. **ἀποσκευασάμενοι** (which may perhaps have arisen from the mixture of **ἀποταξάμενοι** (D) with **ἐπισκευασάμενοι**), would mean, not, '*having deposited our* (useless) *baggage*,' —but, '*having discharged our baggage*,' 'unpacked the matters necessary for our journey to Jerusalem, from our coffers.' But **ἐπισκ.** is the better supported reading, and suits the passage better: **having packed up**, made ourselves ready for the journey. '*Carriages*' in the E. V. is used, as at Judg. xviii. 21 (where it answers to **τὸ βάρος**, LXX-B), for *baggage, things*

[c] ἄγοντες [d] παρ' ᾧ [e] ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ [f] ἀρχαίῳ μαθητῇ. 17 [gh] γενομένων δὲ ἡμῶν [g] εἰς Ἱερο- σόλυμα [i] ἀσμένως [k] ἀπεδέξαντο [h] ἡμᾶς οἱ ἀδελφοί. 18 τῇ δὲ [l] ἐπιούσῃ [m] εἰσήει ὁ Παῦλος σὺν ἡμῖν [e] πρὸς Ἰάκωβον, Dησαν... ABCDE HLPℵ a b c d f g h k l m o 13 πάντες τε [n] παρεγένοντο οἱ [o] πρεσβύτεροι. 19 καὶ [p] ἀσπα- σάμενος αὐτοὺς [q] ἐξηγεῖτο καθ' ἓν [r] ἕκαστον [s] ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς [t] διακονίας αὐτοῦ. 20 οἱ δὲ ἀκούσαντες [u] ἐδόξαζον τὸν θεόν, εἶπόν τε αὐτῷ [v] Θεωρεῖς,

c = ch. xvii. 15 al.
d attr., here only? see note.
e ch. x. 6 reff.
f ch. xv. 7 reff.
g ch. xx. 16 reff.
h constr., ch. iv. 1. xvi. 18. 2 Cor. xii. 21 al. see 2 Cor. iv. 18. Winer, § 30. 11 note.
i here (ch. ii. 41 rec.) only†. 2 Macc. iv.

12. x. 33 A (-νος, B) only.
n absol., ch. xvii. 10 reff.
s attr., Rom. xv. 18 reff.
k ch. ii. 41 reff.
o ch. xi. 30 reff.
t ch. xx. 24 reff.
l ch. xvi. 11 reff.
p = ch. xviii. 22 reff.
u Matt. xv. 31. Luke v. 25, 26. ch. xi. 18 al. Exod. xv. 2.
m ch. iii. 3 reff.
q ch. x. 8. xv. 12, 14. Luke xxiv. 35. Luke only, exc. John i. 18. Judg. vii. 13.
r ch. xvii. 27 reff.
v = John iv. 19. xii. 19. ch. xxvii. 10. Heb. vii. 4. 2 Macc. ix. 23.

D-lat. add ημας DE sah arm. for παρ ω, προς ους D¹-gr(Wetst: txt Ussher). aft ξενισθ. add και παραγενομενοι εις τινα(την syr-mg) κωμην εγενομεθα παρα D syr-mg. νασωνι D¹(and lat) fuld tol: ιασωνι ℵ demid copt: μνασω B g 1. 18. om τινι A¹. μαθητη bef αρχαιω D(Wetst) sah. D-lat has the passage thus: *et cum venerunt in quendam civitatem fuimus ad nasonem quendam cyprium discipulum antiquum et inde exeuntes venimus hierosolyma* (thus far, nearly, syr-mg also) *susceperunt autem nos cum lætitia fratres.* [readings of D-gr are in Scriv's notes, see above on ver 8.]

17. rec εδεξαντο (*substitution of simpler word*), with HLP rel Œc Thl: υπεδεξ. D(Mill &c): txt ABCEℵ a k 13. 36. 40 Chr-comm.

18. for δε, τε A E gr ℵ 40 syrr æth: txt BCHLP 13. 36 rel vulg D-lat E-lat coptt Chr Œc Thl. for παρεγ., ησαν δε παρ αυτω D¹(txt D⁶). aft οι πρεσβυτεροι ins συνηγμενοι D 34.

19. ους ασπαμενος(sic) διηγειτο ενα εκαστον ως εποιησεν D¹-gr(txt D²). om ἐν D¹(ins D-corr¹). om δια ℵ 1.

20. ακουοντες HL k. εδοξασαν DΝ Thl-fin. rec (for θεον) κυριον, with DHP rel syr sah Œc: txt ABCELℵ a d f g k o 13. 36. 40 vulg Syr copt arm Chr Thl. for ειπον τε, ειποντες CD c g h m syr Chr. (ειπαν Eℵ: ειπεν 13.) om

carried. **16.**] Two renderings are given to the latter clause of this verse: (1) making Μνάσωνι, &c. depend on ἄγοντες, and agreeing by attr. with ᾧ, as E. V., '*and brought with them one Mnason, ... with whom we should lodge*' (so Beza, Calvin, Wolf, Schött., &c.): and (2) resolving the attraction into ἄγοντες παρὰ Μνάσωνα, παρ' ᾧ ξ. '*bringing us to Mnason,' &c.* (So Grot., Valcknaer, Bengel, De Wette, Meyer, al.) Both are legitimate: and it is difficult to choose between them. The probability of Mnason being a resident at Jerusalem, and of the Cæsarean brethren going to introduce the company to him, seems to favour the *latter:* as also does the fact that Luke much more frequently uses ἄγω with a person *followed by a preposition* than absolutely. Of Mnason nothing further is known. ἀρχαίῳ probably implies that he had been a disciple ἐξ ἀρχῆς, and had accompanied our Lord during His ministry. See ch. xi. 15, where the term ἐξ ἀρχῆς is applied to the time of the Pentecostal effusion of the Spirit.

17—XXIII. 35.] PAUL AT JERUSALEM: MADE PRISONER, AND SENT TO CÆSAREA. **17. οἱ ἀδελφοί**] The Christians generally: not the Apostles and elders, as Kuin., who imagines from vv. 20, 21, that 'cœtus non favebat Paulo.' But (1) this is by no means implied: and (2) James and the elders are not mentioned till ver. 18. **18. Ἰάκωβον**] James, 'the brother of the Lord:' the president of the church at Jerusalem: see ch. xii. 17; xv. 13; Gal. i. 12, and notes,—and Prolegg. to the Epistle of James, vol. iv. pt. 1, § i. 24—37. On the particular kind of attraction (reff.), in a gen. plur. after a partitive adjective, see Winer, edn. 6, § 24. 2. b.

20.] While they praised God for, and fully recognized, the work wrought by him among the *Gentiles*, they found it requisite to advise him respecting the suspicion under which he laboured among the believing Jews. They,—led, naturally perhaps, but incorrectly (see 1 Cor. vii. 18), by some passages of Paul's life (and of his already written Epistles?), in which he had depreciated legal observances in comparison with faith in Christ, and spoken strongly against their adoption by Gentile converts,—apprehended that he advised on the part of the *Hellenistic* believers, an entire apostasy from Moses and the ordinances of the law. **θεωρεῖς**] This can hardly be a reference (as Olsh.) to the

w = Luke xii. 1. (ch. xix. 19 reff.)
x = ch. xv. 5 reff.
y = ch. xxii. 3. 1 Cor. xiv. 12. Gal. i. 14. Tit. ii. 4. 1 Pet. iii. 13 (Luke vi. 15. ch. i. 13) only. 2 Macc. iv. 2. (Exod. xx. 5 al.)
z ch. ii. 30 reff.
a ch. xviii. 25 reff.
b 2 Thess. ii. 3 only. 2 Chron. xxix. 19.
c constr., Mark vi. 34. John xiv. 26. Heb. v. 12. Prov. xxii. 21.
d here only.
e 1 Cor. vii. 18 reff.
f ch. vi. 14 reff.
g constr., Gal. v. 16. 2 Cor. xii. 18. (see ch. ix. 31.)
h 1 Cor. xiv. 15, 26. only †. L.P. Tobit xiv. 8.
i = Luke iv. 23. ch. xxviii. 4. (Rom. iii. 9.) 1 Cor. (v. 10.) ix. 10, 22. xvi. 12
k = ch. i. 6 reff.
l absol., see ch. ii. 6 reff.
m ch. xviii. 18 (reff.) only.
n = here only.
o ch. ix. 20 reff.
p = ch. xvi. 33 reff.
q = here bis. ch. xxiv. 18. John xi. 55 (James iv. 8. 1 Pet. i. 22. 1 John iii. 3) only. Exod. xix. 10.
r w. επι, here only. w. ὑπερ, 2 Cor. xii. 15.
s 1 Cor. xi. 5, 6 only. Numb. vi. 18, 19.

ABCDE HLPℵ a b c d f g h k l m o 13

w ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν
x πεπιστευκότων, καὶ πάντες y ζηλωταὶ τοῦ νόμου z ὑπ-
y ἀρχουσιν· 21 a κατηχήθησαν δὲ περὶ σοῦ ὅτι b ἀποστασίαν
c διδάσκεις ἀπὸ Μωυσέως c τοὺς d κατὰ τὰ d ἔθνη πάντας
Ἰουδαίους, λέγων μὴ e περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ
τοῖς f ἔθεσιν g περιπατεῖν. 22 h τί οὖν ἐστιν; i πάντως
z δεῖ k συνελθεῖν l πλῆθος, ἀκούσονται γὰρ ὅτι ἐλήλυθας.
23 τοῦτο οὖν ποίησον ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες
τέσσαρες m εὐχὴν m ἔχοντες n ἐφ' ἑαυτῶν· 24 o τούτους
p παραλαβὼν q ἁγνίσθητι σὺν αὐτοῖς, καὶ r δαπάνησον ἐπ'
αὐτοῖς ἵνα s ξυρήσονται τὴν κεφαλήν, καὶ γνώσονται πάν-

αυτω D. ree (for εν τοις ιουδαιοις) ιουδαιων, with HLP rel syr Chr Thdrt$_2$ Œc Thl: εν τη ιουδαια D Syr sah Jer Aug: om εν τ. ιουδ. ℵ: txt ABCE a 13. 36. 40 vulg copt æth Ambrst. aft παντες ins ουτοι(τουτοι D^1) D 38 tol Syr Ambrst Aug Jer.

21. κατηχθησαν 25. 40: κατηκησαν D^1(*diffamaverunt* D-lat: txt D^2). om δε ℵ^1. om τα D^1. for παντας, εισιν D^1(and lat): om AE 13 vulg copt Jer Aug: txt BCD^{4}HLℵ rel 36 vss Chr Œc Thl. ιουδαιοις D^1(txt D^4). om λεγων D Jer: λεγω ℵ^1. μη οφιλειν περιτεμνειν E vulg Jer Aug. μητε εν τοις εθνεσιν D^1, *neque gentes ejus ambulant* D-lat.—ins αυτου(αυτους D^4) bef περιτ. D^1.

22. om δει συνελθειν πληθος and γαρ (*expunged as not understood*) BC^1 15. 73. 137-80 syrr coptt æth arm: ins AC^{2}DEHLPℵ rel vulg Chr Œc Thl.—ins το bef πληθος D^4.—rec πληθος bef συνελθειν, with DHLP rel Chr: txt AC^{2}Eℵ a d h 13. 40 vulg.—om γαρ C^2: om γαρ οτι ℵ^1. εληλυθες B.

23. for ὅ, οπερ E. for εφ', αφ(sic) B(Tischdf) ℵ.

24. επ αυτους A a 13: εις αυτους D. rec ξυρησωνται, with AB^{2}CHL rel 36 Chr; ξυρωνται D^1: txt B^1(sic) D^{2}EPℵ c k l o 13. rec γνωσι (*grammatical corrn aft* ινα), with HLP rel Chr Œc Thl-sif, *cognoscant* D-lat: txt ABC D-gr Eℵ a d m 13 (36) 40 vulg coptt (Thl-fin) Jer Aug.—(-σωνται 36 Thl-fin.)

elders present, as representatives of the μυριάδες of believing Jews; for only those of Jerusalem were there:—but refers to Paul's own experience, and knowledge of the vast numbers of the Jews who believed at Jerusalem, and elsewhere in Judæa.

πόσαι μυριάδες is perhaps not to be strictly taken: see reff. Baur suspects, on account of this expression, that the words τῶν πεπιστ. are spurious; but quite without reason. Eusebius quotes from Hegesippus (H. E. ii. 23), πολλῶν καὶ τῶν ἀρχόντων πιστευόντων ἦν θόρυβος τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρισαίων λεγόντων ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν χριστὸν προσδοκᾶν. On the other hand, Origen (tom. i. in Joann. § 2, vol. iv. p. 3) says, that probably the whole number of believing Jews at no time had amounted to 144,000. On **εἰσὶν . . . ὑπάρχουσι**, see note, ch. xvi. 20, 21. **21. κατηχήθησαν**] **they were sedulously informed** (at some time in the mind of the speaker. The sense of the aor. must be preserved. Below, ver. 24, it is the perfect): viz., by the anti-Pauline judaizers. **τοῖς ἔθεσιν**] the dat. of the *rule*, or *form, after which*: see reff. **22. πάντως δ. συνελθ. πλ.**] Not, as E. V., Calv., Grot., Calov., '*the multitude must needs come together*,' i. e. there must be a meeting of the whole church (τὸ πλῆθος, ch. ii. 6): but **a multitude** (of these Judaizers) **will certainly come together**: '*they will meet and discuss your proceeding in a hostile manner*.' **23. εὐχήν**] A vow of Nazarites. This vow must not be confounded, historically or analogically, with that of ch. xviii. 18: see note there, and Num. vi. 2—21. **24. παραλαβών**] **having taken to thyself**, as comrades. **ἁγν. σὺν αὐτ.**] **become a Nazarite with them.** The same expression occurs in the LXX, Num. vi. 3, in describing the Nazarite's duties. **δαπάν. ἐπ' αὐτ.**] "More apud Judæos receptum erat, et pro insigni pietatis officio habebatur, ut in pauperum Nasiræorum gratiam ditiores sumptus ero-

τες ὅτι [t]ὧν [a]κατήχηνταί περὶ σοῦ [u]οὐδέν ἐστιν, ἀλλὰ [v]στοιχεῖς [w]καὶ [w]αὐτὸς [x]φυλάσσων τὸν νόμον. 25 περὶ δὲ τῶν [y]πεπιστευκότων ἐθνῶν ἡμεῖς [z]ἐπεστείλαμεν, [a]κρίναντες μηδὲν τοιοῦτον [b]τηρεῖν αὐτούς, εἰ μὴ [c]φυλάσσεσθαι αὐτοὺς τό τε [d]εἰδωλόθυτον καὶ [τὸ] αἷμα καὶ [e]πνικτὸν καὶ [e]πορνείαν. 26 τότε ὁ Παῦλος [f]παραλαβὼν τοὺς ἄνδρας τῇ [g]ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς [f]ἁγνισθεὶς [h]εἰσῄει εἰς τὸ ἱερόν, [i]διαγγέλλων τὴν [j]ἐκπλήρωσιν τῶν ἡμερῶν τοῦ [k]ἁγνισμοῦ, ἕως οὗ [lm]προσηνέχθη ὑπὲρ [n]ἑνὸς ἑκάστου αὐτῶν ἡ [mo]προσφορά. 27 ὡς δὲ [p]ἔμελλον αἱ ἑπτὰ ἡμέραι [q]συντελεῖσθαι, οἱ ἀπὸ τῆς [r]Ἀσίας [s]Ἰουδαῖοι θεασάμενοι

t attr., Luke ix. 36 al. u = ch. xxv. 11. v ellips., here only. στ., Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16 only. Eccles. xi. 6 only, but not =. w ch. xv. 27, 32. Matt. xxvii. 57. x = ch. xvi. 4 reff. y = ch. xv. 5 reff. z ch. xv. 26 reff. a = ch. xv. 19 reff. b = ch. xv. 5 reff. c w. acc. = 2 Tim. iv. 15. 2 Kings xx. 10. d 1 Cor. viii. 1 reff. e ch. xv. 20 (reff.). f ver. 24. g = ch. xx. 15 reff. h ch. iii. 3 reff. i Luke ix. 60. Rom. ix. 17 (from Exod. ix. 16) only. j here only †. 2 Macc. vi. 14 only. (-ροῦν, ch. xiii. 33.) k here only. Num. vi. 5. l ch. vii. 42 reff. Heb. v. 1, 3. ix. 7. Levit. i. 2, 3 al. m Heb. x. 8. n ch. xvii. 27 reff. o = ch. xxiv. 17. Heb. x. 5, 10, 14, 18. Ps. xxxix. 6. p = Luke vii. 2. John iv. 47. ch. xxvii. 33. q Mark xiii. 4. Luke iv. 2, 13. Rom. ix. 28. Heb. viii. 8 only. Job i. 5. r gen. xxxvi. (xxix.) 10.

ins περι bef ων C a e 36. 40. ins και bef στοιχεις A: οτι πορευου D¹-gr(*ambulans* D-lat: txt D² or 4). om και D¹(and lat: txt D² or 4). rec τον νομον bef φυλασσων, with HLP rel Syr Œc Thl-sif: txt ABCDEN a c m 13 vulg Chr Thl-fin.

25. for εθνων, ανθρωπων E. aft εθνων ins ουδεν εχουσι λεγειν προς σε, and (aft ημεις) γαρ D sah. απεστειλαμεν (*more usual word*) BD 1 40 syr copt: txt ACEHLPN 13. 36 rel vulg D-lat Syr sah Chr Œe Thl. κρινοντες D¹(txt D² or 4) 100. om μηδεν τοιουτον τηρειν αυτους ει μη ABN 13. 40 vulg Syr copt æth (*prob because no such clause is found in the apostolic decree* ch xv. 28. *It can hardly have been interpolated*): ins CDEHLP rel 36 syr arm Chr Aug.—τοιουτο CE. om τε D c 137. om το [bef αιμα] ABCDN a c 13: απο ιδωλοθυτων και αιματος και πνικτου και πορνιας E: txt HLP rel Chr Œc Thl. om και πνικτον D sah Jer Aug: om και 15. 36. ins το bef πνικτον l m 40. 99 Chr Thl-fin. Syr æth-pl invert the order, πορν. κ. πνικτ. κ. αιμα.

26. om ο DE. επιουση D. εισηλθεν D. for εως ου, οπως *donec* D. om η D.

27. συντελουμενης δε της εβδομης ημερας D: *cum advenisset dies septimus* Syr. ημελλον ELP c k m. aft οι ins δε D-gr. α only of απο is written by D¹, the rest supplied by D². aft ιουδαιοι ins εληλυθοτες D. θεασαμενοι αυτον

garent ad sacrificia (see Num. vi. 14 ff.) quæ dum illi tonderentur, offerre necesse erat." Kypke. Jos. Antt. xix. 6. 1, relating Agrippa's thank-offerings at Jerusalem, says, διὸ καὶ Ναζιραίων ξυρᾶσθαι διέταξε πολλὰ συχνούς. On the shaving the head, see Num. vi. 18. De Wette remarks: 'James and the elders made this proposal, assuming that Paul could comply with it *salvâ conscientiâ*,—perhaps also as a proof, to assure themselves and others of his sentiments: and Paul accepted it *salvâ conscientiâ*. But this he could only have done on one condition, that he was sure by it not to contribute in these four Nazarites to the error of *justification by the works of the law*. He might keep, and encourage the keeping of the law,—but not with the purpose of thereby deserving the approbation of God.' 25.] See ch. xv. 28, 29. 26.] Paul himself entered into the vow with them (σὺν αὐτοῖς ἁγν.), and the time settled (perhaps the least that could be assigned: the Mischna requires thirty days) for the completion of the vow, i. e. the offering and shaving of their heads, was seven days. No definite time is prescribed in Num. vi., but there seven days is the time of purification *in case of uncleanness during the period of the vow*. διαγγέλλων] **making known** to the ministers of the temple. τὴν ἐκπλήρωσιν] **the fulfilment**, i. e. *that he and the men had come to fulfil*: **announcing their intention of fulfilling**. ἕως οὗ προσηνέχθη] '*donec offerretur*,' Vulg. The aor. indic. is unusual in an indirect construction, where the aor. subj. is almost always found (ch. xxiii. 12, 21; xxv. 21). But we have Plato, Gorg. p. 506, ἡδέως . . . ἂν . . διελεγόμην, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν,—and Cratyl. 396, οὐκ ἂν ἐπανόμην διεξιὼν . . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτησὶ τί ποιήσει. (De W.) ἡ προσφορά] See Num. vi. 13—17. 27. αἱ ἑπτ. ἡμ.]

r ch. ii. 6 reff.
s Matt. xxvi. 50. Luke xx. 19. xxi. 12. John vii. 30. ch. v. 18. Gen. xxii. 12. see ch. iv. 3.
t ch. xvi. 9 reff.
u Matt. xxiv. 15. ch. vi. 13. Ps. lxvii. 5. 2 Macc. ii. 18.
v here only. Isa. xxiv. 11. Wisd. ii. 9. 2 Macc. viii. 7 only. (-χοῦ, ch. xvii. 30.)
w Luke xiv. 26 only. see ch. ii. 26.
x = ch. ix. 8. Luke xxii. 54. Jer. xlii. (xxxv.) 4.
y Matt. xv. 11, &c. ‖. Heb. ix. 13 (ch. x. 15. xi. 9) only†.
z constr., ch. xxii. 29 reff.
a = here (ch. ii. 25 from Ps. xv. 8) only‡.
b = ch. xxiv. 5 (xvii. 28 reff.). see 1 Macc. xiii. 44.
c here only†. Judith x. 18. 3 Macc. iii. 8 only. (-τρέχειν, ch. iii. 11.)
d ch. xvii. 19 reff.
e James ii. 6 only. Eccl. i. 5. see ch. xvi. 19.
f ver. 5.
g ch. v. 23 reff.
h = ch. xiii. 8 reff.
i see ch. x. 4.
k here only†. Susan. 55 Theod.
l = John xviii. 12. vv. 33, 37, &c. 1 Kings xviii. 13.
m ch. x. 1 reff.
n ver. 27.

αὐτὸν ἐν τῷ ἱερῷ [r]συνέχεον πάντα τὸν ὄχλον, καὶ ABCDE HLP𝔑 a
[s]ἐπέβαλον [s]ἐπ' αὐτὸν τὰς [s]χεῖρας [28] κράζοντες [w]Ἄνδρες b c d f g
[w]Ἰσραηλῖται, [t]βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ h k l m o 13
τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ [u]τόπου τούτου πάντας
[v]πανταχῇ διδάσκων, [w]ἔτι τε καὶ [w]Ἕλληνας [x]εἰσήγαγεν
εἰς τὸ ἱερὸν καὶ [y]κεκοίνωκεν τὸν [u]ἅγιον [u]τόπον τοῦτον.
29 [z]ἦσαν γὰρ [za]προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ
πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν [x]εἰσήγαγεν
ὁ Παῦλος. 30 [b]ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
[c]συνδρομὴ τοῦ λαοῦ, καὶ [d]ἐπιλαβόμενοι τοῦ Παύλου
[e]εἷλκον αὐτὸν [f]ἔξω τοῦ ἱεροῦ, καὶ εὐθέως [g]ἐκλείσθησαν
αἱ θύραι. 31 [h]ζητούντων τε αὐτὸν ἀποκτεῖναι, [i]ἀνέβη ...αι θυραι C.
[k]φάσις τῷ [l]χιλιάρχῳ τῆς [m]σπείρης ὅτι ὅλη [n]συγχύνεται ABDE HLP𝔑 b c d f h k l n o 13

εν τω ιερω bef οι α. τ. α. ιουδαιοι C 180: θεασ. αυτον bef οι α. τ. α. ιουδ. c 137. συνεχεαν C 180: συνεσχον 20. 41: συνεκεινησαν τε E: concitaverunt vulg E-lat: confuderunt D-lat. om παντα E 2. 41. επεβαλαν ℵ¹: επιβαλλουσιν D: επεβαλλον b¹ o Thl-sif. rec τας χειρας bef επ αυτον (corrn of arrangement), with HLP rel coptt Œc Thl-sif: txt ABCDE𝔑 a c h k m 13. 40 vulg syrr arm Chr Thl-fin.

28. aft τοπον ins του αγιου AC² 73 lectt-13-4. τουτους (but s marked and then erased) ℵ¹. rec πανταχου (*alteration to more usual word*), with HLP rel Chr Œc Thl: txt ABCDE𝔑 b c o 13. 36. om τε D m. εισηγεν D¹(txt D³) 95¹. om τε D¹(ins D²). κεκοινωνηκε B²E o 36. 137: εκοινωνησεν D¹: εκοινωσεν D-corr: κεκοινωκεν (but ν marked and erased) ℵ¹.

29. for προεωρ., εορακοτες P d f g h k l m vulg(not tol) sah æth Chr Thl-sif. om τον ℵ. ενομισαμεν (but *putaverunt*) D. om ο D.

30. τον πανλον E d. om αυτον D fuld. for και to θυραι, εκλισθησαν ευθεως (σαν being written above the line) ℵ¹.

31. rec (for τε) δε, with D²HL rel 36 vulg syr coptt Chr: txt ABEP𝔑 a Syr æth. (13 def.)—[και] ζητ. D¹. rec συγκεχυται, with EHLP𝔑² rel Chr Œc Thl, *confusa est* D-lat E-lat: txt AB D-gr𝔑¹ 13, *confunditur* vulg. (συγχυνεται B² 13.)

Of the votive period: not (as Chrys. and Bede) since Paul's arrival in Jerusalem. Five days of the seven had passed: see on ch. xxiv. 11. Cf. on the whole, Bp. Wordsworth's note. ἀπὸ τ. Ἀσ.] From Ephesus and the neighbourhood, where Paul had so long taught. 'Paulus, dum fidelibus placandis intentus est (viz. the believing Jews), in hostium furorem incurrit (viz. of the unbelieving Asiatic Jews).' Calv., in Meyer, who adds, 'In how many ways had those who were at Jerusalem this Pentecost, already persecuted Paul in Asia?' Notice the similarity of the charge against him to that against Stephen, ch. vi. 13. **28.** Ἕλληνας] The generic plural: *only one* is intended, see next verse. They meant, into the inner court, which was forbidden to Gentiles. **29.** Τρόφ.] See ch. xx. 4, note. We here learn that he was an Ephesian. **30.**] The Levites shut the doors to prevent profanation by a riot, and possibly bloodshed, in the temple: hardly, as Bengel, 'ne templi tutela uteretur Paulus:'—the right of asylum was only (Exod. xxi. 13, 14) for murder unawares (Meyer). But by ver. 14 there, and by Joab's fleeing to the altar, 1 Kings ii. 28 ff., we see that it was resorted to on other occasions. **31.** ζητούντων κ.τ.λ.] By *beating him*: see ver. 32. ἀνέβη] **went** (was carried) **up**; *up*, either because of his *high station*, as commanding officer, or because he was *locally* stationed in the tower Antonia, overlooking (from the N.W.) the temple, where the riot was. τῷ χιλιάρχῳ τ. σπ.] Claudius Lysias (ch. xxiii. 26), the tribune of the cohort (whose proper complement was 1000 men).

Ἰερουσαλήμ· 32 δς [o] ἐξ αὐτῆς [p] παραλαβὼν στρατιώτας καὶ [q] ἑκατοντάρχας [r] κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν [1] χιλίαρχον καὶ τοὺς στρατιώτας [s] ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 τότε [t] ἐγγίσας ὁ χιλίαρχος [u] ἐπελάβετο αὐτοῦ καὶ [v] ἐκέλευσεν δεθῆναι [w] ἁλύσεσι δυσί, καὶ ἐπυνθάνετο τίς [ἂν] εἴη καὶ τί ἐστιν πεποιηκώς. 34 [x] ἄλλοι δὲ [x] ἄλλο τι [y] ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γνῶναι τὸ [z] ἀσφαλὲς διὰ τὸν [a] θόρυβον, [v] ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν [b] παρεμβολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς [c] ἀναβαθμούς, [d] συνέβη [e] βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν [f] βίαν τοῦ ὄχλου· 36 ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες [g] Αἶρε αὐτόν. 37 μέλλων τε εἰσάγεσθαι εἰς τὴν [b] παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ [h] Εἰ [i] ἔξεστίν μοι εἰπεῖν τι πρός σε; ὁ δὲ ἔφη [k] Ἑλληνιστὶ γινώσκεις;

o ch. x. 33 reff.
p ch. xvi. 33 reff.
q ch. x. 1 reff.
r here only. 3 Kings xix. 20 B. Job xvi. 11. Xen. Anab. vii. 1. 20. (δρομῇ, 2 Macc. v. 3.)
s constr., ch. xiii. 10 reff.
t Luke xii. 33. xviii. 40. xxiv. 15. ch. xxiii. 15. Gen. xxvii. 27.
u ch. xvii. 19 reff.
v constr., ch. xii. 19.
w ch. xii. 6 reff.
x ch. xix. 32 (ref.) only.
y ch. xii. 22 reff.
z = ch. xxii. 30. xxv. 26 (Phil. iii. 1. Heb. vi. 19) only‡. Xen. Mem. iv. 6. 15.
a Matt. xxvi. 5. ‖ Mk. xxvii. 24. Mark v. 38. ch. xx. 1. xxiv. 18 only. Jer. xxx. (xlix.) 2. (-βεῖν, ch. xvii. 5.) bis. ch. xxii. 24. xxiii. 10, &c. Heb. (xi. 34.) xiii. 11, 13. Rev. xx. 9 only. Isa. xxi. 8. only. 3 Kings x. 19, 20. iii. 2 reff. i. 6 reff. (only). Fin. ii. 5.
b = here c ver. 40 e ch. iii. 2 reff. h ch. xxii. 25.
d impers. and constr., here only. (ch. iii. 10 reff.) 2 Macc. iii. 2.
f ch. v. 26 reff.
g = Luke xxiii. 18. Isa. lvii. 1. see ch. xxii. 22.
i w. aor., ch. ii. 29. Matt. xix. 3. 2 Cor. xii. 4. Esth. iv. 2. Ezra iv. 14. I Macc. xiv. 44
k John xix. 20 only. ἐννέα Ἑλληνιστί, Xen. An. vii. 6. 8. 'Græcè scire,' Cic. de

32. for παραλ., λαβων B, *sumptis* D-lat. rec εκατονταρχους, with D²HLP rel 36 Chr Œc Thl: txt ABD¹EN 13.

33. εγγισας δε HLP rel Syr Œc Thl: txt ABDEN a c m 13. 36 vulg syr æth Chr Thl-fin. αλυσεσιν δυσιν DEHP: αλυσεσι δυσιν m: txt ABLN 13 rel. rec ins αν bef ειη, with EHLP rel Chr Œc Thl: om ABDN a 36. (13 def.) τις εστιν πεποικως(sic) D¹.

34. for αλλο τι, αλλα D syr Chr. rec (for επεφωνουν) εβοων, with HLP rel Chr Œc Thl-sif: επεβοων c (m) 25. 40 Chr-ms: txt ABDEN 13. 36 Thl-fin. rec μη δυναμενος δε and om αυτου (*emendation of style*), with HLP rel 36 Chr: txt AB(D)EN m 13 sah Thl-fin.—και μη δυν. αυτ. D.

35. for επι, εις D. for βαστ. αυτον, τον παυλον βαστ. D. for οχλου, λαου D.

36. om του λαου D. rec κραζον (*grammatical emendation*), with DHLP rel Chr Œc: txt AB E-gr ℵ a b d k o 13. 36. 40 Syr copt Thl. αναιρεισθαι *tollite* D.

37. om ο παυλος D: ο π. bef εις arm. τω χειλιαρχ. αποκριθεις ειπεν D. for ειπειν, λαλησαι D. om τι DHLP d f g h l tol Syr æth arm Thl-sif: ins ABEN 13. 36 rel vulg syr copt Chr Thl-fin.

33. **ἁλύσ. δυσί**] See ch. xii. 6. He would thus be in the custody of two soldiers.

τίς [ἂν] εἴη, who he might be (subjective possibility): and **τί ἐστιν πεπ., what he had done** (assuming that he must have done *something*). **34. παρεμβ.**] The camp or barracks attached to the tower Antonia;—or perhaps 'into the tower' itself: but the other is the more usual meaning of παρεμβ. "For a full history and description of the fortress of Antonia, see Robinson, i. pp. 431, 435; Williams, Holy City, i. 99; ii. 403—411; Howson, ii. 311." Wordsworth. **35. ἀναβαθμ.**] The steps leading up into the tower. The description of the tower or fort Antonia in Jos. B. J. v. 5. 8, sets the scene vividly before us:—πυργοειδὴς δὲ οὖσα τὸ πᾶν σχῆμα, κατὰ γωνίαν τέσσαρσιν ἑτέροις διείληπτο πύργοις· ὧν οἱ μὲν ἄλλοι πεντήκοντα τὸ ὕψος, ὁ δὲ ἐπὶ τῇ μεσημβρινῇ καὶ κατ' ἀνατολὴν γωνίᾳ κείμενος ἑβδομήκοντα πηχῶν ἦν, ὡς καθορᾶν ὅλον ἀπ' αὐτοῦ τὸ ἱερόν. καθὰ δὲ συνῆπτο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε **καταβάσεις**· δι' ὧν κατιόντες οἱ φρουροί, καθ' ἕστο γὰρ ἀεὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων, καὶ διϊστάμενοι περὶ τὰς στοὰς μετὰ τῶν ὅπλων, ἐν ταῖς ἑορταῖς τὸν δῆμον, ὡς μήτι νεωτερισθείη, παρεφύλαττον· φρούριον γὰρ ἐπέκειτο τῇ πόλει μὲν τὸ ἱερόν, τῷ ἱερῷ δὲ ἡ Ἀντωνία. **37. Ἑλληνιστὶ γιγ.**] as 'Græce nescire,' Cic. pro Flacc. 4, —τοὺς Συριστὶ ἐπισταμένους, Xen. Cyr.

38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν [l] ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρα- [m] κισχιλίους ἄνδρας τῶν [m] σικαρίων; 39 εἶπεν δὲ ὁ Παῦλος Ἐγὼ [n] ἄνθρωπος μέν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ [o] ἀσήμου πόλεως [p] πολίτης, δέομαι δέ σου [q] ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν. 40 [q] ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἑστὼς ἐπὶ τῶν [r] ἀναβαθμῶν [s] κατέσεισεν τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ [t] σιγῆς γενομένης [u] προσεφώνησεν τῇ

ABDE HLPN a b c d f g h k l m o 13

l ch. xvii. 6 reff.
m here only †. Jos. B. J. ii. 13. 3.
n ch. xvi. 37 reff.
o here only ‡. Gen. xxx. 42. Job xlii. 11 only.
p Luke xv. 15. xix. 14. Heb. viii. 11 only. Prov. xi. 9.
q Matt. xix. 8. Luke ix. 61. ch. xxvii. 3 al. Job xxxii. 14.
r ver. 35.
s ch. xii. 17 reff.
t Rev. viii. 1 only. Wisd. xviii. 14 only. ἦν πολλὴ πανταχόθεν σιγή, Xen. Cyr. vii. 1. 25. xv. 15 only. dat., ch. xxii. 2.
u absol., Luke xiii. 12. xxiii. 20 only. 2 Chron. xxix. 28 Ald. 2 Macc.

38. for ουκ αρα, ου D. εξαναστατωσας E. σικαριων E.
39. om ειμι ℵ¹. for ταρσευς το πολιτης, εν ταρσω δε της κιλικιας γεγεννημενος D-gr. for επιτρ., συνχωρησαι D(*cujus rogo obsegro autem mihi* D-lat). ins λογον bef λαλ. ℵ¹(ℵ³ disapproving).
40. ins και bef επιτρεψαντος δε D¹-gr: και επιτ., omg δε, D-lat Syr: om δε L 96. for αυτου, του χιλιαρχου D sah. εστως ο π. επ. τ. αν. και σεισας D. for τω λαω, τον λαον H c k Chr(some mss): προς αυτους D Syr. for δε σιγης, τε ησυχειας D. γενομενης bef σιγης B. γενομενης A.

vii. 5. 31: and reff. There is no ellipsis of λαλεῖν. **38. οὐκ ἄρα σὺ εἶ**] **Thou art not then, as I believed . . . . .** The E. V., after the Vulg., '*art not thou*' . . . ('nonne tu es . . .') would require ἆρ' οὐ or οὔκουν, Winer, edn. 6, § 57. 3. See also Luke xvii. 17; John xviii. 37.

Αἰγύπτιος] The inference of the tribune was not, as in Bengel, 'Græce loquitur: ergo est Ægyptius;' but the very contrary to this. His being able to speak Greek is a proof to Lysias that he is *not* that Egyptian. This Egyptian is mentioned by Josephus, Antt. xx. 8. 6, *ἀφικνεῖται δέ τις ἐξ Αἰγύπτου κατὰ τοῦτον τὸν καιρὸν εἰς τὰ Ἱεροσόλυμα, προφήτης εἶναι λέγων, καὶ συμβουλεύων τῷ δημοτικῷ πλήθει σὺν αὐτῷ πρὸς ὄρος τὸ προσαγορευόμενον Ἐλαιῶν ἔρχεσθαι, ὃ καὶ τῆς πόλεως ἀντικρυς κεί-μενον ἀπέχει στάδια πέντε· θέλειν γάρ, ἔφασκεν, αὐτοῖς ἐκεῖθεν ἐπιδεῖξαι, ὡς κελεύ-σαντος αὐτοῦ πίπτοι τὰ τῶν Ἱεροσολύμων τείχη, δι' ὧν τὴν εἴσοδον αὐτοῖς παρέξειν ἐπηγγέλλετο. Φῆλιξ δὲ ὡς ἐπύθετο ταῦτα, κελεύει τοὺς στρατιώτας ἀναλαβεῖν τὰ ὅπλα, καὶ . . . . προσβάλλει τοῖς περὶ τὸν Αἰγύπτιον· καὶ τετρακοσίους μὲν αὐτῶν ἀνεῖλε, διακοσίους δὲ ζῶντας ἔλαβεν. ὁ δὲ Αἰγύπτιος αὐτὸς διαδράσας ἐκ τῆς μάχης ἀφανὴς ἐγένετο.** But in B. J. ii. 13. 5, he says of the same person, *περὶ τρισμυρίους ἀθροίζει τῶν ἠπατημένων, περιαγαγὼν δὲ αὐτοὺς ἐκ τῆς ἐρημίας εἰς τὸ Ἐλαιῶν καλ. ὄρ. κ.τ.λ. . . . . ὥστε συμβολῆς γενομένης . . . . . διαφθαρῆναι κ. ζωγρηθῆναι πλεί-στους τῶν σὺν αὐτῷ.* It is obvious that the *numerical* accounts in Jos. are inconsistent with our text, and with *one another*. This latter being the case, we may well leave them out of the question. At different times of his rebellion, his number of followers would be variously estimated; and the tribune would naturally take it as he himself or his informant had known it, at some one period. That this is so, we may see by noticing that our narrative speaks of his *leading out*,—whereas Josephus's numbers are those whom he *brought back from* the wilderness against Jerusalem, by which time his band would have augmented considerably. **τοὺς τετρ.**] **the four thousand,**—the matter being one of notoriety. **σικαρίων**] From *sica*, a dagger; they are described by Jos. B. J. ii. 13. 3, *ἕτερον εἶδος λῃστῶν ἐν Ἱεροσολύμοις ὑπεφύετο, οἱ καλούμενοι* **σικαρίοι**, *μεθ' ἡμέραν καὶ ἐν μέσῃ τῇ πό-λει φονεύοντες ἀνθρώπους· μάλιστα δὲ ἐν ταῖς ἑορταῖς μισγόμενοι τῷ πλήθει, καὶ ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξι-φίδια, τούτοις ἔνυττον τοὺς διαφόρους. . . . . πρῶτος μὲν οὖν ὑπ' αὐτῶν Ἰωνά-θης ὁ ἀρχιερεὺς ἀποσφάζεται· μετὰ δὲ αὐτὸν καθ' ἡμέραν ἀνῃροῦντο πολλοί . . .* The art. is generic. **39. μέν**] Our **indeed**,—implying 'not the Egyptian, but,'—exactly renders it: **I indeed am**: so Aristoph. Plut. 355, *μὰ Δί' ἐγὼ μὲν οὔ*. See Hartung, Partikellehre, ii. 413. **οὐκ ἀσήμου πόλ.**] See note, ch. ix. 11. The expression is an elegant one, and very common. Wetst. gives many examples, and among them one from Eurip. Ion 8, *ἐστὶν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις*. There was distinction in his being a *πολίτης* of an *urbs libera*. "Many of the coins of Tarsus bear the epigraphs *μητρόπολις* and *αὐτόνομος*." Wordsw. from

v Ἑβραΐδι w διαλέκτῳ λέγων [XXII.] 1 x Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ x ἀπολογίας. 2 ἀκούσαντες δὲ ὅτι τῇ y Ἑβραΐδι y διαλέκτῳ z προσεφώνει αὐτοῖς, μᾶλλον ab παρέσχον bc ἡσυχίαν. καί φησιν 3 Ἐγώ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, d ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ e παρὰ τοὺς πόδας Γαμαλιήλ, f πεπαιδευμένος κατὰ g ἀκρίβειαν τοῦ h πατρῴου νόμου, i ζηλωτὴς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον· 4 ὃς ταύτην τὴν k ὁδὸν l ἐδίωξα m ἄχρι m θανάτου, n δεσμεύων καὶ o παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας, 5 ὡς καὶ ὁ b ἀρχιερεὺς p μαρτυρεῖ μοι καὶ πᾶν τὸ 3 q πρεσβυτέριον

v ch. xxii. 2. xxvi. 14 only †.
w ch. i. 19 reff. Acts only.
x w. πρός, here only. Xen. Mem. iv. 8. 5. w. dat., 1 Cor. ix. 3. 1 Pet. iii. 15. (ch. xxv. 16 reff.)
y ch. xxi. 40.
z = w. dat., Luke vii. 32 ‖ Mt. Esdr. ii. 21 (18). vi. 22 only. see Luke vi. 13. abs., ch. xxi. 40.
a = ch. xvi. 16 reff.
b Job xxxiv. 29.
c = 1 Tim. ii. 11, 12 (2 Thess. iii. 12) only. Prov. vii.

9. (-τος, 1 Tim. ii. 2. 1 Pet. iii. 4.) only. d ch. vii. 20, 21 only †. Wisd. vii. 4, BN F(not A) e Luke viii. 35. ch. iv. 35, 37. v. 2 al. 4 Kings iv. 37 Ald. f = ch. vii. 22 reff. g here only. Dan. vii. 16 (see note and ch. xviii. 25 reff.). h ch. xxiv. 14. xxviii. 17 only. Prov. xxvii. 10. 2 Macc. vi. 1 Ed-vat.(not B). i ch. xxi. 20 reff. (-λοῦν, Num. xxv. 13.) k ch. ix. 2 reff. l = ch. vii. 52 reff. m Rev. ii. 10. xii. 11 only. μέχρι θαν., 2 Macc. xiii. 14. n = here (Matt. xxiii. 4) only. Gen. xlix. 11. o constr., ch. viii. 3 reff. p Rom. x. 2. Gal. iv. 15. Col. iv. 13. q = Luke xxii. 66 (1 Tim. iv. 14) only †. (Susan. 50 Theod. A.)

for εβραιδι, ιδια A.

CHAP. XXII. 1. rec νυν, with a f 13 Chr Œc: txt ABDEHLPℵ rel 36 Thl.

2. προσφωνει DEH am fuld tol Œc Thl-sif: προσεφωνησεν L a b c k o 36. 40, *adloc̃ut̃s est* E-lat: txt ABPℵ rel Chr Thl-fin, *loquebatur* demid. [D-lat is deficient from this point to ver 10.] om αυτοις D: αυτων A¹(perhaps). for παρεσχον ησυχιαν, ησυχασαν D.

3. rec aft εγω ins μεν, with HLP rel syr copt æth Chr Œc Thl: om ABDEℵ a 13. 36 vulg sah. ανηρ bef ειμι ℵ¹. ιουδαιος bef ανηρ D. εν ταρσω τ. κιλ. bef γεγεννημενος D: γεγενημενος A o. γαμαλιηλου B 36 Chr. παιδευομενος D. aft πεπαιδευομενος ins δε H k m Chr. om υπαρχων D vulg. εστε υμεις παντες D.

4. for ος, και D Syr æth. μεχρι D c: εως k. φυλακην D 96. 142-80 am copt.

5. om ο D¹(ins D-corr¹) 56. 180. aft αρχιερευς ins ανανιας 137 syr-w-ast. μαρτυρησει D: εμαρτυρει B: επιμαρτυρει 137. for παν, ολον D.

Akermann, p. 56. **40. τῇ Ἑβρ. διαλ.**] The Syro-Chaldaic, the mother-tongue of the Jews in Judæa at this time: his motive is implied (ch. xxii. 2) to be, that they might be the more disposed to listen to him. CHAP. XXII. 1.] This speech of Paul repeats the narrative of his conversion to Christianity, but this time most skilfully arranged and adapted (within legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on. See an enquiry into its diction and rendering into Greek, in the Prolegg. § ii. 17, β. **3.**] De Wette and others would place the comma after *ταύτῃ*, so to make the two clauses, beginning with γέγ. and ἀνατ., exactly correspond. But (not to insist, with Meyer, on the reason that a new circumstance is introduced with each participle) it is surely better, as the rule of the sentence seems to be to place the participles *before* the words which qualify them, to take *ἐν τῇ πόλει ταύτῃ παρὰ τ. π. Γ.*, *all* as the qualification of *ἀνατεθραμμένος*, and punctuate, as commonly done, after Γαμαλιήλ. On *Gamaliel*, see note, ch. v. 34. The expression *παρὰ τ. πόδ.* (see ch. iv. 35, note) indicates that the rabbi sat on an elevated seat and the scholars on the ground or on benches, literally *at his feet*. **κατὰ ἀκρ.**] (The art. omitted aft. a prep.) **According to the strict acceptation of the law of my fathers**; = *κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας*, ch. xxvi. 5;—i.e. as a Pharisee. So Jos. B. J. ii. 8. 18, *Φαρισαῖοι . . . οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα*. Some of the older Commentators make *τοῦ πατρῴου νόμου* governed by *πεπαιδ.*, and take *κατὰ ἀκρίβ.* adverbially: which would give a very vapid sense, the accuracy and carefulness of his education having been already implied in *παρὰ τ. π. Γαμαλιήλ*. **καθὼς . . .**] Not meaning '*in the same way as* YE *are all this day*' (but *now*

παρ' ὧν καὶ [r]ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς ABDE HLPNa bcdfg hklm o13
εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς [s]ἐκεῖσε ὄντας
δεδεμένους εἰς Ἰερουσαλήμ, ἵνα [t]τιμωρηθῶσιν. 6 [u]ἐγένετο
δέ μοι πορευομένῳ καὶ [v]ἐγγίζοντι τῇ Δαμασκῷ [w]περὶ
[x]μεσημβρίαν [v]ἐξαίφνης ἐκ τοῦ οὐρανοῦ [y]περιαστράψαι φῶς
[z]ἱκανὸν περὶ ἐμέ, 7 ἔπεσά τε εἰς τὸ [a]ἔδαφος καὶ ἤκουσα
φωνῆς λεγούσης μοι Σαοὺλ Σαούλ, τί με [b]διώκεις; 8 ἐγὼ ...μοι d. ABDE
δὲ ἀπεκρίθην Τίς εἶ, κύριε; εἶπέν τε πρός με Ἐγώ HLPNa bcfgh klmo
εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ [b]διώκεις. 9 οἱ δὲ σὺν 13
ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο [καὶ [c]ἔμφοβοι ἐγένοντο],
τὴν δὲ φωνὴν οὐκ [d]ἤκουσαν τοῦ λαλοῦντός μοι. 10 εἶπον
δὲ Τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρός με [e]Ἀνα-
στὰς πορεύου εἰς Δαμασκόν, κἀκεῖ σοι [e]λαληθήσεται περὶ
πάντων ὧν [f]τέτακταί σοι ποιῆσαι. 11 ὡς δὲ οὐκ [g]ἐν- ...παν-
έβλεπον [h]ἀπὸ τῆς [i]δόξης τοῦ φωτὸς ἐκείνου, [k]χειραγω- των D. ABEHL
γούμενος ὑπὸ τῶν [l]συνόντων μοι ἦλθον εἰς Δαμασκόν. PNabc fghkl mo13

r = ch. ix. 2 reff.
s ch. xxi. 3 only. Job xxxix. 29. τῶν ἐκεῖσε ἐθνῶν, Jos. Antt. iii. 2. 1.
t ch. xxvi. 11 only. Ezek. v. 17. (-ία, Heb. x. 29.)
u constr. w. inf., Matt. xviii. 13. ch. iv. 5. xi. 26 al. fr.
v ch. ix. 3 (reff.).
w = ch. x. 9. Matt. xx. 3. 2 Macc. v. 1.
x ch. viii. 26 only. Gen. xviii. 1.
y ch. ix. 3 only +.
z = ch. xi. 24 reff.
a here only. Ps. cxviii. 25.
b ver. 4.
c ch. x. 4 reff.
d ch. ix. 4 reff.
e ch. ix. 6 (reff.).
f = ch. xiii. 48. xv. 2 al. 1 Macc. xii.
26. constr., here only. Xen. de Rep. Lac. xi. 6, τοῖς δὲ ἔπεσθαι τέτακται.
g = Mark viii. 25 only ‡.
h = ch. xii. 14 reff. Exod. vi. 9. = Luke ix. 31, 32.
i Cor. xv. 40, 41. 2 Cor. iii. 7, 18. Exod. xvi. 10.
k ch. ix. 8 only. Judg. xvi. 26 A only. (-γός, ch. xiii. 11.)
l Luke ix. 18 only. Jer. iii. 20. Esdr. vi. 2. 2 Macc. ix. 4 only.

om καὶ [bef. επιστ.] D 3 fuld coptt. for προς τους αδ., παρα των αδελφων D. αξαι E æth: om αξων to δεδεμενους H. εκει D: *ut adducerem inde vinctos* vulg. for εις (bef ιερουσ.), εν D.

6. for εγεν. to μεσημβρ. D1 has εγγιζοντι δ[ε μ]οι μεσημβριας (ins τη D2) δαμασκω (txt D6). for εκ, α[πο] D1(txt D2). περιεστραψεν E 137: -ψα μ[ε] D1 (-ψαι D-corr): περιαστραψαν P.

7. for επ: τε, και επ. D. [επεσα, so ABEHPN d f m 36. 40 Ath Thl.] σαυλε σαυλε (*as lat, ver* 13) D l 25. for ειμι, ει D1(txt D2 or 3). at end ins σκληρον σοι προς κεντρα λακτιζειν E demid syr-mg Ath.

8. aft απεκριθην ins·και ειπα ℵ. for τε, δε D. εμε BN1. ναζοραιος N1.

9. N1 has omitted σαν in εθεασαντο. om και εμφοβοι εγενοντο ABHN 13 vulg Syr copt arm Bede: ins DELP rel (36) syr sah æth Chr Œc Thl. (*On the one hand we may place the possibility of omn from similarity of endings [so Meyer]; on the other, interpolation from the* ειστηκεισαν εννεοι *of ch* ix. 7: *the fact noticed by Tischdf* [N. T. ed 7] *that* εμφ. γεν. *is a phrase almost peculiar to St. Luke does not tell distinctly either way:* εννεοι *could not be used in this connexion.*) ηκουον E-gr N3.

10. ειπα D. om κυριος D k, simly sah æth. εντετακται B1: εντεταλται B2. for περι to σοι, τι σε δει (*see ch* ix. 6) H 41. 34. 951.8-marg 100 Chr: *de omnibus quæ te oporteat facere* vulg (E-lat). om σοι E.

11. ουδενεβλεπον (i. e. either ουδεν εβλεπον or ουδ' ενεβλεπον) B.: εβλεπον E 18, ανεβλ. 68. 100 Thl-fin: *ut autem surrexi(surrexit* D1) *non videbam* D-lat syr-mg. for υπο, απο A.

in *another* way): but as ye all are this day: 'I had the same zealous character (not excluding his still retaining it) which you all shew to-day.' A conciliatory comparison.

5 ὁ ἀρχ.] 'The High Priest *of that day, who is still living:*' i.e. Theophilus, see on ch. ix. 1. Similarly, the whole Sanhedrim = '*those who were then members, and now survive.*' **παρ' ὧν καί**] from whom, moreover. **πρὸς τοὺς ἀδελφ.**] to the Jewish (*their*) brethren (see ch. xxviii. 21). Bornemann's rendering, '*against the* (Christian) *brethren,*' is altogether inadmissible. If ever Paul spoke to the Jews *as a Jew*, it was on this occasion. **καὶ τοὺς ἐκ.**] even those who were there. **ἐκεῖσε**] if resolved, would be εἰς Δαμασκόν,—a similar construction to εἰς οἶκόν ἐστιν, Mark ii. 1, '*those who had settled at Damascus and were then there.*'

6.] On Paul's conversion and the comparison of the accounts in chapp. ix., xxii., and xxvi., see notes on ch. ix. I have there treated of the discrepancies, real or apparent. **11.**] See notes, ch. ix. 8, 18. **12.**] That Ananias

12 Ἀνανίας δέ τις ἀνὴρ [m] εὐλαβὴς [n] κατὰ τὸν [n] νόμον [o] μαρτυρούμενος [o] ὑπὸ πάντων τῶν [p] κατοικούντων Ἰουδαίων, 13 ἐλθὼν πρός με καὶ [q] ἐπιστὰς εἶπέν μοι Σαοὺλ ἀδελφέ, [r] ἀνάβλεψον. κἀγὼ [s] αὐτῇ τῇ ὥρᾳ [rt] ἀνέβλεψα [t] εἰς αὐτόν. 14 ὁ δὲ εἶπεν Ὁ [u] θεὸς τῶν [v] πατέρων [v] ἡμῶν [w] προεχειρίσατό σε [x] γνῶναι τὸ [x] θέλημα αὐτοῦ καὶ ἰδεῖν τὸν [y] δίκαιον καὶ ἀκοῦσαι [z] φωνὴν [z] ἐκ τοῦ στόματος αὐτοῦ, 15 ὅτι ἔσῃ [a] μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους [b] ὧν ἑώρακας καὶ ἤκουσας. 16 καὶ νῦν τί [c] μέλλεις; [d] ἀναστὰς βάπτισαι καὶ [e] ἀπόλουσαι τὰς ἁμαρτίας σου, [f] ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. 17 ἐγένετο δέ μοι [g] ὑποστρέψαντι εἰς Ἰερουσαλὴμ καὶ [h] προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν [i] ἐκστάσει 18 καὶ ἰδεῖν [k] αὐτὸν λέγοντά μοι [l] Σπεῦσον καὶ ἔξελθε [m] ἐν τάχει ἐξ Ἰερουσαλήμ, διότι οὐ [n] παραδέξονταί σου [τὴν] [op] μαρτυρίαν [p] περὶ ἐμοῦ. 19 κἀγὼ εἶπον

m ch. ii. 5 reff. n ch. xxiv. 14. Phil. iii. 5. Heb. viii. 5 al. Deut. xvii. 11. o = ch. x. 22 reff. p ellips., ch. xiii. 1 reff. q absol., Luke ii. 38. x. 40. xx. 1. ver. 20. r = ch. ix. 12 reff. s ch. xvi. 18 reff. t = Matt. xiv. 19 al. Gen. xv. 5. u ch. vii. 32. Deut. i. 11 al. fr. v ch. v. 30 reff. w ch. iii. 20. xxvi. 16 only. Exod. iv. 13. Josh. iii. 12. 2 Macc. iii. 7. viii. 9 only. x [Luke xii. 47.) Rom. ii. 18. see Eph. v. 17. Col. i. 9. Ps. cii. 7.

y absol., ch. vii. 52 reff. ch. i. 1 reff. see ver. 10. vi. 11 only. Job ix. 30 only. ch. x. 9 reff. Gen. xviii. 6. xxiv. 18, 20. Exod. xxiii. 1. z ch. xi. 9 al. Isa. lxvi. 6. ç = here only. Xen. Cyr. i. 3. 15. f ch. ii. 21 reff. i ch. x. 10 reff. m Rom. xvi. 20 reff. o = John i. 19. iii. 11, &c. a = ch. i. 8 reff. g ch. viii. 25 reff. k = Mark iv. 38 al. n = Mark iv. 20. 1 John v. 9. d ver. 10. l ch. xx. 16 reff. constr., ch. xvi. 21 (reff.). Rev. i. 2, 9. xi. 7 al. b attr., e 1 Cor. h absol., p here only. see John i. 7.

12. rec (for εὐλαβὴς) εὐσεβὴς, with E rel Œc: om A vulg (*the omn has prob been because the sentence is complete without the epithet: εὐσεβὴς, a gloss on* εὐλαβὴς): txt BHLPℵ a b c g k o 13. 36. 40. μαρτυρομενος A[1]. aft κατοικουντων ins ἐν δαμασκῳ (*supplementary gloss*) HL 13 rel demid tol syr æth arm Chr[1] Thl: aft ιουδ., 73: om ABEPℵ f g vulg Syr copt Œc.

13. εμε ABℵ. εβλεψα A.

14. προεχειρησατο AL k: προσεχειρησατο ℵ(but *s* marked and erased) P. om 1st και A[1]. om του A k l 95[1].

15. μαρτ. αυ. πρ. π. ανθρ. bef εση B. aft ων ins τε E-gr b c o 36.

16. the second λ of μελλεις was appy added by P-corr. rec (for αυτου) του κυριου, with HL rel Thl-sif Œc: add ιησου k 48. 99 (*explanatory corrections*): txt ABEPℵ a c 13. 36 vulg D-lat syrr copt æth arm Chr Thl-fin.

17. προσευχομενω, omg μου, E e 93-5. for με, μοι L a[2]-marg 99. 106-37: om 25. 40. 96. 105 arm. in ℵ σθαι of γενεσθαι is written twice.

18. for ιδειν, ιδον ℵ 180 sah. rec ins την, with EHLP rel 36 Chr Thl Œc: *testimonium meum* D-lat: om (*as unnecessary?*) ABℵ a 13.

was a *Christian*, is not *here* mentioned,—and ἀνὴρ . . . Ἰουδαίων is added: both, as addressed to a *Jewish audience*. Before the *Roman governor* in ch. xxvi., he *does not mention him at all*, but compresses the whole substance of the command given to Ananias into the words spoken by the Lord to himself. A heathen moralist could teach,—'Quid de quoque viro, et cui dicas, sæpe videto' (Hor. Ep. i. 18. 68): and a Christian Apostle was not unmindful of the necessary caution. Such features in his speeches are highly instructive and valuable to those who would gather from Scripture itself its own real character: and be, not slaves to its letter, but disciples of its spirit.

13. ἀνέβλ. εἰς αὐτόν] De W, remarks, that the two meanings of ἀναβλέπω here unite in the word: **I looked, with recovered sight, upon him.** 14—16 is not related, but included, in ch. ix. 15—19.

14. ὁ θ. τ. πατ. ἡμ.] So Peter, ch. iii. 13; v. 30. In ch. ix. 17, ὁ **κύριος** is the word: this title is given *for the Jews*.

τὸν δίκαιον] So Stephen, ch. vii. 52. How forcibly must the whole scene have recalled *him*, whom presently (ver. 20) he mentions *by name*. **16. ἀπόλουσαι . . .**] This was the Jewish as well as the Christian doctrine of baptism. See ref. 1 Cor. and note. **αὐτοῦ**] of Jesus, **τοῦ δικαίου**. Paul carefully avoids mentioning to the Jews *this Name*, except where it is *unavoidable*, in ver. 8: so *αὐτόν* again, ver. 18. **17.**] viz. as related ch. ix. 26—30, where nothing of

Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ [q] ἤμην [r] φυλακίζων καὶ ABEH LPℵ a b
[s] δέρων [t] κατὰ τὰς συναγωγὰς τοὺς [u] πιστεύοντας [u] ἐπὶ c f g h k l m o 13
σέ. 20 καὶ ὅτε [v] ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ [w] μάρ-
τυρός σου, καὶ αὐτὸς [q] ἤμην [x] ἐφεστὼς καὶ [y] συνευδοκῶν
καὶ [z] φυλάσσων τὰ ἱμάτια τῶν [a] ἀναιρούντων αὐτόν. 21 καὶ D καὶ φυλασσων

q constr., ch. xi. 5 reff.
r here only †. Wisd. xviii. 4 only.
s ch. v. 40 reff.
t Luke ix. 6. ch. viii. 3. xx. 20. xxvi. 11.
u ch. ix. 42 reff.
v -χυν., Matt. xxiii. 35. xxvi. 28. Luke xi. 50 al. xxviii. 2. 2 Tim. iv. 6 only. Zech. i. 10. xxii. 7.
w see note.
y 1 Cor. vii. 12, 13 reff.
x ver. 13. perf., ch. a = ch. v. 33 reff.
z = Luke xi. 21. Exod.

19. πεπιστευκοτας E-gr: *qui credebant* vulg D-lat E-lat.

20. rec εξεχειτο.(*corrn to more usual form*), with HLP rel Chr: txt ABEℵ 13. 36 Thl-fin. (εξεχυνετο B^2E 13. 36: txt AB^1ℵ.) om στεφανου A 68: τ. μαρτ. bef στεφ. 38. 73 (*the omn is hardly accountable, if it was originally in the text: at the same time, the manuscript authority is too light to allow of its being* now *omitted. Meyer suggests the similarity of ending,* στεφανον του: *but this would occasion the omn of* του, *not of* στεφανου): txt BEHLPℵ Chr Thl Œc. πρωτομαρτυρος L a c k m: πρωτου μαρτ. 7 syr. εστως A 37. rec aft συνευδοκων ins τη αναιρεσει αυτου (*interpolated from ch* viii. 1), with HLP rel (13) 36 syr Chr Thl Œc: τη βουλη των αναιρουντων αυτον (and λιθαζοντων for αναιρ. below) Syr: om AB D(appy: D-lat ends with *consentiens*) Eℵ 40 vulg coptt æth. om και bef φυλασσων HLP b c f l o syr Chr Thl-sif Œc: ins ABDEℵ rel 36 vulg coptt.—φυλ. τε c 137.

this vision, or its having been the cause of his leaving Jerusalem, is hinted. **18.**] **περὶ ἐμοῦ** is to be taken with *μαρτυρίαν*, not with the verb, as Meyer and Winer maintain. Their objection, that then it must be *τὴν μαρτ. τὴν περὶ ἐμοῦ* is answered by remarking, (1) that Paul does not always observe accuracy in this usage of the article: e. g. Eph. vi. 5, *ὑπακούετε τοῖς κυρίοις κατὰ σάρκα*, for *τ. κυρ. τοῖς κατὰ σάρκα*, or *τοῖς κατὰ σάρκα κυρίοις*, which he has written in the ‖, Col. iii. 22, —1 Thess. iv. 16, *οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτον*. See also Rom. vi. 4; Col. ii. 14, and notes:—and (2) that there may have been a reason for the irregularity here, inasmuch as, if either the article had been expressed after *μαρτ.*, or *τὴν π. ἐμ. μαρτ.* had been used, *σου* would have appeared to be governed by *παραδέξονται*—'they will not receive *from thee* thy testimony concerning me,'—which is not precisely the meaning intended to be conveyed. (See Mr. Green's Gram. of N. T. p. 163.) **19.**] The probable account of this answer is, that Paul thought his former great zeal *against* Christ, contrasted with his present zeal *for* Him, would make a deep impression on the Jews in Jerusalem: or, perhaps, he wishes by his earnest preaching of Jesus as the Christ among them, to *undo the mischief of which he before was the agent*, and therefore alleges his former zeal and his consenting to Stephen's death as reasons why he should remain in Jerusalem. **αὐτοί** can only refer to the same persons as the subjects of *παραδέξονται* above: not (as Heinrichs) to the foreign Jews;—"Idcirco iter apostolicum extra urbem detrectat, quod undique odio petitum se iri prævidet, Hierosolymis autem in apostolorum collegio delitescere se posse opinatur:"—a motive totally unworthy of Paul, and an interpretation which happily the sentence will not bear. **20. μάρτυρός σου**.] "E. V. '*thy martyr*,' following Beza: Vulg., and Erasm., *testis tui*. The Apostle may have here used the (Hebrew, עֵד, as Wordsworth) word in its strict primary sense; for a view of Christ in His glory was vouchsafed to Stephen, and it was by *bearing witness* of that manifestation that he hastened his death (ch. vii. 55 ff.). The present meaning of the word *martyr* did, however, become attached to it at a very early period, and is apparently of apostolic authority: e. g. Rev. xvii. 6, and Clem. Rom. 1 Cor. v., p. 217 (cited in note on ch. i. 25). . . . The transition from the first to the secondary sense may be easily accounted for. Many who had only seen with the eye of faith, suffered persecution and death as a proof of their sincerity. For such constancy the Greek had no adequate term. It was necessary for the Christians to provide one. None was more appropriate than *μάρτυρ*, seeing what had been the fate of those whom Christ had appointed to be His *witnesses* (ch. i. 8). *They* almost all suffered: hence *to witness* became a synonym for *to suffer*; while the suffering was in itself a kind of testimony." (Mr. Humphry.) Bp. Wordsworth well designates this introduction of the name of Stephen "A noble endeavour to make public reparation for a public sin, by public confession in the same place where the sin was com-

C και ειπεν... ABCDE HLPℵ a b c f g h k l m o 13

εἶπεν πρός με Πορεύου, ὅτι ἐγὼ εἰς ἔθνη [b] μακρὰν [c] ἐξ- [22] ἀποστελῶ σε. ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ [d] ἐπῆραν τὴν [d] φωνὴν αὐτῶν λέγοντες [e] Αἶρε ἀπὸ τῆς γῆς τὸν [f] τοιοῦτον, οὐ γὰρ [g] καθῆκεν αὐτὸν ζῆν. [23] [h] κραυγαζόντων τε αὐτῶν καὶ [i] ῥιπτούντων τὰ ἱμάτια καὶ [k] κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, [24] ἐκέλευσεν ὁ χιλίαρχος εἰσάγεσθαι αὐτὸν εἰς τὴν [l] παρεμβολήν, [m] εἶπας [n] μάστιξιν [o] ἀνετάζεσθαι αὐτόν, ἵνα [p] ἐπιγνῷ δι' ἣν [q] αἰτίαν οὕτως [r] ἐπεφώνουν αὐτῷ. [25] ὡς δὲ [s] προέτειναν αὐτὸν τοῖς [t] ἱμᾶσιν, εἶπεν πρὸς τὸν [u] ἑστῶτα ἑκατόνταρχον [ὁ

b absol., Luke xv. 20. ch. ii. 39. (xvii. 28 reff.) Eph. ii. 13, 17 only. Zech. x. 9.
c ch. vii. 12 reff.
d ch. ii. 14 reff.
e = ch. viii. 33 reff.
f = 1 Cor. v. 5, 11. 2 Cor. ii. 6, 7. x. 11. (xii. 2, &c.)
g Rom. i. 28 only. Deut. xxi. 17. Sir. x. 23. constr. imperf., see ch. xxv. 22 reff.
h absol., Matt. xii. 19. Ezra iii. 13.
i = (see note) here only. Herodot. iv. 94, 188.
k ch. xiii. 51 reff.
l ch. xxi. 34, 37 reff.
m = Mark v. 43. x. 49. Luke xix. 15. Exod. xxxv. 1.
n = Heb. xi. 36 (Mark iii. 10. v. 29, 34. Luke vii. 21) only. Prov. xxvi. 3.
o ver. 29 only. Judg. vi. 29 A only. Susan. 14 Theod.
p = ch. xxiii. 28 reff. Gen. xxxi. 32.
q ch. x. 21 reff.
r ch. xii. 22 reff. dat., here only.
s here only ϯ. 2 Macc. xv. 15.
t Mark i, 7 ‖ L.J. only. Job xxxix. 10. Isa. v. 18, 27. Sir. xxx. (xxxiii.) 26 only. Demosth. περὶ παραπρ. p. 402, end.
u absol., ch. xvi. 9. Matt. xx. 6. xxvi. 73. John xii. 29 al.

21. εμε C. εθνος E-gr 25. εξαποστελλω D e Ath: αποστελω E-gr.

22. ηκουσαν D syrr. rec καθηκον (*the meaning of the imperf not being apprehended, as the varr shew*), with a Thl-fin Œc: καθηκει 68-9. 98². 105: καθηκαν 18. 43: txt ABCDEHLPℵ rel 36 Hip Ath Chr₂ Thl-sif.

23. κραζοντων C c g l o Chr Thl-sif Œc-ed. rec δε (*alteration of characteristic* τε), with DEHLPℵ rel 36 vulg copt Chr: txt ABC Syr æth. om αυτων D? ριπτοντων DEHL a b o 40 Thl Œc-ed. for αερα, ουρανον D Syr Cassiod: αεραν ℵ¹.

24. rec αυτον bef ο χιλιαρχος, with HLP rel 36 Thl-sif Œc: om c 137-42: txt ABCDEℵ a h k m 13. 40 vulg Chr Thl-fin. rec αγεσθαι, with HLP h rel æth-rom: txt ABCDEℵ a m 13. 36. 40 vulg Chr Thl-fin. (*The εις- seems to have been dropped out when the order was altered.*) rec ειπων (*more usual form*), with HLP (13) rel 36 Chr: ειπε δε k: txt ABCDEℵ. εταζεσθαι E m 40: εξετ. 4: ανεταζειν D¹(txt D²). γνω A 13. 36 Chr. κατεφωνουν D c 137. for αυτω, περι αυτον D: αυτου 137.

25. rec προετειναν (*to suit the subject o χιλ., no more persons having been mentd: this the varr shew*), with P k l m o Œc: προσετειναν H Thl-sif: προετεινον AE Thl-fin: txt BLℵ a b c g h 13. 36 vss Chr(some mss have προσετεινον), προσετειναν CD 40. 137. (f is doubtful.) εκατονταρχην D 73. om ο παυλος D syr Chr: ins

mitted." **καὶ αὐτός**] I myself also.

21.] The object of Paul in relating this vision appears to have been to shew that his own inclination and prayer had been, *that he might preach the Gospel to his own people:* but that it was by the imperative command of the Lord Himself that he went to the Gentiles. 22. **τούτου τ. λόγου**] viz. the announcement that he was to be *sent to the Gentiles.* 'Populi terrarum non vivunt,' was the maxim of the children of Abraham. Chetubb. fol. iii. 2 (Meyer). **καθῆκεν**] 'decuerat:' implying, *he ought to have been put to death long ago* (when we endeavoured to do it, but he escaped). 23. **ῥιπτούντων**] Not '*flinging off* their garments,' as preparing to stone him, or even as *representing* the action of such preparation: the former would be futile, as he was in the custody of the tribune,—the latter absurd, and not borne out by any known habit of the Jews: but **shaking**, *jactitantes*, **their garments**, as shaking off the dust, abominating such an expression and him who uttered it. The casting dust into the air was part of the same gesture. Chrys. explains it, *ῥιπτάζοντες, ἐκτινάσσοντες.* 24.] The tribune, not understanding the language in which Paul spoke, wished to extract from him by the scourge the reason which so exasperated the Jews against him. In this he was acting illegally: 'Non esse a tormentis incipiendum, Div. Augustus constituit.' Digest. Leg. 48, tit. 18, c. 1 (De W.). **ἐπεφώνουν**] **they were thus crying out against him.** 25.] **And while they were binding him down with the thongs.** Dr. Bloomfield quotes from Dio Cassius, xi. 49, 'Αντίγονον ἐμαστίγωσε σταυρῷ προδήσαντες, and explains rightly, I think, the προ in both verbs to allude to the *position* of the prisoner, which was, bent forward, and tied with a sort of gear made of leather to an inclined post. De W. and others render *τοῖς ἱμᾶσιν*, '*for the*

Παῦλος] [v] Εἰ [w] ἄνθρωπον Ῥωμαῖον καὶ [x] ἀκατάκριτον [y] ἔξ- ABCDE HLPN a b c f g h k l m o 13
ἐστιν ὑμῖν [z] μαστίζειν; 26 ἀκούσας δὲ ὁ ἑκατόνταρχος
προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων Τί μέλλεις
ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. 27 πρὸς-
ελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ Λέγε μοι, σὺ Ῥωμαῖος
εἶ; ὁ δὲ ἔφη Ναί. 28 ἀπεκρίθη ὁ χιλίαρχος Ἐγὼ πολ-
λοῦ [a] κεφαλαίου τὴν [b] πολιτείαν ταύτην [c] ἐκτησάμην. ὁ
δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. 29 εὐθέως οὖν
[d] ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν [e] ἀνετάζειν· ...απ' αυτου D. ABCE HLPN a b c f g h k l m o 13
καὶ [f] ὁ χιλίαρχος [f] δὲ ἐφοβήθη [g] ἐπιγνοὺς ὅτι Ῥωμαῖός

v = ch. i. 6 reff. w ch. xvi. 37 reff. x ch. xvi. 37 only †. y w. pres., ch. xvi. 21 reff. z here only. Num. xxii. 25. Wisd. v. 11 only. (-γοῦν, Matt. x. 17 al.) a = here (Heb. viii. 1) only. Levit. vi. 4. b = here (Eph. ii. 12) only †. 3 Macc. iii. 21. c = and constr., Josh. xxiv. 32. w. ἐκ, ch. i. 18. w. διά, ch. viii. 20. Matt. x. 9. (Luke xxi. 19. 1 Thess. iv. 4 only.) d ch. v. 38 reff. e ver. 24. f Matt. x. 18. John vi. 51. viii. 16, 17. ch. iii. 24. g ch. xix. 34 reff.

ABCEHLPN 13. 36 rel vss Thl Œc, but copt arm put it after ειπεν. (*If the words originally formed part of the text it is very unlikely that they should have been omitted, while insertions of this kind are very common: but the manuscript evidence being so very strong, it seems best to insert the words in brackets.*) εξεστιν υμιν bef ανθρωπον . . . D. for εξεστιν, εστιν ℵ[1].

26. for ακουσας δε, τουτο ακ. D. εκατονταρχης ACDℵ[1]: txt BEHLPN[3] 13. 36 rel Chr. add οτι ρωμαιον εαυτον λεγει D 137. rec απηγγειλεν bef τω χιλιαρχω (*alteration of order to avoid the ambiguity, προσελθ. τω χ. or τω χ. απηγγ.*), with HLP rel Thl-sif Œc: txt ABCDEN a (c) h k m 13. 40 vulg copt arm Chr Thl-fin. —[ε]πηγ. D[1](Wtst, Kipl: txt D[2]). om λεγων D c 137 syr: D syr-w-ast ins αυτω in place of λεγων. rec ins ορα bef τι (*interpolated appy to give precision, and break the abruptness of the text*), with DHLP rel æth Chr: om ABCEN 13. 36. 40 vulg syrr copt arm. om γαρ D[1](ins D[2][?]) æth.

27. τοτε προσελθ. ο χ. επηρωτησεν αυτον D. from ελθων δε to ευθεως ο ver 29 has been re-written by B[1]. for αυτω, τω παυλω L. om μοι ℵ[1]. rec ins ει bef συ (*interpolated, to make the interrogation plainer*), with LP rel demid Chr: om ABCDEHN a c f h m 13. 36 am fuld tol syrr copt arm Amm-c. for εφη ναι, ειπεν ειμι D.

28. rec aft απεκ. ins τε, with HP rel vulg Thl Œc: δε BCEN a c k 13. 36 syrr copt: om AL 40 arm Chr: και αποκριθεις ο χ. [και] ειπεν (αυτω) D(και erased, αυτω added by D[2][?]). for πολλου, οιδα ποσου D and "alia editio" mentd by Bede. (*Remarkable, and possibly original, πολλου being a gloss: but if so, the genuine reading has been now overborne by the intruder.*) om την C. παυλος δε εφη D: om H. om 2nd δε CN[1] 42. 96. 142 Thl-sif: om δε και copt. γεγενημαι A D-corr e m[1] 13.

29. for ευθεως ουν, τοτε D. om δε ℵ[1]. ins πολιτης bef ρωμαιος E vulg.

scourge' (dat. commodi); but why should μάστιξιν be varied? and can it be shewn (as Dr. B. asks) that the word in the plural will bear this meaning? **ἑκατόνταρχον**] The 'centurio supplicio præpositus' of Tacitus and Seneca,—standing by to superintend the punishment. **εἰ ἄνθ. κ.τ.λ.**] See ch, xvi. 37, note.

28.] Dio Cassius, lx. 17, mentions that, in the reign of Claudius, Messalina used to sell the freedom of the city, and at very various prices at different times: ἡ πολιτεία μεγάλων τὸ πρῶτον χρημάτων πραθεῖσα, ἔπειθ' οὕτως ὑπὸ τῆς εὐχερείας ἐπευωνήθη, ὥστε καὶ λογοποιηθῆναι ὅτι κἂν ὑάλινά τις σκεύη συντετριμμένα δῷ τινί, πολίτης ἔσται. **ἐγὼ δὲ καὶ γεγ.**] **But I** (besides having the privilege like thee of being a Roman citizen) **was also born one.** *How was Paul a Roman citizen by birth?* Certainly not because he was of Tarsus: for (1) that city had no such privilege, but was only an 'urbs libera,' not a Colonia nor a Municipium: and (2) if this had been so, the mention of his being a man of Tarsus (ch. xxi. 39) would have of itself prevented his being scourged. It remains, therefore, that his father or some ancestor must have obtained the civitas, either as a reward for service ('urbes, merita erga P. R. allegantes, ... civitate donavit,' Suet. Aug. 47) or by purchase. It has been suggested that the father of Saul may have been sold into slavery at Rome, when Cassius laid a heavy fine on the city for having espoused the cause of Octavius and Antony, Appian, B. C. iv. 64, and very many of the Tarsians

[h] ἐστιν καὶ ὅτι αὐτὸν [i] ἦν [j] δεδεκώς. 30 [j] τῇ δὲ [j] ἐπαύριον βουλόμενος γνῶναι τὸ [k] ἀσφαλές, [l] τὸ τί [m] κατηγορεῖται ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν [n] συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ [o] συνέδριον, καὶ [p] καταγαγὼν τὸν Παῦλον [q] ἔστησεν εἰς αὐτούς. XXIII. 1 [r] ἀτενίσας δὲ ὁ Παῦλος τῷ [o] συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί,

h pres., ch. xvi. 38 reff. i ver. 19. constr., ch. i. 17. viii. 16. ix. 33. xii. 6. xviii. 25. (xxi. 33.) Gal. ii. 11. j ch. x. 9 reff. k = ch. xxi. 34 reff. l Luke i. 62. ix. 46. ch. iv. 21. Rom. viii. 26. m pass., Matt. xxvii. 12. ch. xxv. 16 only †. 2 Macc. x. 13. n = ch. i. 6 reff. o ch. iv. 15 reff. ch. iii. 12 reff. L.P. p ch. xxiii. 15 reff. q constr., here only. (see ch. vi. 6.) r w. dat.,

rec ην bef αυτον, with HLP rel Chr Thl-sif Œc: txt ABCEℵ 13 Thl-fin. δεδωκως A^1 36-8. 73. 99. 101-6 Thl-sif: δεδηκως A^2C: δεδοικως 96^2. 105. add και παραχρημα ελυσεν αυτον 137 syr-w-ast. (*Henceforth in Acts,* D *being deficient, its readings may be approximated to by noticing those of its nearest cognates,* 137 and syr.w-ast.)

30. επιουση c 137. om το E. κατηγορειτο c 137. rec (for υπο) παρα, with HLP g m Chr Thl-sif Œc: txt ABCEℵ 13. 36 rel 137 Chr Thl-fin. ins πεμψας bef ελυσεν 137 syr-w-ast. rec aft αυτον ins απο των δεσμων (*supplementary gloss*), with HLP rel æth-pl Thl Œc: om ABCEℵ a 13. 40 vulg syrr coptt æth arm Chr. rec ελθειν (*see note:* or *the preceding -σεν perhaps, as Meyer, caused the omn of συν-*), with HLP rel Syr copt æth Thl-sif Œc: εισελθειν 99. 137: συνεισελθειν c: txt ABCEℵ a b k m o 36. 40 vulg syr sah æth Chr Thl-fin. (13 def.) rec for παν, ολον (*see Mk* xiv. 55), with HLP rel Thl-sif Œc: txt ABCEℵ a c h k m 13. 36. 137 Chr Thl-fin, απαν 40. (*omne* vulg, but so also in Mk xiv. 55 and Matt xxvi. 59.) rec aft συνεδριον ins αυτων (*gloss, referring to* ιουδαιων *above*), with HLP rel (Syr) Thl Œc: om ABCEℵ a c h 13. 36. 40. 137 vulg syr coptt æth arm Chr.

CHAP. XXIII. 1. τω συνεδριω bef ο παυλος ACEℵ a 13 vulg Syr Lucif: txt(B)HLP

were sold to pay it. He may have acquired his freedom and the citizenship afterwards. See Mr. Lewin, i. p. 4. But this is mere conjecture. **29. καὶ . . . δέ**] moreover, 'more than that.' **ἐφοβ.**] There is no inconsistency (as De W.) in the tribune's being afraid because he had bound him, and then letting him remain thus bound. Meyer rightly explains it, that the tribune, having committed this error, is afraid of the possible consequences of it ('facinus est vinciri civem R., scelus verberari,' Cic. Verr. v. 66), and shews this by taking the first opportunity of either *undoing it,* or *justifying his further detention,* by *loosing him,* and *bringing him before the Sanhedrim.* His fear was on account of his *first false step;* but it was now too late to reverse it: and the same reason which leads him to continue it now, operates afterwards (ὁ δέσμιος Π., ch. xxiii. 18) when the hearing was delayed. That ἦν δεδεκώς cannot, as Bloomfield and Wordsworth suppose, refer only to the *binding before scourging,* its immediate juxtaposition with ἔλυσεν in the next verse sufficiently shews. Besides, the mere circumstance of a preparation for scourging having been begun in ignorance, and *left off as soon as the knowledge was received,* would rather have relieved, than occasioned, the fear of the tribune. A more cogent reason still is, that ἦν δεδεκώς can properly only apply to an action *still continuing* when the fear was felt: **that he had put him into custody.** 'The centurion believed Paul's word, because a false claim of this nature, being easily exposed, and punishable with death (Suet. Claud. 25), was almost an unprecedented thing.' Hackett. **30. τὸ τί**] The art. is epexegetical: see reff. It seems remarkable that the tribune in command should have had the power to summon the Sanhedrim: and I have not seen this remarked on by any Commentator. Some of the ancient correctors of the text, however, seem to have detected the difficulty, and to have altered συνελθεῖν into the vapid ἐλθεῖν in consequence. **κατ᾽αγ.**] From Antonia to the council-room. According to tradition (see Biscoe, p. 147, notes), the Sanhedrim ceased to hold their sessions in the temple about twenty-six years before this period. Had they done so now, Lysias and his soldiers could not have been present, as no heathen was permitted to pass the sacred limits. Their present council-room was in the upper city, near the foot of the bridge leading across the ravine from the western cloister of the temple. Lewin, p. 672.

XXIII. 1.] **ἀτενίσας** seems to describe that peculiar look, connected probably with infirmity of sight, with which Paul has already been described as regarding those

ABCE HLPℵa bcfgh klmo 13

s = (all possible) ch. xx. 19 reff.
t 1 Tim. i. 5, 19. 1 Pet. iii. 16, 21. (Heb. xiii. 18.)
u 2 Cor. i. 12 reff.
v Phil. i. 27 only +.
μετὰ πάσης . . . ἀρετῆς ἐνθάδε πεπολίτευμαι,

ἐγὼ [s] πάσῃ [tu] συνειδήσει [t] ἀγαθῇ [v] πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 ὁ δὲ ἀρχιερεὺς Ἀνανίας [x] ἐπέταξεν τοῖς [y] παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν Τύπτειν σε [z] μέλλει ὁ θεός, [a] τοῖχε [b] κεκονιαμένε· καὶ σὺ [c] κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ [d] παρανομῶν κελεύεις με τύπτεσθαι; 4 οἱ δὲ [y] παρεστῶτες εἶπον Τὸν ἀρχιερέα τοῦ θεοῦ [e] λοιδορεῖς;

Jos. Life, § 49 and § 2. τοῖς νόμοις πολιτεύεσθαι, 2 Macc. vi. 1. (-τευμα, Phil. iii. 20.)
pres., here only. Xen. Anab. ii. 3. 6. w. inf. aor., Mark vi. 39. Luke viii. 31 al. Esth. i. 8.
xiv. 47, 69, 70. Luke xix. 24. John xviii. 22. xix. 26.
only. Exod. xxx. 3 al. (see Eph. ii. 14.)
c = Matt. xxii. 44 (from Ps. cix. 1). xxvii. 19. Rev. iv. 2, &c.
iv. 4. 21. (-ία, 2 Pet. ii. 16. -ος, Prov. ii. 22.)
x w. inf.
y = Mark
z = ch. xiii. 34 reff.
a here
b Matt. xxiii. 27 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only.
d here only. Ps. cxviii. 51. Xen. Mem.
e w. acc., John ix. 28 only. Deut. xxxiii. 8. pass., 1 Cor. iv. 12. 1 Pet. ii. 23 only. (-ία, 1 Tim. v. 14. 1 Pet. iii. 9. -ος, 1 Cor. v. 11. vi. 10.)

rel 36 Chr Thl Œc.—om ὁ B c 40. 137 Chr_2. της ημερας bef ταυτης c m 13. 137.
2. for επεταξεν, εκελευσεν C a 36. τ. παρεστ. αυτω bef επεταξεν c 137: om αυτω ℵ¹.
3. προς αυτον bef ο παυλος ℵ: ειπεν bef προς αυτον C vulg(not am fuld tol): om πρ. αυτ. 100. κεκονιασμενε C^1 Orig. for παρανομων, παρα τον νομον E vulg Lucif.
4. ειπαν BN.

before him: and may perhaps account for his not knowing that the person who spoke to him was the high priest, ver. 5. See ch. xiii. 9, note. The purport of Paul's assertion seems to be this: being charged with neglecting, and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*,—obeying, according to his conscience, the law of that divine πολιτεία of which he was a covenant member. Thus πεπολίτευμαι τῷ θεῷ will have its full and proper meaning: and the words are no vain-glorious ones, but an important assertion of his innocence. **2. Ἀνανίας**] He was at this time the *actual high priest* (ver. 4). He was the son of Nebedæus (Jos. Antt. xx. 5. 2),—succeeded Joseph son of Camydus, Antt. xx. 1. 3; 5. 2,—and preceded Ismael, son of Phabi (Antt. xx. 8. 8, 11). He was nominated to the office by Herod, king of Chalcis, in A.D. 48 (Antt. xx. 5. 2); and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius (Antt. xx. 6. 2): he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shewn (Chronol. d. Apostelgeschichte, p. 76, note), there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment (Antt. xx. 6. 3). He was deposed from his office not long before the departure of Felix (Antt. xx. 8. 8), but still had great power, which he used violently and lawlessly (ib. 9. 2): he was assassinated by the sicarii at last (B. J. ii. 17. 9). **3.**] It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the *perfect pattern for all under all circumstances*: by aiming at whatever He did in each case, we shall do best: but even the greatest of his Apostles are *so far* our patterns only, as they *followed Him*, which certainly in this case Paul *did not*. That Paul thus answered, might go far to *excuse* a like fervent reply in a Christian or a minister of the gospel,—but must never be used to *justify* it: it may serve for an *apology*, but never for an *example*.

τύπτειν σε μέλλει κ.τ.λ.] Some have seen a prophetic import in these words;—see above on the death of Ananias. But I would rather take them as an expression founded on a conviction that God's just retribution would come on unjust and brutal acts. **τοῖχε κεκον.**] Lightfoot's interpretation, "quod (Ananias) colorem tantum gestaret pontificatus, cum res ipsa evanuerit," is founded on the hypothesis (*for it is none other*) that the high priesthood was vacant at this time, and Ananias had thrust himself into it. The meaning is as in ref. Matt.; and in all probability Paul referred in thought to our Lord's saying.

κάθῃ κρίνων με] This must not be taken as favouring the common interpreta-

5 ἔφη τε ὁ Παῦλος Οὐκ ἤδειν, ἀδελφοί, ὅτι [f]ἐστὶν ἀρχ- [f] pres., ch. xvi. 38 reff.
ιερεύς· γέγραπται γὰρ [ὅτι] [g]Ἄρχοντα τοῦ λαοῦ σου οὐκ [g] Exod. xxii. 28.
[h]ἐρεῖς [h]κακῶς. 6 γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος [f]ἐστὶν [h] here only. Exod. l. c. Lev. xix.

14. Isa. viii. 21 only. so καλῶς εἰπεῖν, w. acc., Luke vi. 26.

5. rec om 2nd οτι, with CEHLP rel 36 Chr Thl-sif Œc: ins ABℵ k 13 sah Thl-fin.

tion of ver. 5 (see below): for the *whole Sanhedrim* were the judges, and sitting to judge him according to the law. **4.**] Hence we see that not only by the Jews, but by the tribune, who was present, Ananias was regarded as the veritable high priest. **5.**] (1) The ordinary interpretation of these words since Lightfoot, adopted by Michaelis, Eichhorn, Kuinoel, and others, is, that Ananias *had usurped the office during a vacancy*, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix (Antt. xx. 8. 5), was appointed high priest in his absence. But (α) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room (Antt. xx. 8. 11): and (β) which is fatal to the hypothesis, *Jonathan himself* (ὁ ἀρχιερεύς) *was sent to Rome with Ananias* (B. J. ii. 12. 6, τοὺς ἀρχιερεῖς Ἰωνάθην καὶ Ἀνανίαν . . . . ἀνέπεμψεν ἐπὶ Καίσαρα). Jonathan was called by the title merely as having been previously high priest. He succeeded Caiaphas, Antt. xviii. 4. 3: and he was not high priest again afterwards, having expressly declined to resume the office, Antt. xix. 6. 4. Nor can *any other Jonathan* have been elevated to it,—for Josephus gives, *in every case*, the elevation of a new high priest, and his whole number of twenty-eight from Herod the Great to the destruction of Jerusalem (Antt. xx. 10. 5) agrees with the notices thus given. (See Wieseler, Chron. Synops. der 4 Evv. p. 187, note: and Biscoe, pp. 48 ff.) So that this interpretation is untenable. (2) Chrys. and most of the ancient Commentators supposed that Paul, having been long absent, was really *unacquainted with the person* of the high priest. But this can hardly have been: and even if it were, the position and official seat would have pointed out to one, who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin, Camerar., al., take the words *ironically*: '*I could not be supposed to know that one who conducted himself so cruelly and illegally, could be the high priest.*' This surely needs no refutation, as being altogether out of place and character. (4) Bengel, Wetst., Kuinoel, Olsh., Neander, al., understand the words as an acknowledgment of rash and insubordinate language, and render οὐκ ἤδειν, '*I did not give it a thought*,' '*I forgot*:' and so Wordsworth. But as Meyer remarks, 'reputare' is never the meaning of εἰδέναι; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, **I did not know that it (or he) was the high priest**: and that it is probable that the solution of his ignorance lies in the fact of his *imperfect sight*—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no *positive* objection to it, which there is to every other. The objection stated by Wordsworth, "If St. Paul could not discern that Ananias was high priest, how could he see that he sat there as his judge?" would of course be easily answered by supposing that Paul who had himself been a member of the Sanhedrim may have known Ananias by his voice: or indeed may not (as above) have known him at all personally. It is hardly worth while to notice the rendering given by some, 'I knew not that *there was a high priest*.' Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul's apology irrelevant, by eliminating from it the person who is necessarily its subject. **γέγραπται γάρ**] Implying in this, '*and the law is the rule of my life*.' Even in this we see the consummate skill of Paul. **6.**] Surely no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfilment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should

i ch. xxii. 30. k = here only. see Ps. xv. 9. l 1 Cor. xv. 12 reff. m = ch. xxiv. 21. xxvi. 6. Ps. cviii. 7. n = ch. xv. 2 (reff.). o ch. xiv. 4. 1 Macc. vi. 45. p absol., ch. ii. 6 reff. q absol., ch. xvii. 18 reff. r = Luke xxiv. 37, 39. Heb. i. 14. 3 Kings xxii. 21. s = John xii. 42. Rom. x. 9, 10. 1 Tim. vi. 12. t Luke i. 42. Rev. xiv. 18 only. Neh. v. 1. u as above (t). Matt. xxv. 6. Eph. iv. 31. Heb. v. 7. Rev. xxi. 4 only. v = ch. i. 15. xv. 7 al. 2 Chron. xx. 6. w ver. 6. x here only. 2 Kings xiv. 6 (compl.). Sir. viii. 1, 3. xxxviii. 28. ii. 19 Ed-vat.(not B) only.

Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραζεν ἐν τῷ [i] συνεδρίῳ Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ [k] ἐλπίδος καὶ [l] ἀναστάσεως [l] νεκρῶν ἐγὼ [m] κρίνομαι. 7 τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετο [n] στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ [o] ἐσχίσθη τὸ [p] πλῆθος· 8 Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι [q] ἀνάστασιν μήτε ἄγγελον μήτε [r] πνεῦμα, Φαρισαῖοι δὲ [s] ὁμολογοῦσιν τὰ ἀμφότερα· 9 ἐγένετο δὲ [tu] κραυγὴ [t] μεγάλη. καὶ [v] ἀναστάντες τινὲς τῶν γραμματέων τοῦ [w] μέρους τῶν Φαρισαίων [x] διεμά- ABCE HLPN a b c f g h k l m o 13

6. rec εκραξεν, with AEHLP rel vulg Chr: txt BCℵ 36. rec (for 2nd φαρισαιων) φαρισαιου (*corrn, the relation being conceived to be that of a son to his father* only), with EHLP rel vss Chr: txt ABCℵ 13. 36. 40 vulg Syr syr(sic) Tert. om 2nd εγω B copt.

7. for λαλησαντος, ειποντος AEℵ³ a b k o 13. 40 Thl-fin: ειπαντος ℵ¹: λαλουντος B(sic: see table) 66¹. 100: txt CHL rel 36 Chr Thl-sif Œc. for εγενετο, επεπεσεν B¹; επεσεν B-corr¹·²(appy) syr. rec ins των bef σαδ. (*insn for uniformity*), with HL rel 36 Œc: om ABC b k m o Thl-sif.—των σαδδ. και φαρ. Eℵ c g m syr Chr Thl-fin.—om και σαδδ. (*homœotel*) P 78. 101-4. διεσχισθη E.

8. σαδδουκαι(sic) ℵ¹. om μεν B o vulg E-lat sah: ins AC E-gr HLPℵ rel 36 syrr copt Chr. rec for 1st μητε, μηδε (*corrn, see note*), with HLP rel Chr Thl-sif Œc: txt ABCEℵ a c h k l 13. 36. 40 Thl-fin.

9. rec (for τινες των γραμματεων) οι γραμματεις, with rel Thl-sif: γραμματεις HLP f æth Œc: τινες (and om του μερους) AE 13 vulg copt: τινες γραμματεις k 21² Syr: τινες των (φαρισαιων) γραμματεων m: txt B(C)ℵ a c 13. 36. 40 syr sah arm Did Chr$_{1}$ Thl-fin.—*quidam scribarum et pars pharisæorum* sah: *scribæ et pharisæi* æth: for μερους,

not be able to gainsay. All prospect of a fair trial was hopeless: he well knew from past and present experience, that personal odium would bias his judges, and violence prevail over justice: he therefore (Neand.) uses, in the cause of Truth, the maxim so often perverted to the cause of falsehood, 'divide et impera.' In *one tenet* above all others, did the religion of Jesus Christ and the belief of the Pharisees coincide: that of *the resurrection of the dead*. That *they* looked for this resurrection by right of being the seed of Abraham, and denied it to all others,—whereas *he* looked for it through Jesus whom they hated, in whom *all* should be made alive who had died in Adam,—this was *nothing to the present point*: the belief was common—in the truest sense it was the *hope of Israel*—in the truest sense does Paul use and bring it forward to confound the adversaries of Christ. At the same time (De W.) by this strong assertion of his Pharisaic standing and extraction, he was further still vindicating himself from the charge against him. So also ch. xxvi. 7. **υἱ. Φαρισαίων**] **A son of Pharisees**, i. e. '*A Pharisee of Pharisees*,' — 'by descent from father, grandfather, and upwards, a pure Pharisee.' This meaning not having been apprehended, the -ων was altered into -ου.

ἐλπ. κ. ἀναστ.] **the hope and the resurrection of the dead.** The art. is omitted after the prep., see Midd. ch. vi. § 1. **8.**] See note, Matt. iii. 7, for both Pharisees and Sadducees: and for an account of the doctrine of the latter, Jos. Antt. xviii. 1. 4; B. J. ii. 8. 14. In the latter place he says, ψυχῆς τὴν διαμονήν, καὶ τὰς καθ' ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι. The former μήτε has been altered to μηδέ to suit τὰ ἀμφότερα, because with ἀναστ. μήτε ἄγγ. μήτε πν. *three* things are mentioned (and thus we have *hæc omnia* as a var.): whereas, if μηδέ is read, the two last are coupled, and form *only one*. But τὰ ἀμφ. is used of *both things*, the one being the *resurrection*, the other the *doctrine of spiritual existences*: the two specified classes of the latter being combined generically.—**τὰ ἀμφ., them both,—both of them,—the two.** **9.**] The sentence is an aposiopesis, not requiring any filling up: answering to our Engl. **But what if a spirit** (genus) **or an angel** (species) **have spoken to him?** Perhaps in this they referred to the history of his conversion as told to the people, ch. xxii. On the recent criticism which sees in all this a purpose in the

p ουδεν.. ABCE HLPN a b c f g h k l m o p 13 χοντο λέγοντες Οὐδὲν κακὸν [y] εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· [z] εἰ δὲ [r] πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος; 10 πολλῆς δὲ γενομένης [a] στάσεως, * φοβηθεὶς ὁ χιλίαρχος μὴ [b] διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ [c] στράτευμα [d] καταβὰν [e] ἁρπάσαι αὐτὸν [f] ἐκ μέσου αὐτῶν ἄγειν τε εἰς τὴν [g] παρεμβολήν. 11 τῇ δὲ [h] ἐπιούσῃ νυκτὶ d o κυριος... ABCE HLPN a b c d f g h k l m o p 13 [i] ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν Θάρσει· ὡς γὰρ [k] διεμαρτύρω [l] τὰ [l] περὶ ἐμοῦ [m] εἰς Ἰερουσαλήμ, οὕτως σε [n] δεῖ καὶ [m] εἰς Ῥώμην μαρτυρῆσαι. 12 [o] γενομένης δὲ [o] ἡμέρας ποιήσαντες [p] συστροφὴν οἱ Ἰουδαῖοι [q] ἀνεθεμάτισαν ἑαυτούς, λέγοντες μήτε [r] φαγεῖν μήτε [r] πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον. 13 ἦσαν δὲ πλείους τεσσεράκοντα οἱ ταύτην τὴν

y = Luke xxiii. 14. Mal. ii. 6. z = Rom. ix. 22. a ver. 7. b Mark v. 4 only. Jer. ii. 20. c = Luke xxiii. 11. ver. 27 (Matt. xxii. 7. Rev. ix. 16. xix. 14, 19 bis) only †. 1 Macc. ix. 34. d = ch. xx. 10 reff. e = John vi. 15. ch. viii. 39. Judg. xxi. 21. f ch. xvii. 33 reff. g ch. xxi. 34, 37 reff. h ch. vii. 26 (xvi. 11 reff.). 23. Exod. xviii. 20. 1 ver. 15. ch. xxviii. 31. Sir. xix. 30. i = ch. iv. 1 reff. k ch. viii. 25 reff. w. acc. ch. xviii. 5. xx. 21, 24. xxviii. m = ch. xix, 22 reff. n ch. iv. 12 reff. o ch. xii. 18 reff. p ch. xix. 40 reff. 4 Kings xv. 15. q here, &c. 3ce. Mark xiv. 71 only. Num. xxi. 2. r ch. ix. 9.

γενους 99. 105: ins εκ bef τ. γραμμ. C. aft διεμαχοντο ins προς αλληλους ℵ. om εν ℵ¹ 137. rec aft αγγελος ins μη θεομαχωμεν (*interpoln from ch* v. 39), with C³HLP rel 36 sah; *quid est in hoc?* Syr: om ABC¹EℵN 13. 40 vulg syr copt æth arm, also (from their explanations) Amm Euthal Chr Isid Thl Œc.

10. στασεως bef γενομενης AC vulg sah: txt BEHLPℵ p 13. 36 rel Syr Chr Thl Œc. —γενομενος (but η is written above ο) ℵ¹. * rec εὐλαβηθείς, with HLP rel Thl-sif Œc: φοβηθεις ABCEℵ a c p 13. 36. 40. 137 arm Chr Thl-fin Lucif. απ αυτων CE. καταβηναι και HP rel 137 vulg syr sah Thl Œc: txt ABCEℵ a f p 13. 36 Syr Chr. om εκ μεσου αυτων ℵ¹. απαγειν (*corrn for particularity*) AE, *deducere* vulg: txt BCHLPℵ p 13. 36 rel sah Thl Œc. om τε B m copt.

11. rec aft θαρσει ins παυλε, with C³HLP p rel arm-zoh(1805) Thl Œc Cassiod Ambrst; aft ειπεν ins *Paulo* Syr æth, αυτω b o: om ABC¹EℵN 13. 36. 40 vulg syr coptt arm Chr Lucif. διεμαρτυρου C.

12. for δε, τε B c syrr æth. rec τινες των ιουδαιων συστροφην (*corrn to suit ver* 13), with HLP rel vulg Syr sah Thl-sif Œc Lucif: txt ABCEℵ (a) p 13. 36. 40. 137 syr copt æth arm Chr Thl-fin.—(L k m have συστροφην bef τινες; c 137 syr Chr Thl-fin, aft οι ιουδ.: a omits οι.) om λεγοντες CN³ a b c h o 40 syrr(ins syr-mg) arm Chr. πειν B(so ver 21). for αποκτεινωσιν, ανελωσιν A h 14. 38. 113 Chr.

writer to compare Paul with Peter, see Prolegg. to Acts, § iii. 4. **10.**] The fact of all our best MSS. reading φοβηθείς here, and not the unusual word εὐλαβηθείς, must carry it into the text. It is one of those cases where, notwithstanding our strong suspicion that the later MSS. contain the true reading, we are bound to follow our existing authorities: no sufficient subjective reason being assigned for the correction either way. **διασπασθῇ**] to be taken *literally*, not as merely = '*should be killed.*' The Pharisees would strive to lay hold of him to rescue him: the Sadducees, to destroy him, or at all events to secure him. Between them both, there was danger of his being **pulled asunder by them.** **11.**] By these few words, the Lord assured him (1) of a *safe issue from his present troubles;* (2) of an *accomplishment of his intention of visiting Rome;* (3) of the certainty that however he might be sent thither, he should *preach the gospel, and bear testimony there.* So that they upheld and comforted him (1) in the *uncertainty of his life from the Jews:* (2) in the *uncertainty of his liberation from prison at Cæsarea:* (3) in the *uncertainty of his surviving the storm in the Mediterranean:* (4) in the *uncertainty of his fate on arriving at Rome.* So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties. **εἰς**, see reff. and ch. ii. 39, —pregnant. **12.**] **οἱ Ἰουδ.** as opposed to Paul, the subject of the former verse. The copyists thought it unlikely that *all* the Jews were engaged in it, and so altered it to τινες τῶν Ἰουδ., and then transposed it for euphony. Wetstein and Lightf. adduce instances of similar conspiracies,—not to eat or drink till some object be gained.

s here only. (-ότης, Gen. xiv. 13.) t = ch. x. 41 reff. u = ch. ix. 1 reff. v Rom. ix. 3 reff. w Deut. xiii. 15. x 2 Cor. iii. 1 reff. y = and constr., Luke xiv. 24. 1 Kings xiv. 24. z ch. x. 33 reff. a = ver. 22. ch. xxiv. 1. xxv. 2, 15. (Matt. xxvii. 53. John xiv. 21, 22.) Heb. (ix. 24.) xi. 14 only. Esth. ii. 22. b = 1 Cor. i. 2. 2 Cor. i. 1. Phil. i. 1. c ch. iv. 15 reff. d act., = Luke v. 11. ch. ix. 30. xxii. 30. vv. 20, 28. Rom. x. 6, L.P. 3 Kings i. 33. pass., ch. xxvii. 3. - xxviii. 12. xxiii. 56. h ver. 11. here only: (Luke xxii. 33.) 2. Luke xxi. 9 al. 3 Kings x. 1. al. fr. in LXX. r ch. xx. 9 reff. xxv. 26 al.

ABCE HLPN a b c d f g h k l m o p 13

[8] συνωμοσίαν ποιησάμενοι, [14] [t] οἵτινες [u] προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπαν [vw] Ἀναθέματι [qw] ἀνεθεματίσαμεν [x] ἑαυτοὺς μηθενὸς [y] γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. [15] [z] νῦν [z] οὖν ὑμεῖς [a] ἐμφανίσατε τῷ χιλιάρχῳ [b] σὺν τῷ [c] συνεδρίῳ, ὅπως [d] καταγάγῃ αὐτὸν εἰς ὑμᾶς [e] ὡς μέλλοντας [f] διαγινώσκειν [g] ἀκριβέστερον [h] τὰ περὶ αὐτοῦ· ἡμεῖς δὲ [i] πρὸ τοῦ [k] ἐγγίσαι αὐτὸν [l] ἕτοιμοί ἐσμεν τοῦ [m] ἀνελεῖν αὐτόν. [16] [n] ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν [o] ἐνέδραν, [p] παραγενόμενος καὶ εἰσελθὼν εἰς τὴν [q] παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ. [17] προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων ἔφη Τὸν [r] νεανίαν τοῦτον [s] ἀπάγαγε πρὸς τὸν χιλίαρχον· [t] ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ. [18] ὁ μὲν οὖν [u] παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλίαρχον, καί φησιν Ὁ [v] δέσμιος Παῦλος προσκαλεσάμενός με [w] ἠρώτησεν τοῦτον τὸν νεανίσκον ἀγαγεῖν πρός σε, [t] ἔχοντά τι λαλῆσαί σοι.

...χτ- λιαρ C. ABEH LPN a b c d f g h k l m o p 13

e = Luke xxiii. 14. ver. 20. ch. xxvii. 30. xxviii. 19. f ch. xxiv. 22 only. Num. g = ch. xvii. 26 reff. 2 Macc. ix. 15. (-γνωσις, ch. xxv. 21. -γνωρίζειν, Luke ii. 17.) i Luke xxii. 15. Gal. ii. 12 al. Gen. xiii. 10. k ch. xxi. 33 reff. l constr., m = ch. v. 33 reff. n constr., Matt. xi. o ch. xxv. 3 only. Josh. viii. 7. (-δρον, Josh. viii. 2. Wisd. xiv. 12 p absol., ch. xvii. 10 reff. q ch. xxi. 34, 37 reff. s = Luke xiii. 15. [ch. xxiv. 7.] 4 Kings xi. 4. t = Luke vii. 40, 42. ch. u ch. xvi. 33 reff. v ch. xvi. 25, 27 reff. w ch. xvi. 39 reff.

13. rec πεποιηκοτες (*corrn appy to connect* πεπ. ησαν *as pluperf*), with HP rel Chr Thl Œc: ποιησαντες L e g 11. 27-9. 80. 126; om o: txt ABCEN a 13. 36. 40 Thl-fin.

14. [ειπαν, so ABCEP p.] rec μηδενος (*corrn to more usual form*), with BCEHPN rel 36: txt AL k. (13 def.)

15. syr-mg (and simly sah Lucif) after *nunc igitur* has *rogamus vos ut hoc nobis faciatis, ut quum congregaveritis consessum, indicetis chiliarcho ut deducat eum ad nos.* rec aft οπως ins αυριον (*interpoln from ver* 20), with HLP rel Thl Œc: om ABCEN a p 13. 36 vulg syrr copt æth arm Chr Lucif. rec αυτον bef καταγαγη, with HP rel Chr: txt ABCELN a g h k m p 13. 40 vulg arm Chr-c Lucif. rec (for εις) προς (*corrn to more usual*), with CHLP rel 36 Chr: txt ABEN p sah. ακριβεστερον bef διαγινωσκειν (C) c l m 40. 137 vulg Syr Lucif. (γινωσκ. C.) om τα 137. om 2nd του N^1 a g. at end ins εαν δεη και αποθανειν 137 syr-mg.

16. εἰς το ενεδρον, with HLP rel Chr Thl-sif Œc: txt ABCEN a c k p 13. 36.—B^2 has την ἔνεδραν(sic). παραγενομενος B^1.

17. for εφη, ειπεν L p 36. 180. απαγε BN p. rec τι bef απαγγειλαι, with CHLPN rel 36 vulg Chr Thl Œc: txt ABE k p 13.

18. rec νεανιαν (*from preceding verse*), with BHLP rel 36: txt AEN a g p 13. 40. σοι is written over the line by B^1.

See 1 Sam. xiv. 24 ff.; and Jos. Antt. xv. 8. 3, 4. **14.**] It is understood from the narrative that it was to the *Sadducees*, among the chief priests and elders, that the murderers went. That the high priest belonged to this sect, cannot be inferred with any accuracy. **15.**] σὺν τῷ συνεδρ. belongs to ὑμεῖς, or perhaps better to ἐμφανίσατε—**do you give official intimation** (intimation conveyed by the whole Sanhedrim). ὅπως expresses the *purpose* of ἐμφαν.,—τοῦ ἀν. αὐτ., that of ἕτοιμοί ἐσμ. (Meyer). διαγιν. ἀκρ.] not as E. V. '*enquire something more perfectly*:'—but (see reff.) **to determine with greater accuracy**, or perhaps, neglecting the comparative sense, **to determine accurately.** **16.**] It is quite uncertain whether Paul's sister's son lived in Jerusalem, or had accompanied him thither. The ἡμᾶς of ch. xx. 5, will include more than merely Luke. But from this knowledge of the plot, which presupposes other acquaintances than he would have been likely to make if he had come with Paul, I should suppose him to have been domi-

19 [x] ἐπιλαβόμενος δὲ τῆς [x] χειρὸς αὐτοῦ ὁ χιλίαρχος καὶ [y] ἀναχωρήσας [z] κατ᾽ ἰδίαν [a] ἐπυνθάνετο Τί ἐστιν ὃ [t] ἔχεις ἀπαγγεῖλαί μοι; 20 εἶπεν δὲ ὅτι οἱ Ἰουδαῖοι [b] συνέθεντο [c] τοῦ [d] ἐρωτῆσαί σε [d] ὅπως [e] αὔριον τὸν Παῦλον [f] καταγάγῃς εἰς τὸ [g] συνέδριον [h] ὡς μέλλων τι [i] ἀκριβέστερον [k] πυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ [l] πεισθῇς αὐτοῖς· [m] ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσεράκοντα, [n] οἵτινες [n] ἀνεθεμάτισαν ἑαυτοὺς μήτε [n] φαγεῖν μήτε [n] πιεῖν ἕως οὗ [n] ἀνέλωσιν αὐτόν· καὶ νῦν εἰσιν ἕτοιμοι, [o] προσδεχόμενοι τὴν ἀπὸ σοῦ [p] ἐπαγγελίαν. 22 ὁ μὲν οὖν χιλίαρχος [q] ἀπέλυσεν τὸν νεανίσκον, [r] παραγγείλας μηδενὶ [s] ἐκλαλῆσαι ὅτι ταῦτα [t] ἐνεφάνισας πρός [u] με. 23 καὶ προσκαλεσάμενος δύο [v] τινὰς τῶν ἑκατοντάρχων εἶπεν [w] Ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν [x] ἕως Καισαρείας, καὶ [y] ἱππεῖς ἑβδομήκοντα καὶ [z] δεξιολάβους διακοσίους, [a] ἀπὸ τρίτης [b] ὥρας τῆς [b] νυκτός, 24 [c] κτήνη τε [d] παραστῆσαι, ἵνα [e] ἐπιβιβάσαντες τὸν Παῦλον [f] διασώ-

x Mark viii. 23. Zech. xiv. 13.
y Matt. ii. 12 al9. Mark iii. 7. John vi. 15. ch. xxvi. 31 only. 1 Kings xix. 10.
z Matt. xiv. 13, 23. xvii. 1 al. fr. 2 Macc. iv. 5 only.
a = ch. iv. 7. x. 29.
b Luke xxii. 5. John ix. 22 only. 1 Kings xxii. 13. Dan. ii. 9 Theod.
c constr., ch. iii. 12 reff.
d Luke vii. 3. xi. 37. see ver. 18.
e 1 Cor. xv. 32 reff.
f ver. 15 reff.
g ch. iv. 15 reff.
h = ver. 15 reff.
i = ch. xviii. 26 reff.
k w. περί, here only.
l = ch. v. 36, 37 reff.
m (trans.) Luke xi. 54 only. Deut. xix.
n see vv. 12—15.
o ch. xxiv. 15 reff.
p ch. i. 4 reff.
q = ch. xiii. 3 reff.
r ch. xvi. 18 reff.
s here only †. Judith xi. 9 only. τίς ὁ ἐκλαλήσας; Demosth. περὶ τ. παραπρ., p. 354. 23.
t ver. 15 reff. w. πρός, here only. Wisd. xvi. 21.
u constr., ch. i. 4. xvii. 3 al.
v = Luke vii. 19. L.
w and constr., Rev. viii. 6. (ix. 15.)
x ch. xvii. 15.
y ver. 32 only. Gen. l. 9.
z here only †.
a = Matt. xxvii. 45.
b ch. xvi. 33.
c 1 Cor. xv. 39 reff.
d constr., here only. see Col. i. 22.
e Luke x. 34. xix. 35 only. 2 Kings vi. 3. see Matt. xxi. 5.
f = ch. xxvii. (43) 44. xxviii. 1, 4 (Matt. xiv. 36. Luke vii. 3. 1 Pet. iii. 20). w. εἰς, Gen. xix. 19. Jos. Antt. xii. 4. 9, end.

19. επιλαβομενου(sic) ℵ[1]. επυνθανετο bef κατ ιδιαν A.

20. συνεθοντο H[1]. rec εις το συνεδριον καταγ. τον παυλον, with HLP rel Thl-fin Œc: καταγαγης bef τον παυλον L c 137 syrr coptt (*perhaps transpositions to avoid* αυριον τον παυλον): om τον παυλον (*homœotel*) 40: txt ABEℵ a m p 13 am(and demid fuld tol) Chr. rec μελλοντες (*corrn to suit ver* 15), with b[2] c d l Thl-fin Œc: μελλοντα HLP a m Thl-sif: μελλοντων ℵ[3] f g h k 36. 137 Chr: txt ABE o p 40 copt æth, μελλον ℵ[1] b[1] 13. ins τι bef περι H[1](τα H[2]).

21. rec ετοιμοι bef εισιν, with HLP rel 36 vulg Chr: txt ABEℵ a m p 13. 40 Thl-fin.

22. rec νεανιαν (*ver* 17), with HLP p rel 36 Chr: txt ABEℵ a 13. 40. εμε Bℵ.

23. τινας bef δυο Bℵ p 13: om τινας 73. for εβδομηκοντα, εκατον 137 syr-mg sah æth-rom. δεξιοβολους A (ms mentd by Erasm): *jaculantes dextra* Syr: *lancearios* vulg sah æth: *jaculatores* copt.

24. aft παυλον ins νυκτος 137 syr-mg. διασωσι B[1] o: διασωσουσιν E m:

ciled at Jerusalem, possibly under instruction, as was formerly Paul himself, and thus likely, in the schools, to have heard the scheme spoken of. **21. (τὴν) ἐπαγγελίαν**] not, '*an order*' (as Rosenm., al.), nor '*a message*' (as Grot., Beza, Wolf, al.): but **the promise** (to that effect): as E. V. and constantly in N. T. **22.**] **ὅτι . . . με**, a variation of person, as in reff. **23. δύο τινάς**] **some two**: see reff., and Winer, edn. 6, § 25. 2. **στρατιώτας**, the ordinary heavy-armed legionary soldiers: distinguished below from the *ἱππεῖς* and *δεξιολάβοι*. **δεξιολάβους**] This word has never been satisfactorily explained. Suidas, Pha-

vorinus, Beza, Kuin., al., explain it *παραφύλακες*:—Meursius, in his Glossarium Græcobarbarum,—a kind of *military lictors*, *παρὰ τὸ λαβεῖν τὴν τοῦ δεσμίου δεξιάν*;—the Vulgate, *lancearios* (*spearmen*, E. V.):—Meyer, a sort of light-armed troops, *rorarii* or *velites*,—either *jaculatores* or *funditores*. He quotes a passage from Constantine Porphyrogenitus (*οἱ δὲ λεγόμενοι τουρμάρχαι εἰς ὑπουργίαν τῶν στρατηγῶν ἐτάχθησαν. σημαίνει δὲ τοιοῦτον ἀξίωμα τὸν ἔχοντα ὑφ᾽ ἑαυτὸν στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιολάβους ἑκατόν*) where they are distinguished from bowmen and peltastæ,—and derives the

σωσιν πρὸς Φήλικα τὸν [g] ἡγεμόνα, 25 γράψας [h] ἐπιστολὴν ABEH LPℵ s b
[i περι]ἔχουσαν τὸν [k] τύπον τοῦτον· 26 Κλαύδιος Λυσίας c d f g h k l m o
τῷ [l] κρατίστῳ [g] ἡγεμόνι Φήλικι [m] χαίρειν. 27 τὸν ἄνδρα p 13
τοῦτον [n] συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα
[o] ἀναιρεῖσθαι ὑπ' αὐτῶν [p] ἐπιστὰς σὺν τῷ [q] στρατεύματι
[r] ἐξειλάμην [αὐτὸν] μαθὼν ὅτι Ῥωμαῖός ἐστιν. 28 βουλό-
μενός τε [s] ἐπιγνῶναι τὴν αἰτίαν δι' ἣν [t] ἐνεκάλουν
αὐτῷ, [u] κατήγαγον αὐτὸν εἰς τὸ [v] συνέδριον αὐτῶν· 29 ὃν
εὗρον [t] ἐγκαλούμενον περὶ [w] ζητημάτων τοῦ νόμου αὐτῶν,
μηδὲν δὲ [xy] ἄξιον [x] θανάτου ἢ [z] δεσμῶν [a] ἔχοντα [b] ἔγκλημα.

g = here &c., 3ce. ch. xxiv. 1, 10. xxvi. 30. Matt. xxvii. 2, &c. Luke xx. 20. (Gen. xxxvi. 15 al.) Jos. Antt. xviii. 3. 1.
h ch. ix. 2 reff.
i = 1 Pet. ii. 6 (Luke v. 9) only. 2 Macc. xi. 16. ἡ μὲν ἐπιστολὴ τοῦτον περιεῖχε τὸν τρόπον, Jos. Antt. xii. 4. 11, beg.
k = (Rom. vi. 17). 3 Macc. iii. 30. i. 16 reff.
l Luke i. 3. ch. xxiv. 3. xxvi. 25 only‡.
m ch. xv. 23 reff.
n ch.
s = Luke i. 4. ch. xxii. 24.
1 Cor. xiii. 12. Jer. v. 5.
o ver. 15.
p = ch. iv. 1 reff.
q ver. 10.
r = ch. vii. 10 reff.
v ch. iv. 15 reff.
w ch. xv. 2 reff. plu., ch. xviii. 15.
t ch. xix. 38 reff.
u ver. 15 reff.
31. Rom. i. 32 only.
y = as above (x). Luke xii. 48. ch. xiii. 46 al. Deut. xxv. 2.
x Luke xxiii. 15. ch. xxv. 11, 25. xxvi. xvi. 26 reff. xxvi. 29, 31 al. Ps. ii. 3.
a = 1 Tim. v. 12. John ix. 41. xv. 22, 24. xix. 11. 1 John i. 8.
z ch.
b ch. xxv. 16 only†.

διασωσονται 40. aft ηγεμονα add εις καισαρειαν 95[1]. 137, so (aft διασωσωσιν) syr-w-ast. at end ins εφοβηθη γαρ μηποτε αρπασαντες αυτον οι ιουδαιοι αποκτεινωσι και αυτος μεταξυ εγκλημα εχη ως αργυριον ειληφως 137 syr-w-ast Cassiod, so also vulg-ed(not am demid fuld tol &c) and (aft διασωσιν) arm-usc(rejected by Zohrab).

25. rec περιεχουσαν, with AHℵLP rel 36 Chr Thl Œc, περιεχουσά f: om sah: εχουσαν BEℵ a c p 13. 137.

27. [εξειλαμην, so ABEℵ p 13.] om αυτον (*as superfluous in the constr*) ABEℵ a d p 13. 36 vulg Chr Œc: ins HLP rel Thl.

28. rec (for τε) δε, with HLP rel E-lat syr copt Chr Œc: ουν sah: txt AB E-gr ℵ 36 vulg Syr æth Thl. rec γνωναι, with EHLP rel Çhr: txt A B(sic) ℵ a c k p 13. 36. 137 Chr-ms. om (*passing from* αυτω *to* αυτων) κατηγαγον αυτον εις το συνεδριον αυτων B[1](ins B[1]-marg[see table]) p. om αυτον Aℵ k 13. 137.

29. aft αυτων ins μωυσεως και ιησου τινος 137 syr-mg. om δε LP b g h o p 40. 137 Chr. rec εγκλημα bef εχοντα, with EHLP rel Chr: txt ABℵ a b h l m o 13. 40 vulg Thl-fin. at end ins εξηγαγον αυτον μολις τη βια 137 syr-w-ast(but απηγ.).

name from *grasping the weapon with the right hand*, which the peltastæ and bowmen could not be said to do. The reading of A, δεξιοβόλους (*jaculantes dextrâ* Syr.), is apparently a correction. **24. διασώσωσιν**] **escort safe the whole way.**

Φήλικα] FELIX was a freedman of the Emperor Claudius: Suidas and Zonaras gave him the prænomen of *Claudius*, but Tacit. (Ann. xii. 54) calls him *Antonius* Felix, perhaps from Antonia, the mother of Claudius, as he was brother of Pallas, who was a freedman of Antonia (Tacit. ib. and Jos. Antt. xx. 7. 1). He was made sole procurator of Judæa after the deposition of Cumanus (having before been three years joint procurator with him, Tacit. ib.) principally by the influence of the High Priest Jonathan (Antt. xx. 8. 5), whom he afterwards procured to be murdered (ibid.). Of his character Tacitus says, 'Antonius Felix per omnem sævitiam et libidinem jus regium servili ingenio exercuit,' Hist. v. 9. His procuratorship was one series of disturbances, false messiahs, sicarii and robbers, and civil contests, see Jos. Antt. xx. 8. 5, 6, and 7. He was eventually (A.D. 60) recalled, and accused by the Cæsarean Jews, but acquitted at the instance of his brother Pallas (Antt. xx. 8. 10). On his wife Drusilla, see note, ch. xxiv. 24. **25.**] [περι]ἔχ., τύπ., see reff. **26. κρατίστῳ**] See ref. Luke.

This letter seems to be given (translated from the Latin) *as written*, not merely according to its general import (see the false statement in ver. 27): *from what source*, is impossible to say, but it may be imagined that the contents transpired through some officers at Jerusalem or at Cæsarea friendly to Paul. Such letters were called *elogia*: so Modestin. Dig. lib. 49, tit. 16, leg. 3 (Facciolati): 'Desertorem auditum ad suum ducem cum elogio præses mittet,' 'with an abstract of the articles brought against him.' **27. σὺν τῷ στρ.**] **with the troop**; see above ver. 10, and note, ch. xxi. 32. ἐξειλ. μαθὼν ὅτι Ῥ.

30 [c] μηνυθείσης δέ μοι [d] ἐπιβουλῆς [e] εἰς τὸν ἄνδρα ἔσεσθαι, [f] ἐξ αὐτῆς ἔπεμψα πρός σε, [g] παραγγείλας καὶ τοῖς [h] κατηγόροις λέγειν [i] τὰ [i] πρὸς αὐτὸν [k] ἐπὶ σοῦ. 31 Οἱ μὲν οὖν στρατιῶται κατὰ τὸ [l] διατεταγμένον αὐτοῖς [m] ἀναλαβόντες τὸν Παῦλον ἤγαγον [n] διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα, 32 [o] τῇ δὲ [o] ἐπαύριον [p] ἐάσαντες τοὺς [q] ἱππεῖς [r] ἀπέρχεσθαι σὺν αὐτῷ, [s] ὑπέστρεψαν εἰς τὴν [t] παρεμβολήν. 33 [u] οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ [v] ἀναδόντες τὴν [w] ἐπιστολὴν τῷ [x] ἡγεμόνι, [y] παρέστησαν καὶ τὸν Παῦλον αὐτῷ. 34 ἀναγνοὺς δὲ καὶ [z] ἐπερωτήσας [a] ἐκ [b] ποίας [c] ἐπαρχίας [d] ἐστίν, καὶ πυθόμενος ὅτι [a] ἀπὸ Κιλικίας, 35 [e] Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ

c Luke xx. 37. John xi. 57. 1 Cor. x. 28 only †. 2 Macc. iii. 7. vi. 11. xiv. 37 only.
d ch. ix. 24 reff.
e = ch. ix. 1 reff.
f ch. x. 33 reff.
g ch. i. 4 reff.
h [John viii. 10 rec.] ver. 35. ch. [xxiv. 8.] xxv. 16, 18 only. Prov. xviii. 17. 2 Macc. iv. 5 only. (-ήγωρ, Rev. xii. 10.)
i ch. xxviii. 10 reff. see ver. 15.
k = Matt. xxviii. 14. ch. xxiv. 19. xxv. 9. xxvi. 2.
l Luke xvii. 9, 10. 1 Cor. vii. 17. L.P., exc. Matt. xi. 1. Judg. v. 9. iv. 11 only. (ch. i. 2. vii. 43.) (ch. xvi. 7 al.) only.
m = ch. xx. 13, 14. 2 Tim. iv. 11 only. (ch. i. 2. vii. 43.)
n ch. v. 19 reff.
o ch. x. 9 reff.
p = here only.
q ver. 23.
r = ch. v. 26 reff.
s ch. viii. 25 reff.
t ch. xxi. 34, 37 reff.
u = ch. x. 41 reff.
v here only †. Sir. i. 22 only. ἀνέδωκε τοῖς ἐφόροις τὰς ἐπιστολάς, Diod. Sic. xi. 45.
w ch. ix. 2 reff.
x vv. 24, 26.
y = Matt. xxvi. 53. ch. ix. 41. (2 Cor. iv. 14.) Gen. xlvii. 2 Ald. xvii. 56 A (B def.).
z Matt. xii. 10 al. 1 Kings xxv. 1 only †. (-σς, Ezra v. 3.)
a ch. ii. 5 reff.
b = ch. iv. 7 reff.
c ch. ix. 33 BN F(not A) only.
d pres., ch. xvi. 38 reff.
e here only. Deut. i. 16. Job

30. rec ins μελλειν bef εσεσθαι (*see ch* xi. 28; xxiv. 15; xxvii. 10), with HLP rel syr Chr Thl Œc: om ABEℵ a p 13. 36. 40. 137 vulg æth. rec aft εσεσθαι ins υπο των ιουδαιων (*explanatory gloss*), with HLP rel Syr sah Thl (Œc): om ABEℵ a c p 13. 36. 40. 137 vulg syr copt arm.—for εξ αυτης, εξ αυτων AEℵ a c p 13. 40 syr arm: txt BHLP rel 36 Syr copt Thl Œc.—επιβ. εσεσθαι εις τον ανδρα εξ αυτων επεμψα κ.τ.λ. 13: *et quum mihi perlatum esset de insidiis, quas paraverant illi, misi &c* vulg: aft εξ αυτης ins ουν L. aft τ. κατηγοροις ins αυτου E Syr coptt. for τα προς αυτον, αυτους Aℵ 13 vulg coptt: αυτου 40: om τα B E-lat Syr. om επι σου p: for επι, περι 67. 137. rec at end adds ερρωσο, with ELℵ p rel 36 demid tol syrr æth-pl (Chr) Thl Œc; ερρωσθε (*see ch* xv. 29) HP 26. 78. 100-1 Chr(mss and edd): om AB 13 am fuld coptt æth-rom.

31. rec ins της bef νυκτος, with HLP rel Thl-sif Œc: om (*cf ch* v. 19; xvi. 9; xvii. 10) ABEℵ p 13. 40. 137 Chr Thl-fin.

32. rec πορευεσθαι (*corrn for less usual exprn*), with HLP rel 36 syr Cyr Thl Œc, *ire* E-lat, *ut irent* vulg; passed over by Syr sah: txt AB E-gr ℵ e p 13, *abire* copt. επεστρεψαν ℵ.

33. τω ηγεμονι bef την επιστολην L m 40. om και τον παυλον E: om τον 137.

34. rec aft αναγνους δε ins ο ηγεμων (*supplementary*), with HLP rel sah Thl Œc: om ABEℵ p 13. 36. 40 vulg syrr copt æth arm Chr. aft κιλικιας ins εστιν A ℵ[1](but marked for erasure) 68. αναγνους δε την επιστολην επηρωτησε τον παυλον εκ ποιας επαρχιας ει και ειπεν κιλικιας και πυθομενος ειπεν ακουσομαι οταν κ.τ.λ. syr-mg: simly 137 ins την επιστολην, has ει for εστιν, and continues εφη κιλιξ κ. πυθ. εφη ακουσ. σου οταν κ.τ.λ.

ἐστιν] This was *an attempt to conceal the fault that he had committed*, see ch. xxii. 29. For this assertion cannot refer to the *second* rescue, see next verse.

30.] Two constructions are combined here: (1) μηνυθείσης ἐπιβουλῆς τῆς ἐσομένης, and (2) μηνυθέντος, ἐπιβουλὴν ἔσεσθαι.

31.] ANTIPATRIS, forty-two Roman miles from Jerusalem, and twenty-six from Cæsarea, was built by Herod the Great, and called in honour of his father. It was before called Kapharsaba (Jos. Antt. xiii. 15. 1; xvi. 5. 2). In Jerome's time (Epitaph. Paulæ, 8, vol. i. p. 696) it was a 'semirutum oppidum' (Winer, Realw.). They might have well made so much way during the night and the next day,—for the text will admit of that interpretation,—τῇ ἐπαύρ. being not necessarily the morrow *after they left Jerusalem*, but *after they arrived at Antipatris*.

32. τοὺς ἱππεῖς] As they had now the lesser half of their journey before them, and that furthest removed from Jerusalem. The δεξιολάβοι appear to have gone back with the soldiers. **35. διακούσ.**] 'The expression is in conformity with the Roman law; the rule was, "Qui

f ver. 30 reff. g absol., ch. xvii. 10 reff. h John xviii. 28 ‖ Mt. Mk., 33. xix. 9. Phil. i. 13 only +. i = ch. xii. 4 reff. k absol., ch. viii. 15 reff. l here only. m so ch. ix. 35. n ch. xxiii. 15 reff. o and constr., ch. xxv. 2. p ch. xxiii. 24 &c. reff. q = ch. iv. 18. 2 Kings ix. 9. r ver. 19. ch. xxv. 16. xxviii. 19‡. 1 Macc. vii. 6.

ABEH LPN a b c d f g h k l m o p 13

f κατήγοροί σου g παραγένωνται, κελεύσας ἐν τῷ h πραι-
τωρίῳ τοῦ Ἡρώδου i φυλάσσεσθαι αὐτόν.

XXIV. 1 Μετὰ δὲ πέντε ἡμέρας k κατέβη ὁ ἀρχιερεὺς
Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ l ῥήτορος Τερτύλ-
λου τινός, m οἵτινες no ἐνεφάνισαν τῷ p ἡγεμόνι o κατὰ τοῦ
Παύλου. 2 q κληθέντος δὲ αὐτοῦ ἤρξατο r κατηγορεῖν ὁ

35. om και 37. 101-37 vulg(not am demid) syrr copt æth Thl-sif. παραγινονται P: -γενονται f p: -γονται HL 61. rec εκελευσε τε (*emendation of style*), with HLP 13. 36 rel Chr: κελευσαντος ℵ¹: txt A B(sic: see table) ℵ³ c k p 40. 137 syr Thl-fin. for του, τω B: om HLP rel 137 Chr Euthal Thl Œc: txt AEN c g h m p 13. rec αυτον bef εν τω πραιτωριω, with HLP rel 36 Chr: txt ABEN c k p 13. 40. 137 vulg arm Thl-fin.

CHAP. XXIV. 1. for πεντε, τινας A. rec (for πρεσβ. τινων) των πρεσβυτερων, with HLP rel Syr copt æth Œc: txt ABEN c k m 13. 36. 40. 137 vulg syr sah arm Syr Thl-sif. επεφαν. P. 2. om αυτου B.

cum elogio mittuntur, *ex integro audiendi sunt.*"' Hackett. ἐν τῷ πραιτ. τ. Ἡρ.] The procurator resided in the former palace of Herod the Great. 'Here Paul was 'militi traditus' (Digest. cited by De W.), not in a prison, but in the buildings attached to the palace.

CHAP. XXIV. 1—XXVI. 32.] PAUL'S IMPRISONMENT AT CÆSAREA. 1. μετὰ πέντε ἡμ.] After five days—or on the fifth day—from Paul's *departure for Cæsarea*. This would be the natural *terminus a quo* from which to date the proceedings of the High Priest, &c., who were *left* in Jerusalem. That it is so, appears from ver. 11. See note there. πρεσβ. τινῶν] The more ancient MSS. reading this, all we can say is that we have not sufficient authority to retain the reading of the rec. τῶν πρεσβυτέρων, though it appears more likely to be original, and to have given offence as seeming to import that the *whole* Sanhedrim went down. This is one of the cases where, in the present state of our evidence, we are obliged to adopt readings which are not according to subjective canons of criticism.

ῥήτορος] An *orator forensis* or *causidicus*, persons who abounded in Rome and the provinces; sometimes called *συνήγοροι*, or δικολόγοι. Kuin. says: 'Multi adolescentes Romani qui se foro dederant, cum magistratibus in provincias se conferebant, ut caussis provincialium agendis se exercerent, et majoribus in urbe actionibus præpararent.' So Cælius (see Cic. pro Cælio, c. 30), in Africa. Τερτύλλου] A diminutive from Tertius, as Lucullus from Lucius, —Catullus from Catius. The name occurs Plin. Ep. v. 15; and *Tertulla*, Suet. Aug. 69 (Wetst.). ἐνεφάνισαν] (not, '*appeared*,' ἑαυτούς, sub.;—see reff.) laid information; and, as it seems, not by writing, but by word of mouth, since they appeared in person, and Paul was called to confront them. 2.] 'Inter præcepta rhetorica est, judicem laudando sibi benevolum reddere.' (Grot.) Certainly Tertullus fulfils and overacts the precept, for his exordium is full of the basest flattery. Contrast with πολλῆς εἰρ. τυγχ., Tac. Ann. xii. 54: 'Interim Felix intempestivis remediis delicta accendebat, æmulo ad deterrima Ventidi. Cumano, cui pars provinciæ habebatur: ita divisis, ut huic Galilæorum natio, Felici Samaritæ parerent, discordes olim, et tum, contemptu regentium, minus coercitis odiis. Igitur *raptare inter se, immittere latronum globos, componere insidias, et aliquando prœliis congredi, spoliaque et prædas ad Procuratores referre;*' —Hist. v. 9, quoted above, on ch. xxiii. 24;—and Jos. Antt. xx. 8. 9, οἱ πρωτεύοντες τῶν τὴν Καισάρειαν κατοικούντων Ἰουδαίων εἰς τὴν Ῥώμην ἀναβαίνουσι, Φήλικος κατηγοροῦντες· καὶ πάντως ἂν ἐδεδώκει τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τῷ ἀδελφῷ Πάλλαντι παρακαλέσαντι συνεχώρησε . . . . There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxi. 38, note) and assassins (Antt. xx. 8. 4), 'ipse tamen his omnibus erat nocentior' (Wetst.). It has been remarked (by Dean Milman, Bampton Lectures, p. 185) that the character of this address is *peculiarly Latin* (but qu. ?); and it has been inferred from a passage in Valerius Maximus (cited at length in C. and H., vol. i. p. 3), that all pleadings, even in Greek provinces, were conducted before

Τέρτυλλος λέγων 3 Πολλῆς εἰρήνης [s]τυγχάνοντες [t]διὰ σοῦ καὶ [u]διορθωμάτων [v]γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς [w]προνοίας, [x]πάντη τε καὶ [y]πανταχοῦ [z]ἀποδεχόμεθα, [a]κράτιστε Φῆλιξ, [b]μετὰ [c]πάσης [d]εὐχαριστίας. 4 ἵνα δὲ μὴ [e]ἐπὶ πλεῖόν σε [f]ἐγκόπτω, [g]παρακαλῶ ἀκοῦσαί σε ἡμῶν [h]συντόμως τῇ σῇ [i]ἐπιεικείᾳ. 5 [k]εὑρόντες γὰρ τὸν ἄνδρα τοῦτον [l]λοιμὸν καὶ [m]κινοῦντα [n]στάσιν πᾶσιν τοῖς Ἰουδαίοις τοῖς [o]κατὰ τὴν [op]οἰκουμένην, [q]πρωτοστάτην τε τῆς τῶν Ναζωραίων [r]αἱρέσεως, 6 ὃς καὶ τὸ ἱερὸν [s]ἐπείρασεν [t]βεβηλῶσαι, ὃν καὶ [u]ἐκρατήσαμεν [καὶ

s = Luke xx. 35. ch. xxvi. 22. xxvii. 3. 2 Tim. ii. 10. Heb. viii. 6. xi. 35. L,P,H. 1 Macc. xi. 42.
t = Matt. xviii. 7. Luke xxii. 22 ℣. Rom. v. 12, &c.
u here only †.
v constr., ch. ii. 43 al. fr.
w Rom. xiii. 14 only. Josh. xx. 3 F(not A). Wisd. xiv. 3. xvii. 2. 2 Macc. iv. 6 only.(-νοεῖσθαι, Rom. xii. 17.)
x here only †. Str. l. 22 only.
y ch. xvii. 30 reff.
z ch. ii. 41 reff.
a ch. xxiii. 26 reff.
b ch. xvii. 11 reff.
c = ch. xx. 19 reff.
d = 1 Cor. xiv. 16. 2 Cor. iv. 15. ix. 11, 12 al. Paul only, exc. Rev. iv. 9. vii. 12†. Wisd. xvi. 28. Sir. xxxvii. 11. 2 Macc. ii. 27 only.
e ch. iv. 17 reff.
f Rom. xv, 22. Gal. v. 7. 1 Thess. ii. 18. 1 Pet. iii. 7 only†. Dan. ix. 26 Theod. (Ald.)
g = Matt. xviii. 29. ch. xiii. 42. constr., ch. viii. 31 reff.
h here only. Prov. xxiii. 28 only. (-ος, 2 Macc. ii. 31.)
i 2 Cor. x. 1 only†. Wisd. ii. 19. (-κῆς. Phil. iv. 5. -κῶς, 1 Kings xii. 22.) constr. dat., Matthiæ, § 499.
k = Rom. vii. 10 al.
l = here (Luke xxiv. 11) only. 1 Kings xxx. 22. Ps. i. 1.
m = ch. xxi. 30 (xvii. 28 reff.).
n = ch. xix. 40 reff.
o here only.
p = ch. xvii. 6.
q here only. Job xv. 24 only.
r ch. v. 17 reff.
s = and constr., ch. xvi. 7 only‡.
t Matt. xii. 5 only. Neh. xiii. 17, 18. Ezek. xxii. 26. (-λος, 1 Tim. i. 9.)
u = acc., Matt. xviii. 28 al. Ps. lv. tit.

3. rec κατορθωματων, with HLP rel Chr Thl Œc: txt ABEℵ p 13. 36. 137 Chr-ms. γενομενων L c 137 Thl-fin: γιγνωμενων m.

4. εκκοπτω L rel Thl-fin: κοπτω A[1](appy) m 13. (ενκοπτω AB[1]Eℵ.) σε bef ακουσαι E: om σε L e m 36 Chr.

5. στασεις (*corrn as suiting better* πασιν τ. ιουδ. κ.τ.λ.) ABEℵ p 13. 36. 49 vulg copt Chr Thl-fin Œc: txt HLP rel syrr sah æth Thl-sif.

6—8. om from και κατα to προς σε ABHLPℵ d g[1] h l p am[1](and fuld tol) coptt: ins

Roman magistrates *in Latin*. But Mr. Lewin has well observed (ii. 684), "under the emperors trials were permitted in Greek, even in Rome itself, as well in the senate as in the forum [Dio Cassius, lvii. 15, says of Tiberius, πολλὰς μὲν δίκας ἐν τῇ διαλέκτῳ ταύτῃ (viz. Greek) καὶ ἐκεῖ (in the senate) λεγομένας ἀκούων, πολλὰς δὲ καὶ αὐτὸς ἐπερωτῶν]; and it is unlikely that greater strictness should have been observed in a distant province. The name Tertullus proves little, as the Greeks, and even the Jews, very commonly adopted Roman names." On this latter point, see note, ch. xiii. 9. **διόρθωμα** is 'an amelioration or reform:' κατόρθωμα, 'res præclare facta,' generally, whether military or civil ('quæ nos aut recta aut recte facta dicamus, si placet, illi autem appellant κατορθώματα.' Cic. de Fin. iii. 7). Phrynichus remarks, p. 250, ἁμαρτάνουσιν οἱ ῥήτορες οὐκ εἰδότες ὅτι τὸ κατορθῶσαι, δόκιμον. τὸ δ' ἀπὸ τούτου ὄνομα ἀδόκιμον, τὸ κατόρθωμα,—where see Lobeck's note. I have, as always where reason to the contrary is not *very clear*, followed the authority of the most ancient MSS. **προνοίας**] 'providentiæ.' 'Hoc vocabulum sæpe diis tribuerunt' (Beng.). 'Providentia Cæsaris' is a common phrase on the coins of the emperors (Mr. Humphry). 3. **πάντη κ, πανταχοῦ**] belongs to ἀποδεχ., not to γινομένων, in which case they would naturally precede the participle,—**We receive, &c., not only here in thy presence, but also at all times and in all places.** A refinement of flattery.

4. **ἐπὶ πλεῖον**] viz. than the matter demands: **too long.** **ἐγκόπτ.**] See reff. **συντόμως**] As Meyer observes, we need not supply λεξόντων, but take συντ. as the measure of the time implied in ἀκοῦσαι. 5. **λοιμόν**] See reff. and Demosth. p. 794. 5, οὗτος οὖν αὐτὸν ἐξαιτήσεται ὁ φαρμακός, ὁ λοιμὸς . . . The construction here is an anacoluthon, there being nothing to follow up the part. εὑρόντες. The part. cannot be taken for the finite verb. See Winer, edn. 6, § 45. 6. b.

ἡ οἰκουμένη] would here mean the Roman 'orbis terrarum.' **Ναζωρ.**] This is the only place in the N. T. where the Christians are so called. The *Jews* could not call them by any name answering to *Christians*, as the hope of *a Messiah* was professed by themselves. [6.] Considerable difficulty rests on the omission of the words καὶ κατὰ τὸν πρὸς σέ. Their absence from the principal MSS., their many variations in those which con-

v = Luke xii. 37. xvii. 7, Exod. iii. 3.
w ch. v. 26 (reff.) only.
x ch. xii. 11 reff.
y ch. xxiii. 17 reff.
z ch. xxiii. 30 reff.
a ch. iv. 9 reff.
b ch. xxiii. 28 reff.
c attr., ch. i. 1 reff. constr., ch. xxv. 11. Mark xv. 3, 4. 1 Macc. vii. 25. see Luke xxiii. 14. iii. 7 AN. vii. 1 reff.
d ch. xxv. 19. Rom. i. 22 only. Gen. xxvi. 20. 2 Macc. xiv. 27, 32 only.
e here only. Deut. xxxii. 27. Ps.
f ch.
g ch.

κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρῖναι. 7 [v]παρ- ABEH
ελθὼν δὲ Λυσίας ὁ χιλίαρχος [w]μετὰ πολλῆς [w]βίας ἐκ LPℵ a b
τῶν [x]χειρῶν ἡμῶν [y]ἀπήγαγεν, 8 κελεύσας τοὺς [z]κατ- c d f g h
ηγόρους αὐτοῦ ἔρχεσθαι πρὸς σέ]· παρ' οὗ δυνήσῃ αὐτὸς k l m o
[a]ἀνακρίνας περὶ πάντων τούτων [b]ἐπιγνῶναι [c]ὧν ἡμεῖς p 13
[d]κατηγοροῦμεν αὐτοῦ. 9 [e]συνεπέθεντο δὲ καὶ οἱ Ἰου-
δαῖοι, [f]φάσκοντες ταῦτα [g]οὕτως [g]ἔχειν. 10 ἀπεκρίθη τε

(*with consid varr, see below*) E 13 rel 36, 40 syrr æth Chr Thl Œc Cassiod. (*See notes.*) for ηθελ., ηβουληθημεν (or εβ.) m 40. 66[2]. rec κρινειν, with rel Thl-fin Œc: κριναι E a b g[2] k m o 13. 36 Chr Thl-sif. 7. for μετα πολλης to προς σε, ηρπασεν αυτον εκ των χειρων ημων πεμψας προς σε f. (*cf* m *below.*) βια πολλη g[2] 32. 42-6. 57. 66[1]. for απηγαγεν, αφειλετο g[2] 32. 42-6. 57 Syr(adding και προς σε απεστειλεν και). for κελευσας to σε, και προς σε απεστειλεν 32. 42-6. 57. 66[1]: κελευσασθαι επι σε παραγγειλας τοις κατηγοροις ερχεσθαι επι σοι 180. aft απηγαγεν ins αυτον εκ των χειρων ημων m. 8. aft κελευσας ins και a g[2] 32. 42. 57. 69. 133 arm. om αυτου 69. rec επι, with rel: προς E a 46. 133.

8. for οὗ, ω E 36: ων b m[1] o 8. 15. 27-9. 66[1]. 106-80: txt ABHLPℵ vulg copt Chr Thl Œc. om αυτος A vss: αυτους 40. at end ins ειποντος δε αυτου ταυτα 137 syr-w-ast.

9. rec συνεθεντο, with b o Œc: απεκριναντο sah æth: *adjecerunt* vulg E-lat: *litigarunt* Syr: txt AB E[1]gr HLPℵ p rel 36. 40. 137 syr Chr Thl: συνεπειθοντο 13. 180.

10. rec δε (*alteration of characteristic* τε), with HLP 13. 36 rel E-lat Chr: om copt:

tain them, are strongly against their genuineness; as also is the consideration that no probable reason for their omission can be suggested. On the other hand, as De Wette observes, it is hardly imaginable that so little should have been assigned to the speaker as would be if these words were omitted. Besides this, the historic aorist ἐκρατήσαμεν seems to require some sequel, some reason, after his seizure, why he was there present and freed from Jewish durance. The phænomena are common enough in the Acts, of unaccountable insertions, and almost always in D (here deficient). See a list of such in Prolegg. to Acts, § v. 3. But in this place it is the *omission* which is unaccountable, for no similarity of ending, no doctrinal consideration can have led to it. The two reasons cited from Matthæi by Bloomfield, ed. 9,—1) "that the critics believed the Jews hardly likely to have accused Lysias himself,"—2) "because the words παρ' οὗ, at ver. 8, must be referred to Paul: though by its (*sic*) position, it seems to refer to Lysias," are futile and childish enough (on the latter of them, see below); and I only refer to them, to shew by what sort of considerations English readers are still supposed to be influenced.

I still retain the words, in dark brackets, being as much at a loss as ever to decide respecting them, and being moved principally by the aorist ἐκρατήσαμεν, inexplicable without any sequel. It may of course be said that this very circumstance may have given rise to their insertion. But of the two it seems to me less likely that Tertullus should have ended with ἐκρατήσαμεν, than that an abridgment of his speech should have been attempted. It may be a question how far we can detect traces of deliberate abridgment, in our early MSS., of the text of the Acts.] **8.**] **παρ' οὗ**, if the disputed words be *inserted*, refers naturally enough to *Lysias*; but if they be omitted, to *Paul*, which would be very unlikely,—that the judge should be referred to the prisoner (for examination by *torture* [Grot. and al.] on one who had already claimed his rights as a Roman citizen can hardly be intended) for the particulars laid to his charge. Certainly it might, on the other hand, be said that Tertullus would hardly refer the governor to Lysias, whose interference he had just characterized in such terms of blame; but (which is a strong argument for the genuineness of the doubtful words) remarkably enough, we find Felix, ver. 22, putting off the trial *till the arrival of Lysias.* **9. συνεπέθ.**] **joined in setting upon him,** bore out Tertullus in his charges. **10. ἐκ πολλῶν ἐτῶν**] Felix was now in the seventh year

ὁ Παῦλος, [h] νεύσαντος αὐτῷ τοῦ [i] ἡγεμόνος λέγειν, [k] Ἐκ πολλῶν ἐτῶν [l] ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος [m] εὐθύμως [n] τὰ [n] περὶ ἐμαυτοῦ [o] ἀπολογοῦμαι, 11 δυναμένου σου [p] ἐπιγνῶναι ὅτι οὐ πλείους εἰσίν [p] μοι ἡμέραι * δώδεκα [1] ἀφ' [q] ἧς [r] ἀνέβην [s] προσκυνήσων εἰς Ἰερουσαλήμ, 12 καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με [t] πρός τινα [tu] διαλεγόμενον ἢ [v] ἐπίστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε

h John xiii. 24 only‡. Prov. iv. 25 only.
i ch. xxiii. 24 &c. reff.
k = ch. ix. 33. xv. 21 al.
l constr. participp., Luke iv. 23. viii. 46. ch. vii. 12. xix. 35. xxvi. 3. 2 Tim. ii. 8.
m here only†. Polyb. iii. 34. 9. (-ος,
ch. xxvii. 36. -εῖν, ch. xxvii. 22.) 20, 23.
o ch. xix. 33 reff.
q constr., 1 Cor. vii. 1. see ch. xx. 18. viii. 27-reff.
t Mark ix. 34. ch. xvii. 17 only.
v 2 Cor. xi. 28 only†. 2 Macc. vi. 3 only.
n ch. xxiii. 15. xxviii. 15. Luke xxii. 37. Phil. ii. 19,
p constr., Matthiæ, § 388. Hom. Il. χ. 155. ω. 765.
r = ch. xi. 2 reff. Ezra vii. 6, 7.
s = ch. xvii. 2 reff.
u = ch. xvii. 2 reff.

txt AB E-gr ℵ a[1] c p 40. 137 Syr æth Thl-sif. for ετων, ενιαυτων E. aft κριτην ins δικαιον E c e h k 36. 40. 137 syr Chr(οὐκ ἔστι ταῦτα κολακείας τὰ ῥήματα, τὸ μαρτυρῆσαι τῷ δικαστῇ δικαιοσύνην) Thl Avit. rec ευθυμοτερον, with HLP rel Chr Thl-sif Œc: txt ABEℵ c d p 13. 36. 40. 137 vss Ath Thl-fin.

11. om σου A. rec γνωναι, with HLP 13 rel Chr Œc: txt ABEℵ b c k o p 36. 137 Thl. rec aft ημεραι ins η: om ABEHLPℵ rel. * rec δεκαδύο (*see ch* xix. 7 reff), with HLP rel 36 Chr Œc: δωδεκα ABEℵ c m p 13. 40. 137 Thl. προσκυνησαι E 137 sah, *adorare*-vulg. rec (for εις) εν, with L rel Chr Œc: om 13: txt ABEHPℵ a[2] d p 13. 36. 40 coptt Thl.

12. τινας E-gr. rec επισυστασιν, with HLP rel: επoστασιαν p[1]: αποστασιαν p[2]: txt ABEℵ 13. 40 vulg. (*There is the like varn in the* MSS *in the only other place where the word occurs.*) for 3rd ουτε, ουδε p.

of his procuratorship, which began in the twelfth year of Claudius, A.D. 52. The contrast between Tertullus's and Paul's 'captatio benevolentiæ' is remarkable. The former I have characterized above. But the Apostle, using no flattery, yet alleges the one point which could really win attention to him from Felix, viz. his confidence arising from speaking before one *well skilled by experience in the manners and customs of the Jews.* **11. ἡμέραι δώδεκα.**] The point of this seems to be, that Felix having been so long time a judge among the Jews, must be well able to search into and adjudicate on an offence whose whole course was comprised within so short a period. The twelve days may be thus made out: 1. his arrival in Jerusalem, ch. xxi. 15—17; 2. his interview with James, ib. 18 ff.; 3. his taking on him the vow, ib. 26; 3—7. the time of the vow, interrupted by—7. his apprehension, ch. xxi. 27; 8. his appearance before the Sanhedrim, ch. xxii. 30 ff.; 9. his departure from Jerusalem (at night); and so to the 13th, the day now current, which was the 5th inclusive from his leaving Jerusalem. This, which is also De Wette and Meyer's arrangement, is far more natural than that of Kuin., Olsh., Heinr., &c., who suppose that the days which he had already spent at Cæsarea are *not to be counted*, because his raising disturbances while in custody was out of the question. The view advocated by Wieseler (Chron. der Apost.-gesch. pp. 103 ff.), that Paul was *apprehended* on the *very day* of his appearance with the men in the temple, I cannot but regard, notwithstanding his arguments in its favour, as inconsistent with the text of ch. xxi. 26, 27; as also his idea that the Apostle *did not take the vow on himself*: the expression σὺν αὐτοῖς ἁγνισθείς clearly negativing the latter supposition; and τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ver. 26, being manifestly, unless to one warped by a hypothesis, identical with αἱ ἑπτὰ ἡμέραι of ver. 27. See note there. I mention this *here*, because these suppositions materially affect his arrangement of the twelve days, which he gives thus: 2nd, from Cæsarea to Jerusalem; 3rd, interview with James; 4th, (Pentecost) visit to the temple with the Nazarites, *and apprehension*; 5th, before the Sanhedrim; 6th, departure from Jerusalem; 7th, arrival in Cæsarea; then, five days from *that* (but see note on ver. 1), Ananias, &c., *leave* Jerusalem (but how does this appear from ver. 1? κατέβη must surely denote their arrival at Cæsarea, where the narrator, or, at all events, the locus of the history is); 13th, arrival of Ananias, &c., at Cæsarea, *and* hearing (improbable) of Paul. So that the above hypotheses are not the *only* reasons for rejecting Wieseler's arrangement.

w Luke viii. 39. xv. 14. x = here only. παραστῆσαι ὅτι ταύτην ἔχει ἰσχύν, Jos. Antt. viii. 2. 5. Xen. Œc. xiii. 1. y constr., John xvii. 9. Heb. v. 8. 2 Pet. ii. 12. z and constr., ver. 8. a see ch. ix. 2 reff. b ver. 5. c ch. vii. 7 reff. d ch. xxii. 3 reff. e = dat., Luke i. 20 al. fr. 2 Chron. ix. 6. f ch. xxii. 12 reff. g ch. xiii. 15 reff. h constr. (if dat. of agency), Matt. vi. 1. Luke xxiii. 15. xxiv. 35. Gen. xxxi. 15. i 1 Pet. i. 21. (John v. 45. 2 Cor. i. 10.) see 1 John iii. 3. (ch. xxvi. 18.) k ver. 20. ch. xxv. 25. Rom. xiii. 6. 2 Cor. ii. 3. vii. 11, &c. l = ch. xxiii. 21. Tit. ii. 13. Jude 21. 2 Macc. viii. 11. m ch. xvii. 18 reff. see DAN. xii. 2. n ch. xi. 28 reff. o = Matt. vi. 7. John xvi. 30 al. p here only †. 2 Macc. xv. 4 only. ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν, Soph. Electr. 1024. q 1 Cor. x. 32. Phil. i. 10 only. P.† Sir. xxxv. (xxxii.) 21 only. r 2 Cor. i. 12 reff.

w κατὰ τὴν πόλιν· 13 οὔτε x παραστῆσαί δύνανταί σοι περὶ ABEH LPN ab
y ὧν νυνὶ z κατηγοροῦσίν μου. 14 ὁμολογῶ δὲ τοῦτό σοι, cdfgh klmo
ὅτι κατὰ τὴν a ὁδὸν ἣν λέγουσιν b αἵρεσιν οὕτως c λατρεύω p 13
τῷ d πατρῴῳ θεῷ, e πιστεύων πᾶσιν τοῖς f κατὰ τὸν g νόμον
καὶ [τοῖς ἐν] h τοῖς g προφήταις γεγραμμένοις, 15 i ἐλπίδα C -πιδα
ἔχων i εἰς τὸν θεὸν ἣν καὶ k αὐτοὶ k οὗτοι l προσδέχονται, ἐχων... ABCEH
m ἀνάστασιν n μέλλειν n ἔσεσθαι δικαίων τε καὶ ἀδίκων. LPN ab
16 o ἐν τούτῳ καὶ αὐτὸς p ἀσκῶ q ἀπρόσκοπον r συνείδησιν cdfgh klmo p 13

13. ουδε BN p. Steph aft παραστησαι (Tischdf [ed 7] is wrong) ins με, with c f g l m 66[1]-9. 78. 80. 96-7. 100-4-6-42 Chr-ms Œc; μοι 2. 18. 161; σοι 15. 133-80; με νυν HP 27-8. 98-9 Thl-sif; μοι νυν 177: om ABELN p 13(sic) rel vss Chr Œc. rec om σοι, with HLP rel syr sah æth Chr Thl Œc: ins ABEN a[2] d g h m p 13. 40 vulg Syr copt arm. rec (for νυνι) νυν, with EHLP 13. 36 rel: om k 3. 30: txt ABN d m p 137 Thl-fin.

14. ins μου bef θεω 137: *patri deo meo* vulg. om πασιν B. om τον B 56 Chr. Steph om τοις εν, with AHLP N[3](εν τοις) 13 rel vulg coptt æth Thl-sif Œc: elz om τοις, with (syrr) Epiph Chr: txt BEN[1] b c k m o p 36. 40. 137 Thl-fin.

15. for εις, προς CN a 68-9 Thl-fin. om τον C 180. om ουτοι N. rec aft εσεσθαι ins νεκρων (*supplementary addition*), with EHLP rel 36 syrr æth Thl-sif: om ABCN c k p 13. 40 vulg coptt arm Chr Thl-fin.

16. rec δε (και *not being understood*), with HP 13 rel copt Œc: δε και c g 25. 80. 100-77 arm Chr Thl-sif: τε και m: txt ABCELN b d k o p 40. 137 vulg syrr sah Thl-fin. εχων HLP rel 36. 137 Chr: txt ABCEN d p 13 vulg syrr coptt Thl Œc.

12. **κατὰ τὴν πόλ.**] throughout **the city**, 'any where in the city;' as we say, '*up and down the streets.*' **14.**] The **δέ** here has its peculiar force, of taking off the attention from what has immediately preceded, and raising a new point as more worthy of notice. **But** ('*if thou wouldst truly know the reason why they accuse me*'), 'hinc illæ lacrymæ.' **αἵρεσιν**, in allusion to *αἱρέσεως* used by Tertullus, ver. 5. The word is capable of an indifferent or of a bad sense. Tertullus had used it in the latter. Paul explains what it really was. **οὕτως** = κατὰ ταύτην. Notice in the words **πατρῴῳ θεῷ** the skill of Paul. The term was one well known to the Greeks and Romans, and which would carry with it its own justification. "Invisum quippe erat gentibus, nominatim etiam Romanis, si quis se peregrinis aut diis aut deorum cultibus addiceret; præterea Judæis per multa imperatorum et magistratuum decreta et senatus consulta sancita erat potestas, Deum patrium colendi, patriis ritibus et sacris utendi. Jos. Antt. xiv. 17; xvi. 4" (Kuinoel). In his address *to the Jews* (ch. xxii. 14) the similar expression ὁ θ. τῶν πατέρων ἡμῶν, brings out more clearly those *πατέρες*, in whom Felix had no interest further than the identification of *Paul's religion with that of his ancestors* required. **κατὰ τ. ν.**] See on κατ. τ. πόλιν, above. Then (if the words in brackets be omitted: and it is not easy to imagine that St. Luke wrote them) the dat. is used of the personal agents, the prophets. He avoids saying '*by Moses*,' because the mention of *the law* would carry more weight. **15. αὐτοὶ οὗτοι**] It would appear from this, that the High Priest and the deputation *were not of the Sadducees*. But perhaps this inference is too hasty; Paul might regard them as representing the whole Jewish people, and speak *generally*, as he does of the same hope ch. xxvi. 7, where he assigns it to τὸ δωδεκάφυλον ἡμῶν. **νεκρῶν**, inserted here in some MSS. to fill up the meaning, is not likely to have been spoken by the Apostle. The juxtaposition of those words, which excited mockery even when the Gospel was being *directly preached*, would hardly have been hazarded in this defence, where every expression is so carefully weighed. **16. ἐν τούτῳ**] **Accordingly**, i. e. 'having and cherishing this

ἔχειν [s]πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους [t]διὰ παντός. 17 [u]δι' ἐτῶν δὲ [v]πλειόνων [w]ἐλεημοσύνας [x]ποιήσων [y]εἰς τὸ ἔθνος μου [z]παρεγενόμην καὶ [a]προσφοράς, 18 [b]ἐν * [aa]αἷς εὗρόν με [c]ἡγνισμένον ἐν τῷ ἱερῷ, οὐ [d]μετὰ [e]ὄχλου οὐδὲ [d]μετὰ [f]θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς ἔδει [g]ἐπὶ σοῦ [h]παρεῖναι καὶ [i]κατηγορεῖν εἴ [k]τι [kl]ἔχοιεν [m]πρὸς ἐμέ. 20 [n]ἢ [n]αὐτοὶ [n]οὗτοι εἰπάτωσαν τί εὗρον [ἐν ἐμοὶ]

s = Rom. v. 1 reff.
t ch. ii. 25 reff.
u = Matt. xxvi. 61. Gal. ii. 1 al. Deut. xv. 1.
v = ch. ii. 40 reff.
w ch. ix. 36 reff.
x = ch. xx. 2 reff.
y = ch. ii. 22. Luke ix. 13 al.
z absol., ch. xvii. 10 reff.
a ch. xxi. 26 reff.
b = Mark vi. 48. Luke xvi. 10 al. xxi. 24, 26 reff.
c ch. xxi. 34 reff. Ezek. vii. 11.
d = ch. v. 26 al.
e Luke xxii. 6. Ezek. xxiii. 24.
f ch. g ch. xxiii. 30 reff.
h see ch. x. 33.
i ver. 2. k Matt. v. 23. Mark xi. 25 al. edn. 6, § 41. 4. c.
l opt. (subjective possibility), = ch. xvii. 27. Luke xxii. 23 al. Winer,
m = ch. xxv. 19. 1 Cor. vi. 1. Col. iii. 13.
n ver. 15.

aft προς ins τε L b c d h l o 137 syr Chr Thl-fin. δια παντος bef προς E c syr: om δια παντος 32. 42. 57[1]. 137.

17. rec παρεγενομην bef ελεημοσυνας κ.τ.λ. (*transposn for perspicuity*), with HLP rel vss Chr; και προσφ. bef παρεγ. EN[3] c 137: om παρεγ. A: txt BCN[1] m p 13. 40 vulg Thl-fin.

18. *rec οἷς, with HLP rel Chr Thl-sif: αις (*corrn to suit προσφορας?*) ABCEN b[1] b o 13. 36. 40. 137 Thl-fin. aft θορυβου ins *et apprehenderunt me clamantes et dicentes tolle inimicum virum* demid. elz om δε, with *HLP* Thl-fin: ins ABCEN p 13 *rel* 36. 40. 137 *vulg syr coptt* Thl-sif Œc. ins των bef απο CE b c f o 36. 40. 137 Thl. ιουδαιων E b c o 36 syr Thl.

19. *Steph δει, with HL b f g k l m o 137 sah æth* Chr[1] Œc: txt ABCEPN p 13. 36 *rel vulg syrr copt* Chr[1] Thl. rec με, *with HLP rel 36* Chr: txt ABCEN p 13.

20. for η, ει (*itacism?*) AC. rec ins ει bef τι (*corrn from ver* 19), with a c vulg syr Œc: om ABCEHLPN p 13. 36 rel Syr copt arm Chr Thl. om εν εμοι ABN p 13. 40: ins CEHLP rel 36 vss Chr Thl Œc.

hope;' see reff. **καί**] **also**, '*as well as they.*' **17.**] **δέ** refers back to the former δέ, ver. 14. 'But the matter of which they complain is this, that after an absence of many years,' &c. See 1 Cor. xvi. 3, 4; 2 Cor. viii. ix. notes, ch. xx. 4. **18.**] De W. observes, that ἡγνισμ. can only refer to προσφ., not to ἐλεημ.: thus **αἷς** may have been altered to **οἷς**, to give a general neuter sense, *amidst which occupations:* and the sense will be **among** or **engaged in which offerings**: it being in the temple. But this seems far-fetched and unlikely, and Meyer's supposition, that **οἷς** has been altered to **αἷς** to suit προσφοράς, certainly has an air of probability. The use of a verb referring to two substantives, to only one of which it is applicable, is too common to require illustration. But, as so often in this book, we must follow the best MSS., our only fixed evidence, as against any questionable subjective considerations. The construction is irregular. A subject to εὗρον has to be supplied by a reference to some nominative case implied in οὐ μετὰ ὄχ. οὐδ. μ. θορ., thus: **amidst which they found me purified in the temple, none who detected me in the act of raising a tumult . . . . but certain Asiatic Jews . . . .** This would leave it to be inferred that no legal officers had apprehended him, but certain private individuals, illegally; who besides had not come forward to substantiate any charge against him. Bornemann would supply οὐχ οὗτοι μέν before τινες δέ; but the objection to this is, that the negative οὐ μετὰ ὄχ. . . . . stands already as the proper opponent clause to τινες δέ, and we should thus have two negative clauses together. On this sense of δέ, see Viger, ed. Hermann, p. 16, note 24; and Hermann's note, p. 702. 19. The latter remarks, "intelligitur in hac formula, *quam malum, stultum est*, vel simile quid." **19.**] **ἔχοιεν**, not ἔχουσιν, implying the subjective possibility merely, and disclaiming all knowledge of what the charge might be. The sentence is an anacoluthon: δεῖ is absolutely asserted in the present: then ἔχοιεν in the opt. follows, as if the hypothetical ἔδει had been used: and hence the correction to ἔδει. [So I wrote in former editions, and so I still believe: but the text must follow the evidence of the great MSS.] On the opt. after the hypothetical indicative, see Bernhardy, Syntax, p. 386 ff. This also is a skilful argument on the part of the Apostle:—it being the custom of the Romans not to judge a prisoner without the accusers face to face, he deposes that *his real accusers were the Asiatic Jews* who

o ch. xviii. 14 reff.
p ch. iv. 15 reff.
q = ch. xiii. 27 al.
r attr., ch. i. 1 reff.
s aor. redupl., here only. Num. xi. 2. LXX almost always.
t 1 Cor. xv. 12 reff.
u ch. xxiii. 6 reff.
v here only. (Ps. lxxvii. 21. See Schleusn.

ABCEH LPN a b c d f g h k l m o p 13

ο ἀδίκημα στάντος μοῦ ᵍ ἐπὶ τοῦ ᵖ συνεδρίου, 21 ἢ περὶ μίας ταύτης ᑫ φωνῆς ʳ ἧς ˢ ἐκέκραξα ἐν αὐτοῖς ἑστώς, ὅτι περὶ ᵗ ἀναστάσεως ᵗ νεκρῶν ἐγὼ ᵘ κρίνομαι σήμερον ᵍ ἐφ' ὑμῶν. 22 ᵛ ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ʷ ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ˣ ὁδοῦ, εἴπας ʸ Ὅταν Λυσίας ὁ χιλίαρχος ʸ κατα-βῇ, ᶻ διαγνώσομαι ᵃ τὰ ᵃ καθ' ὑμᾶς, 23 ᵇ διαταξάμενος τῷ ἑκατοντάρχῃ ᶜ τηρεῖσθαι αὐτόν, ἔχειν τε ᵈ ἄνεσιν, καὶ μηδένα ᵉ κωλύειν τῶν ᶠ ἰδίων αὐτοῦ ᵍ ὑπηρετεῖν αὐτῷ.

Lex. V. T. in voc.) τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα, Xen. Mem. iii. 6. 6. (-βολή, ch. xxv. 17.) w ch. xviii. 26 reff. x = ch. ix. 2 reff. y absol., ver. 1. z ch. xxiii. 15 only (reff.). a ch. xxv. 14. Eph. vi. 21. Phil. i. 12. Col. iv. 7. b Luke viii. 55. ch. xviii. 2 al. c = ch. xii. 5, 6 reff. d = here (2 Cor. ii. 13. vii. 5. viii. 13. 2 Thess. i. 7) only. 1 Esdr. 2 Chron. xxiii. 15. e = ch. xvi. 6 reff. f = ch. iv. 23. 1 Tim. v. 8. see John i. 11. Titus i. 12. g = ch. xiii. 36 (reff.). xx. 34 only.

21. φωνης bef ταυτης E c k 137 syr Thl-fin. rec εκραξα, with EHLP rel 36 Thl-fin: txt ABCℵ a b d m o p 13. 40 Chr$_a$ Thl-sif Œc. rec εστως bef εν αυτοις (*corrn to avoid ambig of reference of* εν αυτ.?), with HLP rel syrr Chr Œc: txt ABCEℵ c k m p 13. 40. 137 vulg copt Thl. om εγω C. rec υφ. (*corrn, the force of* εφ *not being perceived*), with EHLPℵ rel 36 vulg Chr: txt ABC m p 13. 40 syr (æth).

22. rec at beg ins ακουσας δε ταυτα (omitting the δε following), with LP rel 36 Thl Œc: om ABCEHℵ c p 13. 40. 137 vulg syrr copt æth arm Chr.—ο φηλιξ ανεβαλετο αυτους L &c as above: ο φηλιξ bef αυτους c Chr: αυτοις p. rec ειπων (*corrn to more usual form*), with EHLP rel 36: txt ABCℵ p. for καθ, κατεσε (but corrd) ℵ^1.

23. aft διαταξαμενος ins τε, with H rel vulg Syr Chr; δε L: om ABCEPℵ b^1 ω o p 13. 36. 40. 137 syr copt arm Thl-fin. for εκατοντ., χιλιαρχη ℵ^1, but corrd by ℵ^1 or ℵ-corr^1. rec (for αυτον) τον παυλον, with HLP rel Syr æth Chr: txt ABCEℵ c k p 13. 36. 40. 137 vulg syr copt arm Thl-fin. rec aft υπηρετειν adds η προσ-ερχεσθαι, with HLP rel 36 Chr: om ABCEℵ p 13 vulg syrr copt arm.

first raised the cry against him in the temple,—*not the Sanhedrim*, who merely received him at the hands of others,—and that *these were not present*. **20.**] **Or let these persons themselves say, what fault they found in me while I stood before the Sanhedrim, other than in the matter of this one saying**..... τί serves for τί ἄλλο. So in English: **What fault but this**: i. e. 'What *other* fault but this.'

21.] **ἐφ' ὑμ., before you**: less usual than ὑφ' ὑμ., which is probably a correction. **22. ἀνεβάλετο αὐτ.**] '*ampliavit eos*:' viz. both parties. **ἀκρ. εἰδὼς τὰ π. τ. ὁδ.**] These words will bear only one philologically correct interpretation, **having more accurate knowledge about the way**: not '*till he should obtain* more accurate knowledge' (ungrammatical): nor, '*since he had now obtained*' (viz. by Paul's speech: but εἰδώς cannot be rendered 'certior factus'). But this, the only right rendering, is variously understood. Chrys. says: ἐπίτηδες ὑπερέθετο (he adjourned the case purposely), οὐ δεόμενος μαθεῖν, ἀλλὰ διακρούσασθαι βουλόμενος τοὺς Ἰουδαίους. ἀφεῖναι οὐκ ἤθελε δι' ἐκείνους. Luther and Wolf: "distulit,.... non quod sectæ ignarus esset, aut pleniorem sibi notitiam ejus comparare vellet, sed quia, cum satis illam jam cognitam haberet, Judæos amplius sibi molestos esse nolebat." But these interpretations, as De W. observes, overlook the circumstance, that such a reason for adjournment would be as unfavourable to *Paul*, as to the *Jews*. Meyer explains it, that he adjourned the case, '*because*,' &c. But this (De W.) would imply that he was favourably disposed to *Paul*. The simplest explanation is that given by De W.: He put them off to another time, not as requiring any more information about 'the way,' *for that matter he knew before*,—but waiting for the arrival of Lysias. Whether Lysias was expected, or summoned, or ever came to be heard, is very doubtful. The *real* motive of the 'ampliatio' appears in ver. 26. The comparative implies, "more accurate than to need additional information." **διαγν. τὰ καθ' ὑμ.**] **I will adjudge your matters.** So in reff. also. **23.**] **διαταξάμενος** is in apposition with εἴπας, and both belong to ἀνεβάλετο. **ἄνεσιν**] De W. and Meyer explain this of '*custodia libera*,' φυλακὴ ἄδεσμος (Arrian, Exp. ii. 15). But this can hardly be. Lipsius (Excurs. II. on Tacit. Ann. iii. 22; vi. 3, cited by Wieseler, Chron. d. Apost.-g. p. 380) says, 'Præter *custodiam militarem* alia duplex, apud magistratus, et apud vades. Apud magistratus, quum reus Consuli, Prætori, Ædili, inter-

24 Μετὰ δὲ [h]ἡμέρας [h]τινὰς [i]παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικί, οὔσῃ Ἰουδαίᾳ, [k]μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς [l]εἰς χριστὸν πίστεως. 25 [mn]διαλεγομένου δὲ αὐτοῦ περὶ [no]δικαιοσύνης καὶ [p]ἐγκρατείας καὶ τοῦ [q]κρίματος τοῦ [r]μέλλοντος, [s]ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη [t]Τὸ [t]νῦν [t]ἔχον πορεύου, [u]καιρὸν δὲ [v]μεταλαβὼν [w]μετακαλέσομαί σε· 26 ἅμα καὶ ἐλπίζων ὅτι [x]χρήματα δοθήσεται αὐτῷ ὑπὸ

h ch. x. 48 reff.
i absol., ch. xvii. 10 reff.
k ch. x. 5 reff.
l ch. xx. 21. xxvi. 18. Col. ii. 5. Paul, or *of* Paul, only.
m ch. xvii. 2 reff.
n Isa. lxiii. 1.
o absol., ch. xvii. 31 reff.
p Gal. v. 23. 2 Pet. i. 6 (bis) only +. Sir. xviii. 30 (title) only. (*-τής*, Tit.

i. 8. *-τενέσθαι*, 1 Cor. vii. 9. ix. 25.) q = Heb. vi. 2. 1 Pet. iv. 17. Rev. xx. 4. (Prov. xxi. 15 al.)
r = Matt. xii. 32. Rom. v. 14 al. s ch. x. 4 reff. t here only. Tobit vii. 11. u = Gal. vi. 10. Hagg. i. 2, 4. Polyb. ii. 16. 15. v = (and constr.) here (ch. ii. 46 reff.) only. *μεταλ. καιρ. ἁρμόττοντα,* w ch. vii. 14 reff. x ch. iv. 37 reff.

24. *τινας* bef *ημερας* AE c 137 vulg Syr: txt BCHLPℵ 13. 36 rel vss Chr. rec aft *γυναικι* ins *αυτου*, with Eℵ[1·3] rel vulg syr-mg Thl-sif Œc: pref *ιδια* BC[2] ℵ-corr[1] 36 Amm-c Thl-fin: ins both A p: om both C[1]HLP a b k m o Chr. (*Both ιδια and αυτου are additions to fix the sense of γυναικι.*) aft *ιουδαια* ins *παρακαλουση οπως ιδη τον παυλον και ακουση τον λογον ως ουν εβουλετο ικανον ποιησαι επoιησεν τουτο* syr-mg. ins *και* bef *μετεπεμψατο* ℵ[1](ℵ[3] disapproving). om *αυτου* C. aft *χριστον* ins *ιησουν* ELℵ[1] d f g h l m p 36 vulg syr copt æth arm Chr Thl-fin; ιν(sic) B: pref, am(and fuld tol) æth: om A C[1·2](appy) HPℵ-corr[1·3] 13 rel Syr Thl-sif Œc.

25. *εγκρατειας και δικαιοσυνης* ℵ. *μελλοντος* bef *κριματος* (omg *του*) C m 40 arm Chr-comm$_1$. rec aft *μελλοντος* ins *εσεσθαι* (*appy a corrn aft ver* 15), with HLP rel Chr$_2$ Thl Œc: om ABCEℵ p 13. 36. 40. 137 syr. aft *εμφοβος* ins *δε* A. *εχων* L 13: *εχουν* H. *παραλαβων* A: *λαβων* a b d k o p 13. 40 Chr Thl-sif.

26. rec ins *δε* bef *και*, with copt Thl-fin Œc: om ABCEHLℵ p 13 36 rel 137 vulg syr Chr Thl-sif. om 1st *αυτω* B: *αυτω* bef *δοθησεται* c.

dum et Senatori, etiam non e magistratu, committebatur: quod nonnisi in *reis illustrioribus* usurpatum, eaque *custodia libera* dicta: vid. Tacit. Ann. vi. 3; Sall. Cat. xlvii.; Liv. vi. 36; Cic. Brut. xcvi.; Dio lviii. 3. Custodia apud vades, quum eorum periculo fidejussoribus reus tradebatur: vid. Tacit. Ann. v. 8; Suet. Vitell. 2.' Now, Wieseler argues, as Paul *was not bailed*,—and was not 'e reis illustrioribus,' and besides was *delivered to a centurion to keep*, his cannot have been 'custodia libera,' but '*militaris*:' relaxed however as much as was consistent with safe custody. He cites Josephus, who says (Antt. xviii. 6. 10) of the custody of Agrippa, *φυλακὴ μὲν γὰρ καὶ τήρησις ἦν, μετὰ μέντοι ἀνέσεως τῆς εἰς τὴν δίαιταν*. **Remission**, or **relaxation**, would be a better rendering than '*liberty*.' **24. παραγεν.**] Into the hall or chamber where Paul was to speak. **Δρουσίλλῃ**] She was daughter of Herod Agrippa I. (see ch. xii.) and of Cypros,—and sister of Agrippa II. She was betrothed at six years old (Jos. Antt. xix. 9. 1) to Epiphanes, son of Antiochus, king of Commagene; but (Antt. xx. 7. 1) he declining the marriage, not wishing to be circumcised and become a Jew, she was married to the more obsequious Azizus, king of Emesa. Not long after, Felix, being enamoured of her beauty, persuaded her, by means of a certain Simon, a Cyprian magician (see note on ch. viii. 9), to leave her husband and live with him (Antt. xx. 7. 2). She bore him a son, Agrippa: and both mother and son perished in an eruption of Vesuvius, in the reign of Titus (ibid.). The Drusilla mentioned by Tacitus (Hist. v. 9), a granddaughter of Antony and Cleopatra, must have been *another wife* of Felix, who was *thrice* married, and each time to persons of royal birth; 'trium reginarum maritus,' Suet. Claud. 28. **25.**] It is remarkable that Tacitus uses of Felix (Ann. xii. 54) the expression 'cuncta malefacta sibi impune ratus.' The fear of Felix appears to have operated merely in his *sending away* Paul: no impression for *good* was made on him. **26.**] 'Lex Julia de repetundis præcipit, ne quis ob hominem in vincula publica conjiciendum, vinciendum, vincirive jubendum, exve vinculis dimittendum; neve quis ob hominem condemnandum absolvendumve . . . . aliquid acceperit.' Digest. xl. 11. 3. Cited by Mr. Humphry, who observes: Albinus, who succeeded Festus, so much encouraged this kind of bribery, that no malefactors

τοῦ Παύλου, διὸ καὶ [y] πυκνότερον αὐτὸν [k] μεταπεμπόμενος [z] ὁμίλει αὐτῷ. 27 [a] Διετίας δὲ [b] πληρωθείσης ἔλαβεν [c] διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον, θέλων τε [de] χάριτα [ef] καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ [g] κατέλιπεν τὸν Παῦλον [h] δεδεμένον.

ABCEH LPℵ a b c d f g h k l m o p 13

XXV. 1 Φῆστος οὖν [i] ἐπιβὰς τῇ [k] ἐπαρχίᾳ μετὰ τρεῖς ἡμέρας [l] ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας, 2 [mm] ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ [o] πρῶτοι τῶν [n] Ἰουδαίων κατὰ τοῦ Παύλου, καὶ [pq] παρεκάλουν αὐτὸν

y here only †. 2 Macc. viii. 8 only. (-νος, Luke v. 33. 1 Tim. v. 23 only. Ezek. xxxi. 3 A only.)
z Luke xxiv. 14, 15. ch. xx. 11 only. w. dat., here only. Prov. xxiii. 30.
a ch. xxviii. 30 only †. (-τής. Matt. ii. 16. 2 Macc. x. 3.) see ch. xx. 31.
b = ch. vii. 23 reff.
c here only. 1 Chron. xviii. 17. so *successorem accepit*, Plin. Epist. ix. 13 end.
d = 2 Cor. viii. 4 reff.
e ch. xxv. 9.
f = as above [e] (Mark xv. 46) only. 1 Macc. x. 23 Ed- vat. F (not ABℵ). ἐνεργεσίαν καταθέσθαι, Demosth. 193. 22.
g = ch. xviii. 19 reff.
h = Mark xv. 7. Isa. xlii. 7.
i = here only. see ch. xx. 18. xxi. 4.
k ch. xxiii. 34 only †. (-χος, Ezra v. 3.)
l = ch. xv. 2. Matt. xx. 18. Ezra vii. 6, 7.
m ch. xxiii. 15 reff.
n ch. xxiv. 1.
o ch. xiii. 50 reff.
p = Matt. xviii. 29.
q Matt. viii. 34 only. Plut. vit. Demetr. ξ 38.

rec aft παυλον ins οπως λυση αυτον (*a gloss from the marg*), with HLP rel 36 copt æth-pl Chr Thl Œc: om ABCEℵ p 40 vulg syrr arm. for ωμιλει, διελεγετο C 15-8. 36. 180.

27. φαιστον P (so elsw). aft φηστον ins τον δε παυλον ειασεν εν τηρησει δια δρουσιλλαν 137 syr-mg. for τε, δε ℵ³ b c d e g h k l² o p² 13. 40. 137 vulg Syr copt Chr Thl. rec χαριτας, with HP rel 36 Amm-c Thl-sif Œc: χαριν (*see ch* xxv. 9) ELℵ³ c k 40. 137 vulg (syrr copt) Chr Thl-fin: txt ABCℵ¹ p 13.

CHAP. XXV. 1. τη επαρχειω A ℵ¹(-χιω): την επαρχιαν p.

2. ενεφανησαν H 25-6. 68. 105 Thl-fin Œc (so also ch xxiii. 22; xxiv. 1; xxv. 15). rec δε (*alteration of characteristic* τε), with EHLP rel syr copt Thl-sif: txt ABCℵ k p 13. 40 vulg Syr æth Chr Thl-fin Œc. rec ο αρχιερευς, with HP rel Thl-sif Œc: txt ABCELℵ c d p 36. 40. 137 vulg syrr copt æth arm.

remained in prison, except those who did not offer money for their liberation (Jos. B. J. ii. 14. 1). St. Paul did not resort to this mode of shortening his tedious and unjust imprisonment, and Tertullian ('de Fuga in Persecutione,' 12, p. 116) quotes his conduct in this respect against those who were disposed to purchase escape from persecution: a practice which prevailed and became a great evil in the time of Cyprian. See his Epistles, lii. and lxviii., denouncing the Libellatici. 27. **διετίας**] viz. of Paul's imprisonment.

Πόρκιον Φῆστον] Festus appears to have succeeded Felix in the summer or autumn of the year 60 A.D.: but the question is one of much chronological difficulty. It is fully discussed in Wieseler, Chron. d. Apost.-g. pp. 91—99. He found the province (Jos. Antt. xx. 8. 10) wasted and harassed by bands of robbers and sicarii, and the old plague of false prophets. He died, after being procurator a very short time,—from one to two years. Josephus (B. J. ii. 14. 1) contrasts him, as a putter down of robbers, favourably with his successor Albinus. On the deposition, &c., of Felix, see note, ch. xxiii. 24. **χάριτα καταθέσθαι**] See reff. 'Est locutio bene Græca, Demostheni quoque usitata et Xenophonti: quales locutiones non paucas habet Lucas, ubi non alios inducit loquentes, sed ipse loquitur, et quidem de rebus ad religionem non pertinentibus.' Grot. The reading χάριτα, brought into the text by the evidence of the best MSS., has apparently been a correction to suit the context, only *one* such act being spoken of. The plural would describe the *wish* of Felix to confer *obligations* on the Jews, who were sending to complain of him at Rome,—and so win their favour. **δεδεμένον**] There was no *change* in the method of custody, see note on ver. 23. He left him in the '*custodia militaris*' in which he was.

XXV. 1.] The term ἐπαρχία is properly used of a *province*, whether imperial or senatorial (see note on ch. xiii. 7),—but is here loosely applied to Judæa, which was only a procuratorship, attached to the *province* of Syria. So also Josephus calls Festus ἔπαρχος, Antt. xx. 8. 11; as also Albinus, ib. 9. 1. 2. **οἱ ἀρχ.**] It has been imagined, that ὁ ἀρχ. of the rec. has been a correction to suit the former part of the narrative. But it may be that *οἱ ἀρχιερεῖς* has been substituted for it, to suit the assertion of Festus, ver. 15. So Meyer and De Wette. The High Priest now was Ishmael the son of Phabi, Jos. Antt. xx. 8. 11. **πρῶτοι** is more general than *πρεσβύτεροι*, though most of the *first men* must have been members of the Sanhedrim.

3 [r]αἰτούμενοι [s]χάριν κατ' αὐτοῦ, [q]ὅπως [t]μεταπέμψηται αὐτὸν εἰς Ἰερουσαλήμ, [u]ἐνέδραν ποιοῦντες [v]ἀνελεῖν αὐτὸν [w]κατὰ τὴν ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη [x]τηρεῖσθαι τὸν Παῦλον [y]εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν [z]ἐν [z]τάχει [a]ἐκπορεύεσθαι· 5 Οἱ οὖν ἐν ὑμῖν, φησίν, [b]δυνατοὶ [c]συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ [d]ἄτοπον [e]κατηγορείτωσαν αὐτοῦ. 6 [f]διατρίψας δὲ [g]ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, [h]καταβὰς [h]εἰς Καισάρειαν, [i]τῇ [i]ἐπαύριον [k]καθίσας ἐπὶ τοῦ [l]βήματος ἐκέλευσεν τὸν Παῦλον [m]ἀχθῆναι. 7 [n]παραγενομένου δὲ αὐτοῦ [o]περιέστησαν αὐτὸν οἱ [p]ἀπὸ Ἰεροσολύμων [p]καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ [q]βαρέα [r]αἰτιώματα [s]καταφέροντες, ἃ οὐκ [t]ἴσχυον [u]ἀποδεῖξαι, 8 τοῦ Παύλου [v]ἀπολογουμένου ὅτι

r = ch. xii. 20. Matt. vii. 9 ‖. 3 Kings xix. 4.
s = 2 Cor. viii. 4 reff.
t ch. x. 5 reff.
u ch. xxiii. 16 only (reff.).
v = ch. v. 33 reff.
w ch. viii. 36 reff.
x = ch. xii. 5, 6 reff.
y = ch. xix. 22 reff.
z Rom. xvi. 20 reff.
a absol., Luke iii. 7 (ch. ix. 28). Josh. xv. 18 B.
b = 1 Cor. i. 26. 2 Chron. viii. 9.
c here only. Ps. xlviii. 17. Cant. tr. pu. 25. Wisd. x. 13 only.
d ch. xxviii. 6 reff.
e and constr., ch. xxiv. 8 reff.
f ch. xii. 19 reff.
g = ch. xxiv. 21 al. fr.
h ch. xviii. 22 reff.
i ch. x. 9 reff.
k = ch. xii. 21. ver. 17. Matt. xxiii. 2. 3 Kings viii. 20.
l ch. xii. 21 reff.
m = ch. viii. 32 reff.
n = absol., ch. xvii. 10 reff.
o = John xi. 42 (2 Tim. ii. 16. Tit. iii. 9) only. 2 Kings xiii. 31. x. 30 al.
p Mark iii. 22. Luke q Matt. xxiii. 4, 23. ch. xx. 29. 2 Cor. x. 10. 1 John v. 3 only. Exod. xviii. 18.
r here only †.
s = ch. xxvi. 10 (xx. 9 bis) only. Gen. xxxvii. 2.
t = ch. vi. 10 reff.
u ch. ii. 22 reff.
v ch. xix. 33 reff.

3. for *κατ, παρ* C e 18. 36. 105-80 tol Syr Chr-txt. *ιεροσολυμα* E k 96. *ενεδρον* c 137 Chr. at end ins *οι την ευχην πεποιηκοτες κατα το δυνατον ινα εν ταις χερσιν αυτων γενηται* syr-mg.

4. rec *εν καισαρεια*, with HLP rel 36 Chr: txt ABCEℵ p 13. 40. om *μελλειν* E. *εκπορευεσθαι* bef *εν ταχει* ℵ^{3}.

5. rec *δυνατοι* bef *εν υμιν φησι* (*transposition for perspicuity*), with HLP rel syr æth Thl Œc: txt ABCE ℵ(but *ημιν* for *υμιν*) m 13. 40 vulg arm Chr-comm. *καταβαντες* ℵ. rec (for *ατοπον*) *τουτω*, with HLP rel copt Chr Thl Œc: *τουτω ατοπον* a c g^{2} m 137 syr: om 105-33: *ατοπον* bef *εν τω ανδρι* b c o: txt ABCEℵ d p 13. 40 vulg Syr arm Lucif.

6. rec om *ου*, with E-gr HLP a^{1} c f h k l syr(ins *πλειους* above the line) Thl-sif Œc: om *ου πλειους* 137 Syr syr-txt sah: ins ABCℵ p 13. 36 rel vulg E-lat copt arm Thl-fin. *—ου πλειους* bef *ημερας* ℵ. *πλειονας* B: *πλειονες* 38. rec om *οκτω*, with HLP rel Thl-sif Œc: txt ABCEℵ a^{2} m p 13 vulg syrr coptt arm Thl-fin. ins *και* bef *τη επαυριον* A c, so (but *κατεβη* above) 180 vulg syr Lucif. *αχθηναι* bef *τον παυλον* L copt Lucif. *προαχθηναι* ℵ^{1}(ℵ^{3} disapproving).

7. rec om *αυτον*, with HP rel copt Chr Thl-sif Œc: ins ABCLℵ b o 36. 40 Lucif: *αυτω* E p 13 Thl-fin. rec *αιτιαματα*, with rel 36 Thl-sif Œc: txt ABCEHLPℵ a^{2} d f m p Chr Thl-fin. rec (for *καταφ.*) *φεροντες*, with HLP rel 36 coptt æth Chr Thl Œc: *επιφεροντες* E: txt ABCℵ p 13. 40 vulg Lucif. rec adds *κατα του παυλου* (*omg του παυλου next ver*), with P rel 36 syr Chr Thl Œc: *τω παυλω* E: *κατ' αυτου* L 17-8. 68 Syr coptt æth: om ABCHℵ p vulg arm Lucif. *ισχυσαν* ℵ^{1}.

8. rec aft *απολογ.* ins *αυτου* (*corrn following on the insertion of κατα του παυλου*

Festus, relating this application, ver. 15, calls them *πρεσβύτεροι*. **3.**] **χάριν** = *καταδίκην*, ver. 15. **ποιοῦντες**, not for *ποιήσοντες*: they were *making*, *contriving*, the ambush already. The country was at this time, as may be seen abundantly in Jos. Antt. xx., full of sicarii; who were hired by the various parties to take off their adversaries. **5. οἱ δυνατοί**] not, as in E. V., those among you that are able [to go down ?]: but, the **powerful among you**: those who from their position and influence are best calculated to represent the public interests. See Meyer and Wordsworth. **6.**] The number of days is variously read: which has probably arisen from the later MSS., which have *η* for the *ὀκτώ* of the more ancient ones: thus *η* has been omitted on account of the *η* following. It is possible, as Meyer also observes, that a perverted notion of the necessity of an absolute precision in details in the inspired text, may have occasioned the erasure of one of the numbers. **7. περιέστησαν**] Without the *αὐτόν*, as in rec., this might mean round the *βῆμα*, or round Festus: and perhaps the insertion has been made to clear this up. **καταφέροντες**, **bringing against him**: see var. readd. and ref.

οὔτε [w]εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρα τί [w]ἥμαρτον. 9 ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις [x]χάριν [x]καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπεν Θέλεις [y]εἰς Ἰεροσόλυμα [y]ἀναβὰς ἐκεῖ περὶ τούτων [z]κριθῆναι [a]ἐπ' ἐμοῦ; 10 εἶπεν δὲ ὁ Παῦλος [a]Ἐπὶ τοῦ [1]βήματος Καίσαρος ἑστώς [b]εἰμι, οὗ με δεῖ [z]κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ [c]κάλλιον [d]ἐπιγινώσκεις. 11 εἰ μὲν οὖν ἀδικῶ καὶ [e]ἄξιον [e]θανάτου πέπραχά τι, οὐ ABCEH LPN a b c d f g h k l m o p 13

w 1 Cor. vi. 18 reff. x ch. xxiv. 27 (reff.). y ch. xi. 2 reff. z = ver. 20. Rom. iii. 4, from Ps. l. 4 (6). a ch. xxiii. 30 reff. b constr., Matt. x. 26. Luke xii. 6. John iii. 21. ch. xxvi. 26. 1 Cor. i. 10. v. 2 al. c compar. = ch. xxvii. 13. 2 Cor. vii. 7. xxiii. 29 reff. viii. 17. 2 Tim. i. 17, 18 al. Winer, edn. 6, § 34. 4. d ch. xxiii. 28 reff. e ch.

above), with HP rel 36 Chr Thl-sif Œc: του παυλου απολογουμενου αυτου L: txt ABCEN c m p 13. 40. 137 vulg syrr copt æth Thl-fin Lucif.—add δε (aft the first word) E 36 am(and demid fuld) Thl-sif Lucif, τε Syr. om τι 57. 80. 105: τινα 137.

9. for δε, ουν A k 40. rec τοις ιουδαιοις bef θελων, with HLP rel Chr Thl-sif Œc: txt ABCEN c k m p 13. 40. 137 vulg arm Thl-fin. χαριτα A. rec κρινεσθαι, with HLP rel 36 Chr: txt ABCEN d k p 13. 40 Thl-fin.

10. om ο A f. εστως bef επι του βηματος καισαρος ℵ[1] m: B has it in both places. ηδικηκα BN (p). γινωσκεις C c d[1] 2. 30. 137.

11. rec (for ουν) γαρ (*corrn, as Meyer, because* ει μεν ουν *seemed contradictory to* ουδεν ηδικησα), with HLP rel vss Thl-sif Œc: om 40 E-lat: txt ABC E-gr ℵ d k p 36 copt

8.] These were the three principal charges to which the πολ. κ. βαρ. αἰτ. of the Jews referred (Meyer). **9.**] **κριθῆναι**, the aor., refers to the *one act*, of *deciding finally* concerning these charges. This not having been seen, the later MSS. have substituted *κρίνεσθαι*, which is more '*going to law*,' '*being involved* in a trial.' The question is asked of Paul as a Roman citizen, having a right to be tried by Roman law: and more is contained in it, than at first meets the eye. It *seems* to propose only a change of *place*; but doubtless in the **ἐκεῖ** *κριθῆναι* was contained by implication a sentence pronounced by the Sanhedrim. **ἐπ' ἐμοῦ** may mean no more than *ἐπὶ σοῦ*, ch. xxvi. 2, viz., that the procurator would *be present* and sanction the trial: so Grot., "visne a synedrio judicari me præsente?" Otherwise, a journey to Jerusalem would be superfluous. Festus may very probably have anticipated the rejection of this proposal by Paul, and have wished to make it appear that the obstacle in the way of Paul being tried by the Sanhedrim arose not from *him*, but from the prisoner himself. **10.**] Paul's refusal has a positive and a negative ground —1. '*Cæsar's tribunal is my proper place of judgment: 2. To the Jews I have done no harm, and they have therefore no claim to judge me*' (De W.). **ἐπ. τ. β. Καίσ.**] Meyer quotes from Ulpian, "Quæ acta gestaque sunt a procuratore Cæsaris, sic ab eo comprobantur, atque si a Cæsare ipso gesta sint." In **οὗ με δεῖ κρίνεσθαι**, Wordsworth has again fallen into the mistake of supposing **με** (and again in ver. 11) to be emphatic (see note, Matt. xvi. 18), which it cannot possibly be under any circumstances. The form of the sentence which would express the sense built by him on this error, would be, **οὗ δεῖ ἐμὲ κριθῆναι**, or **οὗ ἐμὲ δεῖ κριθῆναι**. But the sense, when thus given, surely is wholly alien from the person speaking and from the situation: as is also the understanding **δεῖ** as alluding to divine intimation made to him. The **δεῖ** is simply of his right as a Roman citizen: the **με** simply enclitic, and of no rhetorical force at all. **κάλλιον**] Not 'for the superlative,' here or any where else:—the comparative is elliptical, requiring 'than . . . .' to be supplied by the hearer: so also in reff. Here, the ellipsis would be readily supplied from Festus's own speech, which appeared to assume that there was some ground of trial before the Sanhedrim. *κάλλιον* will therefore mean, **better than thou choosest to confess.** We have an ellipsis of the same kind in our phrase '*to know better*.' Or it may be in this case as in 2 Tim. i. 18, '*better, than that I need say more on it*:' but I prefer the other interpretation. **11.**] Both readings, **εἰ μὲν γάρ**, and **εἰ μὲν οὖν**, will suit the sense. In the former case, it is, '*For if I am an offender, ...*:' in the latter, **If, now, I am an offender** . . . .,—taking up the supposition *generally*, after having denied the *particular* case of his having *offended the Jews*. Meyer and De Wette are at issue about the internal probability of these readings: I am disposed to agree with Meyer that a difficulty

[f] παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ [g] οὐδέν ἐστιν [g] ὧν οὗτοι [h] κατηγοροῦσίν μου, οὐδείς με δύναται αὐτοῖς [1] χαρίσασθαι. Καίσαρα [k] ἐπικαλοῦμαι. [12] τότε ὁ Φῆστος [l] συλλαλήσας μετὰ τοῦ [m] συμβουλίου ἀπεκρίθη Καίσαρα [k] ἐπικέκλησαι, [n] ἐπὶ Καίσαρα [n] πορεύσῃ.

13 [o] Ἡμερῶν δὲ [p] διαγενομένων [o] τινῶν Ἀγρίππας ὁ βα-

f Luke xiv. 18, 19. 1 Tim. iv. 7. Heb. xii. 25 (bis). L.P.H. Esth. iv. 8.
g ch. xxi. 24.
h and constr., ch. xxiv. 8 reff.
i = ver. 16 only. see ch. iii. 14 reff.
k = here &c., 4 times. ch. xxvi. 32. xxviii. 19 only. see ch. ii. 21.
Luke ix. 30 ‖ Mk. xxii. 4 only. Exod. xxxiv. 35. xv. 22 Theod. xxvii. 9 only†. 2 Macc. xi. 26 only.
l w. μετά, Matt. xvii. 3.
m = here only†. (Matt. xii. 14 al.)
n ch. ix. 11. xvii. 14.
o ch. x. 48 reff.
p Mark xvi. 1. ch. πρός. Luke iv. 36. dat., Prov.

Chr-comm Thl-fin. (13 def.) for και, η E 29 vulg Chr-comm. for το, του H f l m o Thl. for μου, μοι L 78[1]. for αυτοις, τουτοις CL 36 : txt ABEHPℵ p rel Chr Thl Œc.

12. συμβουλου L 18 : συνεδριου C : συνεδ. κ. συμβ. 68.

was felt in the οὖν (no expression is more frequently misunderstood and altered than μὲν οὖν) and it was corrected into γάρ. This εἰ assumes the *conviction* after proof; as the following εἰ does the *acquittal*.

οὐ. με δύν.] Said of *legal* possibility: 'non fas est aliquem . . . . .' The dilemma here put by Paul is, "*If I am guilty, it is not by them, but by Cæsar, that I must be (and am willing to be) tried, sentenced, and punished. If I am innocent, and Cæsar acquits me, then clearly none will be empowered to give me up to them: therefore, at all events, guilty or innocent, I am not to be made their victim.*" Καίσ. ἐπικαλ.] I call upon, i. e. *appeal to* (provoco ad) **Cæsar**. This power (of 'provocatio ad *populum*') having existed in very early times (e. g. the case of Horatius, Livy i. 26), was ensured to Roman citizens by the Lex Valeria (see Livy ii. 8, U.C. 245), suspended by the Decemviri, but solemnly re-established after their deposition (Liv. iii. 55, U.C. 305), when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. When the emperors absorbed the power of the populus and the tribunitial veto in themselves, the 'provocatio ad populum' and 'appellatio ad tribunos' were both made to the *princeps*. See Smith's Dict. of Antt. art. Appellatio. In Pliny's celebrated Epistle respecting the Bithynian Christians (x. 97), we read, "Fuerunt alii similis amentiæ: quos, quia cives Romani erant, adnotavi in urbem remittendos."

12. συμβουλίου] The '*conventus*,' or σύνοδος of citizens in the provinces, assembled to try causes on the ἀγοραῖοι (ἡμέραι), see ch. xix. 38. A certain number of these were chosen as judices, for the particular causes, by the proconsul, and these were called his '*consiliarii*' (Suet. Tib. 33), or '*assessores*' (πάρεδροι, Suet. Galba 19). So in Jos. (B. J. ii. 16. 1), Cestius, on receiving an application from Jerusalem respecting the conduct of Florus, μετὰ ἡγεμόνων ἐβουλεύετο, i. e. with his assessors, or συμβούλιον. He consulted them to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. (Mr. Lewin cites from the Digests, xlix. 5. 7: 'Si res dilationem non recipiat, non permittitur appellare.') The sense is stronger and better without a question at ἐπικέκλησαι. Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxiii. 11)—brought to their fulfilment, by a combination of providential circumstances. We can hardly say, with De W. and Meyer, that these must have *influenced* Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him; but we may be sure that the prospect at length, after his long and tedious imprisonment, of *seeing Rome*, must at this time have cheered him, and caused him to hear the ἐπὶ Καίσαρα πορεύσῃ of Festus with no small emotion.

13.] Herod Agrippa II., son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died (Jos. Antt. xix. 9. 1). Claudius (ib. 9. 2) was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fadus as procurator instead. Soon after, Claudius gave him the principality of Chalcis, which had been held by his uncle Herod (Antt. xx. 5. 2),—the presidency of the temple at Jerusalem and its treasures (Antt. xx. 1. 3), —and the appointment of the High Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip, and Batanæa, Trachonitis, and Abilene (Antt. xx. 7. 1), with the title of King (B. J. ii. 12. 8). Nero afterwards annexed Tiberias, Tarichea, Julias, and fourteen

q ch. xvi. 1 reff. r ch. xviii. 22. xxi. 7. Exod. xviii. 7. s ch. ii. 40 reff. t ver. 6. u Gal. ii. 2 only. 2 Macc. iii. 9 ‡. v ch. xxiv. 22 reff. w ch. xxiv. 27. x ch. xvi. 25, 27 reff. y here only. 2 Macc. iii. 7. z = ch. xx. 16 reff. a ch. xxiii. 15 reff. b = ch. iv. 8 reff. c ch. xii. 20 reff, ver. 3.

σιλεὺς καὶ Βερνίκη [q] κατήντησαν εἰς Καισάρειαν [r] ἀσπα- ABCEH LPℵ a b
σάμενοι τὸν Φῆστον. 14 ὡς δὲ [s] πλείους ἡμέρας [t] διέτριβον c d f g h
ἐκεῖ ὁ Φῆστος τῷ βασιλεῖ [u] ἀνέθετο [v] τὰ [v] κατὰ τὸν Παῦλον, k l m o
λέγων Ἀνήρ τις ἐστὶν [w] καταλελειμμένος ὑπὸ Φήλικος p 13
[x] δέσμιος, 15 [y] περὶ οὗ [z] γενομένου μου [z] εἰς Ἱεροσόλυμα
[a] ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ [b] πρεσβύτεροι τῶν Ἰου-
δαίων, [c] αἰτούμενοι κατ' αὐτοῦ [d] καταδίκην· 16 πρὸς οὓς
ἀπεκρίθην ὅτι οὐκ ἔστιν [e] ἔθος Ῥωμαίοις [f] χαρίζεσθαί τινα
ἄνθρωπον πρὶν ἢ ὁ [g] κατηγορούμενος [h] κατὰ [h] πρόσωπον
ἔχοι τοὺς [i] κατηγόρους, [k] τόπον τε [l] ἀπολογίας λάβοι

d here only †. Wisd. xii. 27 only. Ælian, Var. Hist. v. 18. Herodian, vii. 4. e = John xix. 40. Heb. x. 25. (ch. vi. 14 reff.) f = ver. 11. g absol., ch. xxiv. 2 reff. pass., ch. xxii. 30 reff. h 2 Cor. x. 1 reff. i ch. xxiii. 30 reff. k = Rom. xv. 23. Heb. viii. 7. xii. 17. Wisd. xii. 10. l ch. xxii. 1. 1 Cor. ix. 3. 2 Cor. vii. 11. Phil. i. 7, 16. 2 Tim. iv. 16. 1 Pet. iii. 15 only †. Wisd. vi. 10 only.

13. om. τινων c k l. 36. 137 syrr Chr: τριων 3. 95. 108. βερενικη C^2 arm: βερνικη (appy) C^1, but ver 23, C has βερονικης, and so here E-lat demid tol Cassiod. rec ασπασομενοι with p rel 36 vulg E-lat syrr Chr Thl-fin Œc: txt AB E-gr HLPℵ copt æth Thl-sif. (C is uncertain.)

14. διετριβεν HP d f g k l æth-rom Thl-sif Œc-ed.

15. ενεφανισθησαν B^1 (txt $B^{2\cdot3}$, Tischdf). aft ενεφανισαν ins μοι E-gr vulg arm. rec δικην (*see note*), with EHLP p rel 36 Chr Thl Œc: txt ABCℵ 13. 40 Bas, *damnationem* vulg.

16. ρωμαιους P m 101. τινι C o 27-9. 105 Bas. rec aft ανθρωπον ins εις απωλειαν, with HLP rel 36 Syr syr-w-ast Chr Thl Œc: om ABCEℵ c p 13. 40 am fuld coptt arm Ath Thdrt Bas Acta-chalced; *damnare* [= χαριζ . . . εις απωλειαν] vulg-ed: *donare* am fuld. εχοι bef κατα προσωπον ℵ. for τε, δε B E-gr.

neighbouring villages to his kingdom (Antt. xx. 8. 4). He built a large palace at Jerusalem (ib. 8. 11); but offended the Jews by constructing it so as to overlook the temple (ib.), and by his capricious changes in the high priesthood,—and was not much esteemed by them (B. J. ii. 17. 1). When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy (Winer, Realw.). **Βερνίκη**] The Macedonian form (Βερενίκη or Βερονίκη) for Φερενίκη. She was the eldest daughter of Herod Agrippa I., and first married to her uncle Herod, prince of Chalcis (Antt. xix. 5. 1). After his death she lived with Agrippa her brother, but not without suspicion (*φήμης ἐπισχυούσης, ὅτι τῷ ἀδελφῷ συνήει*, Antt. xx. 7. 3; see also Juv. Sat. vi. 156 ff.); in consequence of which (*οὕτως γὰρ ἐλέγξειν ᾤετο ψευδεῖς τὰς διαβολάς*, Antt. ib.) she married Polemo, king of Cilicia. The marriage was, however, soon dissolved (ib.), and she returned to her brother. She was afterwards the mistress of Vespasian (Tac. Hist. ii. 81), and of Titus (Suet. Tit. 7; Winer, Realw.). **ἀσπασάμενοι**] on his accession to the procuratorship, to gain his favour. **14. ἀνέθετο**] laid before, so reff. He did this, not only because Agrippa was a Jew, but because he was (see above) *governor of the temple.*

15.] It seems more probable that the unusual word *καταδίκη* should have been changed to *δίκην*, especially as *κατά* precedes, than the converse. Luke never uses *δίκη*, except as *personified*, ch. xxviii. 4; and in the only two places besides where it occurs in the N. T. (2 Thess. i. 9; Jude 7), it has the sense of *condemnation* or *punishment*; and in neither place is there any various reading. **16. χαρίζεσθαι**] The words inserted in the rec., *εἰς ἀπώλειαν*, are a correct supplement of the sense; to **give up**, i. e. *to his enemies, and for destruction.* De W. remarks, that the construction of *πρίν* with an opt. without *ἄν*, is only found here in the N. T. (not that it occurs with *ἄν*). Hermann, on Viger, p. 442, restricts the opt. with *πρὶν ἤ* to cases where 'res narratur ut cogitatio alicujus:' so Paus., *μὴ πρότερον φάναι ζητοῦντι μηνύσειν πρὶν ἢ οἱ καὶ ἐν Ἀκροκορίνθῳ γένοιτο ὕδωρ.* On the practice of the Romans, here nobly and truly alleged, see citations in Grot. and Wetst. in loc. **τόπον**] This use of *τόπος*

περὶ τοῦ [m]ἐγκλήματος. 17 [n]συνελθόντων οὖν [αὐτῶν] [o]ἐνθάδε [p]ἀναβολὴν μηδεμίαν ποιησάμενος, [q]τῇ [q]ἑξῆς [r]καθίσας ἐπὶ τοῦ [r]βήματος ἐκέλευσα [r]ἀχθῆναι τὸν ἄνδρα· 18 περὶ οὗ [s]σταθέντες οἱ [t]κατήγοροι οὐδεμίαν [u]αἰτίαν [v]ἔφερον ὧν ἐγὼ [w]ὑπενόουν [πονηράν], 19 [x]ζητήματα δέ τινα περὶ τῆς ἰδίας [y]δεισιδαιμονίας εἶχον [z]πρὸς αὐτόν, καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν [a]ἔφασκεν ὁ Παῦλος ζῆν. 20 [b]ἀπορούμενος δὲ ἐγὼ [c][εἰς] τὴν περὶ τούτων [d]ζήτησιν, [e]ἔλεγον [e]εἰ βούλοιτο πορεύεσθαι εἰς Ἱεροσόλυμα κἀκεῖ [f]κρίνεσθαι περὶ τούτων. 21 τοῦ δὲ Παύλου [g]ἐπικαλεσαμένου [hi]τηρηθῆναι αὐτὸν [i]εἰς τὴν τοῦ [k]σεβαστοῦ [l]διάγνωσιν, ἐκέλευσα [h]τηρεῖσθαι αὐτὸν ἕως οὗ [m]ἀναπέμψω αὐτὸν πρὸς Καίσαρα.

m ch. xxfii. 29 only †.
n = ch. i. 6 reff.
o ch. xvi. 28 reff.
p here only †. (Neh. v. 13.) ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο, Thucyd. ii. 42. (-βάλλεσθαι, ch. xxiv. 22.)
q ch. xxi. 1 reff.
r ver. 6 (reff.).
s ch. xi. 13 reff.
t ver. 16.
u = Matt. xxvii. 37 al. Gen. iv. 13.
v = John xviii. 29. 2 Pet. ii. 11 only. see ver. 7.
w ch. xiii. 25 reff.
x ch. xv. 2 reff.
y here only †. = Jos. Antt. xix. 5. 3. (-μων, ch. xvii. 22.)
z = ch. xxiv. 19 reff.
a ch. xxiv. 9 reff.
b Mark vi. 20 v. r. Luke xxiv. 4. John xiii. 22. 2 Cor. iv. 8. Gal. iv. 20 only. Gen. xxxii. 7. w. εἰς, here only. see Matthiæ, § 578. (-ρία, Luke xxi. 25.)
c = Rom. iv. 20.
d = 1 Tim. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 (John iii. 25. ch. xv. 2. 1 Tim. i. 4) only †.
e constr., here only.
f ver. 9.
g ver. 11.
h ch. xii. 5, 6 reff.
i 2 Pet. ii. 4.
k = ver. 25 only †. see ch. xxvii. 1.
l here only †. Wisd. iii. 18 only. (-γνώσκειν, ch. xxiii. 15. xxiv. 22.)
m = Luke xxiii. 7 (11), 15 (Philem. 11) only †. Polyb. i. 7. 12.

17. rec ins αυτων, with AEHLPℵ p 13(sic) rel Chr Thl Œc: om B 40-2. 57. 81. 95[1-7]: ενθαδε bef αυτων C c (137). μηδεμιαν bef αναβολην E k. ποιησαμενοι ℵ[1].

18. rec επεφερον, with HP rel Chr Thl Œc: υπεφερον 80 lect-5: txt ABCELℵ c p 13. 36. 40. 137. rec υπενοουν bef εγω, with EHLP rel 36 Chr Thl-sif Œc: txt ABCℵ m p 13 vulg Thl-fin. rec om πονηραν, with HLP rel Chr Thl-sif Œc: ins πονηρων BEℵ[3] p; *malum* vulg; πονηρα C[2]ℵ[1]; πονηριας arm; πονηραν AC[1] c k m 13(sic) 36. 40. 137 am(*malam*) syrr copt æth Thl-fin.

19. for αυτοι, αυτους A. for εφασκεν, ελεγεν c 137.

20. rec ins εις, with CEL rel: om ABHPℵ b d f h k l o p Thl-sif Œc.—om περι c m 137: aft περι ins την h k. rec τουτου (*corrn to suit* παυλος, or ιησου?), with HP rel Chℙ[1]: txt ABCELℵ c h k m p 13. 36. 40 syrr copt æth Chr[1] Thl-fin. for πορευεσθαι, κρινεσθαι ℵ[1]. rec ιερουσαλημ, with LP 13 rel: txt ABCEHℵ c k m p 36. 137 Thl-fin. κριθηναι L.

21. for τηρηθηναι, τηρεισθαι C. αυτον bef τηρεισθαι c 13. 68. 137. rec πεμψω (*neglect of force of compound*), with HLP rel Chr: txt ABCEℵ c k m p 13. 36. 40. 137 Thl-fin.

as the Lat. 'locus,' is not found in good Greek. **18. περὶ οὗ σταθ.**] See ver. 7: E. V., '*against whom*,' supposing περὶ οὗ to refer to [ἐπ]ένεφερον, is wrong. The word πονηράν or πονηρῶν, added in the best MSS. at the end of this verse, looks very like a gloss to explain ὧν or αἰτίαν, and this suspicion is strengthened by the variations in its form and place. 'Hinc iterum conjicere licet, imo aperte cognoscere, adeo futiles fuisse calumnias ut in judicii rationem venire non debuerint, perinde ac si quis convicium temere jactet.' Calv.

19.] **δεισιδαιμ.** is used by Festus in a *middle* sense, certainly not as = '*superstition*,' E. V., speaking as he was to Agrippa, a Jew. **20.**] See the *real reason* why he proposed this, ver. 9. This he now conceals, and alleges his *modesty* in referring such matters to the judgment of the Jews themselves. This would be pleasing to his guest Agrippa. **ἀπορ. εἰς**] so σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα, Soph. Œd. Tyr. 980; and ἀμφινοῶ ἐς τέρας, Antig. 372. **ἔλεγον**] There is a mixed construction between '*I said, wilt thou?*' as in ver. 9, and '*I asked him whether he would . . . .*' **21.**] **τηρηθῆναι** is not for εἰς τὸ τηρ. (as Grot. and De W.), but follows directly on ἐπικαλεσαμένου. The construction is again a mixed one between '*appealing so as to be kept*,' and '*demanding to be kept.*' **σεβαστοῦ**] This title, = Augustus, was first conferred by the senate on Octavianus (αὐτὸς γενόμενος ἀρχὴ σεβασμοῦ καὶ τοῖς ἔπειτα, Philo de Legat. ad Caium, 21, vol. ii. p. 566), and borne by all succeeding emperors. Dio Cassius (liii. 16) says: Αὔγουστος, ὡς καὶ πλείόντι ἢ κατὰ ἀνθρώπους ὤν, ἐπεκλήθη. πάντα γὰρ τὰ ἐντιμότατα καὶ τὰ ἱερώτατα αὔγουστα προσαγορεύεται. ἐξ οὗπερ καὶ

n imperf., = Rom. ix. 3. (ch. xxii. 22.) Gal. iv. 20. see Winer, edn. 6, § 41. a. 2.
o 1 Cor. xv. 32 reff.
p ch. x. 9 reff.
q = ch. v. 26. xxvii. 10 ql. fr. 1 Macc. ix. 37.
r here only ‡. Hab. ii. 18, 19. Zech. x. 1. Wisd. xviii. 17 only. = Polyb. i. 37. 5 al.
s here only †. (-τής, Rom. ii. 13.)

22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον [n] Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. [o] Αὔριον φησὶν ἀκούσῃ αὐτοῦ. ABCEH LPℵ ab cdfgh klmo p 13

23 [p] Τῇ οὖν [p] ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης [q] μετὰ πολλῆς [r] φαντασίας καὶ εἰσελθόντων εἰς τὸ [s] ἀκροατήριον σύν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' [s] ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου [u] ἤχθη ὁ Παῦλος. 24 καί φησιν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ [v] συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων [w] ἐνέτυχόν μοι ἔν τε [x] Ἱεροσολύμοις καὶ [x] ἐνθάδε [y] ἐπι]βοῶντες μὴ δεῖν

t here only ‡. Job xxxix. 28 only.
u ver. 6.
v here only. Prov. viii. 27. Wisd. ix. 10 only
w Rom. viii. 27, 34. xi. 2. Heb. vii. 25 only †. 2 Macc. iv. 36 al.
x ch. xvi. 28 reff.
y here only †. Wisd. xiv. 1 only. θεοὺς ἐπιβοώμενοι, Thucyd. iii. 59. Polyb. xviii. 8. 1. βοᾷν, ch. viii. 7 reff.

22. rec aft φησιν ins εφη, with CEHLP p rel 36: ειπεν a: om ABℵ 13 am. (ει was written and rubbed out by ℵ³.) rec ins ο δε bef αυριον, with CEHLP p 13 rel (36): om ABℵ vulg copt. (*The account of both these insertions I take to have been, that as the words stood,* αγριππας *appeared to be the subj of* φησιν,—*and* εφη *and* ο δε *were inserted to distinguish the speakers.*)

23. εἰσελθοντος E. ακρωτηριον ℵ¹. rec ins τοις bef χιλιαρχοις (*the usage of omg art aft a preposition not being recognized*), with HLP rel 36 Chr: om ABCEℵ c k p 13. 40. 137. rec aft κατ' εξοχην ins ουσι (*supplementary interpoln*), with EHLP rel 36: om ABCℵ p 13. 40 Chr-comm.

24. [απαν, so ABCELℵ c k p 13. 40. 137 Thl-fin.] ενετυχεν B 25. 40. syr-mg has *ut traderem eum iis ad tormentum sine defensione. Non potui autem tradere eum propter mandata quæ habemus ab Augusto. Si autem quis eum accusaturus esset, dicebam ut sequeretur me in Cæsaream, ubi custodiebatur. Qui quum venissent, clamaverunt ut tolleretur e vita. Quum autem hanc et alteram partem audivissem, comperi quod in nullo reus esset mortis. Quum autem dicerem: Vis judicari cum iis Hierosolymæ? Cæsarem appellavit. De quo nihil certum scribere domino meo habeo.* rec επιβοωντες, with CEHLP rel: βοωντες ABℵ p.

σεβαστὸν αὐτὸν καὶ ἑλληνίζοντές πως, ὅσπερ τινὰ σεπτόν, ἀπὸ τοῦ σεβάζεσθαι, προσεῖπον. On ἀνακέμψω, Bornemann cites Lucian, Tox. § 17: ὁ δὲ βασιλεῖ τῷ μεγάλῳ ἀναπέμπει αὐτόν. **22.**] ἐβουλόμην does not (as Calv.) imply any *former* wish of Agrippa to hear Paul. It is, as Meyer explains it, a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agrippa as if now past by, and therefore not pressed. We say somewhat similarly, '*I was wishing.*' See ref. Rom. and note there. Cf. Aristoph. Av. 1027: ἐκκλησιάσαι δ' οὖν ἐδεόμην οἴκοι μένων: and see other examples in Bernhardy, Syntax, p. 373 ff. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The procurator's ready consent is explained, ver. 26. **23.**] φαντασία is of frequent use in this sense in Polybius and later Greek writers. Herodotus uses the verb φαντάζεσθαι for '*superbire*,' vii. 201: ὁρᾷς ὡς τὰ ὑπερέχοντα ζῶα κεραυνοῖ ὁ θεός, οὐδ' ἐᾷ φαντάζεσθαι. See Wetst., who finely remarks on the words, 'In eadem urbe, in qua pater ipsorum a vermibus corrosus ob superbiam perierat.' ἀκροατήριον] after the Latin '*auditorium*:' perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion. χιλιάρχοις] Jos. (B. J. iii. 4. 2), speaking of Titus's army, says, προσεγένοντο δὲ καὶ ἀπὸ Καισαρείας πέντε (σπεῖραι). These, then, were the tribunes of the cohorts stationed at Cæsarea. Stier remarks (Red. der Apostel, ii. 397), "Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Præses of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Cæsarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last king of the Jews."

αὐτὸν ζῆν μηκέτι. 25 ἐγὼ δὲ [z]κατελαβόμην μηδὲν [a]ἄξιον αὐτὸν [a]θανάτου πεπραχέναι, [b]αὐτοῦ δὲ [b]τούτου [c]ἐπικαλεσαμένου τὸν [d]σεβαστόν, [e]ἔκρινα πέμπειν. 26 περὶ οὗ [f]ἀσφαλές τι γράψαι τῷ [g]κυρίῳ οὐκ [h]ἔχω, διὸ [i]προήγαγον αὐτὸν [j]ἐφ' ὑμῶν καὶ μάλιστα [j]ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς [k]ἀνακρίσεως γενομένης [l]σχῶ τί γράψω· 27 [m]ἄλογον γάρ μοι δοκεῖ πέμποντα [n]δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ [o]αἰτίας [p]σημᾶναι.

z = ch. iv. 13 reff.
a = ch. xxiii. 29 reff.
b ch. xxiv. 15 reff.
c ver. 11.
d ver. 21.
e = ch. xv. 19 reff.
f = ch. xxi. 34 reff.
g = 1 Cor. viii. 5 al.
h ch. xxiii. 17, &c. reff.
i = ch. xii. 6 reff.
j ch. xxiii. 30 reff.
k here only†. 3 Macc. vii. 5. Polyb. viii. 19. 8. (-γειν,

XXVI. 1 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη [q]Ἐπιτρέπεταί σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος [r]ἐκ-

ch. xxiv. 8 al.) only‡. (Exod. vi. 12. Numb. vi. 12. Wisd. xi. 15 only.) p ch. xi. 28 reff. q and constr., ch. xxviii. 16. 1 Cor. xiv. 34. 1 Tim. ii. 12. Xen. Cyr. viii. 4. 29. w. aor., ch. xxi. 39, 40 reff. r Matt. viii. 3 al. Gen. xiv. 22. ἀνέτεινε τὴν δεξιὰν ὡς δημηγορήσων, Polyæn. iv. p. 317. (Wahl.)

l see ch. iv. 14 reff. m = here (2 Pet. ii. 12. Jude 10) n ch. xvi. 25, 27 reff. o ver. 18.

rec ζην bef αυτον, with HLP rel Chr$_1$ Thl-sif Œc: om ζην B^1(Tischdf): txt A B-corr^1 CEℵ a^1 b k m o p 13. 40 vulg syrr arm Chr-comm$_1$ Thl-fin.

25. rec καταλαβομενος and ins και aft πεπραχεναι, with HLP ℵ^1(but om και) rel 36 syr Thl (13 Thl-fin retain και): txt ABCEℵ^3 p 40 vulg syr copt. rec θανατου bef αυτον (*transp of characteristic order*), with HLPℵ rel 36 Chr: om αυτον p 73 Chr: αυτον bef αξιον g 68 arm Thl-fin: θ. πεπραχεναι bef αυτον c 105-37: txt ABCE 13. 40 am(and demid fuld tol) Thl Œc. for τουτου, του παυλου B^1(but παυλου has dots placed over it by the original scribe, see table: txt B^2). rec aft πεμπειν ins αυτον, with EHLP rel vss Chr Thl Œc: om ABCEℵ p 13. 36. 40 vulg arm.

26. ασφαλως C. προσηγαγον E-gr l 16-7: επηγαγ. A. om σου ℵ^1(ins ℵ-corr$^{1\cdot3}$). κρισεως E. for σχω, εχω AE p 137 Thl-fin. rec (for γραψω) γραψαι, with EHLP rel 36 Chr: txt ABCℵ p 13 (syrr).

27. πεμποντι L 37. 43. 133. E vulg place μη aft αιτιας.

ΧΑΡ. XXVI. 1. επιτετρεπται L: επιτετραπται b c o p 137 Thl-fin. rec (for περι) υπερ, with BLP rel Chr: txt ACEHℵ c p 13. 36.—λαλειν περι σ. c 137. aft

24. ἅπαν τὸ πλ.] At Jerusalem (ver. 1) literally, by the popular voice (probably) of some tumultuous outcry:—here, by their deputation. 25. αὐτοῦ δὲ τούτου] he himself moreover. These reasons did really coexist as influencing his determination. Mr. Lewin cites, on ver. 12, Dig. xlix. 1. 16: 'Constitutiones quæ de recipiendis, necnon, appellationibus loquuntur, ut nihil novi fiat, *locum non habent in eorum personam quos damnatos statim puniri publici interest, ut sunt insignes latrones, vel seditionum concitatores, vel duces factionum.*'

26. ἀσφαλές] fixed, definite. The whole matter had been hitherto obscured by the exaggerations and fictions of the Jews. τῷ κυρίῳ] viz. Nero. Augustus and Tiberius refused this title; Caligula and (apparently) all following bore it. Thus Tertullian, Apol. xxxiv. vol. i. p. 450: 'Augustus imperii formator ne dominum quidem dici se volebat;' and Suet. Aug. 53: 'Dominum se appellari ne a liberis quidem aut nepotibus vel serio vel joco passus est;' and Tib. 27: 'Dominus appellatus a quodam denuntiavit ne se amplius contumeliæ causa nominaret.' *Caligula* accepted the title, according to Victor, ap. Eckhel, viii. 364. Herod Agrippa had applied it to *Claudius* (Philo ap. Spanheim. Numism. ii. 482); but it was not a *recognized* title of any emperor before *Domitian*. Suet. Dom. 13: 'Martial,—Edictum Domini Deique nostri.'" Mr. Humphry. γράψω has apparently been altered to γράψαι to suit the τί γράψαι above. Olsh. remarks, that now first was our Lord's prophecy Matt. x. 18, Mark xiii. 9 fulfilled. But Meyer answers well, that we do not know enough of the history of the other Apostles to be able to say this with any certainty. James the greater, and Peter, had in all probability stood before Agrippa I. See ch. xii. 2, 3. XXVI. 1.] The *stretching out of the hand* by a speaker was not, as Hammond supposes, the same as the κατασείειν τῇ χειρί of ch. xii. 17; xiii. 16. The latter was to ensure silence; but this, a formal attitude usual with orators. Apuleius, Met. ii. p. 54 (Meyer), describes it very precisely: 'Porrigit dextram et ad

s ch. xix. 33 reff.
t ch. xix. 38 reff.
u = 2 Cor. ix. 5. Phil. ii. 3. Heb. x. 29 al. Job xlii. 6.
v ch. xxiii. 30 reff.
w here only ‡. 1 Kings xxviii. 3. = Sus. 42 Theod.
x constr., ch. xxiv. 10 reff. see Eph. iv. 2. iii. 17, 18. Col. iii. 16 al. Paul chiefly. see Winer. edn. 6, § 63. 2.
y — ch. xviii. 15 reff.
z ch. vi. 14 reff.
a ch. xv. 2 reff.
b here only †. (-μος, Exod. xxxiv. 6. -μία, Rom. ii. 4. -μεῖν, 1 Cor. xiii. 4.)
c here only †. Prol. Sir. only. Ps. xxxviii. 6 Symm. (-οῦν, 1 Pet. iv. 2.) d Mark x. 20 ‖ L. Jer. xxii. 21. e as above (d). 1 Tim. iv. 12 only. f Matt. xix. 4, 8. Luke i. 2 al. Isa. lxiii. 19. g Eph. v. 5. Heb. xii. 17. James i. 19 only †. h = 2 Pet. iii. 17 only. (Rom. viii. 29 reff.) i = Luke i. 3 ‡. (Wisd. xix. 6.) j = ch. xxii. 5. John iii. 28. k here only. Sir. xviii. 29. xix. 25. xxxiv. (xxxi.) 24. xxxv. (xxxii.) 3 only. (-βως, ch. xviii. 25.) l ch. v. 17 reff. m James i. 26, 27. Col. ii. 18 only †. Wisd. xiv. 18, 27 only. (-κος, James i. 26. -κεύειν, Wisd. xi. 15. xiv. 16.)
n constr., here only. ch. xxiii. 6. xxiv. 21.) o = ch. iv. 9 only. ἐγκληθεῖσαν ἐπὶ φαρμακείᾳ, Diod. Sic. iv. 55. (so περί,

τείνας τὴν [r] χεῖρα [s] ἀπελογεῖτο 2 Περὶ πάντων ὧν [t] ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, [u] ἡγημαι ἐμαυτὸν μακάριον [v] ἐπὶ σοῦ μέλλων σήμερον [s] ἀπολογεῖσθαι, 3 μάλιστα [w] γνώστην [x] ὄντα σε πάντων τῶν [y] κατὰ Ἰουδαίους [z] ἐθῶν τε καὶ [a] ζητημάτων. διὸ δέομαι [b] μακροθύμως ἀκοῦσαί μου. 4 τὴν μὲν οὖν [c] βίωσίν μου [τὴν] [d] ἐκ [de] νεότητος, τὴν [f] ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἔν τε Ἱεροσολύμοις, [g] ἴσασι πάντες Ἰουδαῖοι 5 [h] προγινώσκοντές με [i] ἄνωθεν, ἐὰν θέλωσιν [j] μαρτυρεῖν, ὅτι κατὰ τὴν [k] ἀκριβεστάτην [l] αἵρεσιν τῆς ἡμετέρας [m] θρησκείας [n] ἔζησα [n] Φαρισαῖος. 6 καὶ νῦν [o] ἐπ' ἐλπίδι τῆς εἰς τοὺς

ABCEH LPℵ a b c d f g h k l m o p 13

παυλος ins πεποιθως και εν πνευματι αγιω παρακληθεις syr-mg. rec απελογειτο bef εκτ. την χειραν, with HLP rel syr Chr Thl-sif Œc: txt ABCEℵ k m p 13. 40 vulg Syr copt arm Thl-fin.—τας χειρας c 137.

2. for περι παντων to ζητηματων, 137 has περι παντων των κατα ιουδαιους εθνη τε και ζητηματων επισταμενος. rec μελλων απολογεισθαι επι σου σημερον (*simplifn of order*), with Œc: επι σ. μ. απολογ. σημερον EHLP rel vulg syr Chr Thl-sif: txt ABCℵ m (p) 13 Thl-fin.—for μελλων, μελλω p.

3. σε bef οντα Cℵ[1] m[2] 73 Chr$_1$: om σε 180. om παντων A 17. 25 copt æth. ιουδαιων AE d f. ηθων HLP a d f g m Thl-fin: εθνων A 15. 27. 105. aft ζητηματων ins επισταμενος ACℵ[3] 13 Œc: aft μαλιστα (above), 15-8. 36 Syr: aft σε, 7: aft σε ins ειδως 6. 29. rec aft δεομαι ins σου, with CHLP rel Syr copt Chr: om ABEℵ k p 13. 36. 40 vulg syrr æth arm.

4. rec ins την, with AC[2]ELPℵ p 13 Chr: om BC[1]H m c.—την απ' αρχης bef την εκ νεοτητος Ë. rec om τε (*misapprehension*), with CHLP p 13. 36(sic) rel vulg Chr: ins AB E-gr ℵ 40 Syr. ισασιν CEP: txt ABℵ rel. rec ins οι bef ιουδ. (*more usual exprn*), with AC[2]HLPℵ rel 36: txt BC[1]E d k m p 13 Chr-comm$_2$.

5. προσγινωσκοντες C[1]. om με c 137.

6. rec (for εις) προς (*corrn, see note*), with CHLP rel 36 Chr: txt ABE d p 13. 40.

instar oratorum conformat articulum, duobusque infimis conclusis digitis ceteros eminentes porrigit.' The hand was *chained*—τούτων τ. δεσμ., ver. 29. **2.**] There is no force in Meyer's observation, that by the omission of the art. before Ἰουδαίων, Paul wishes to express that the charges were made by *some, not by all* of the Jews. That omission is the one so often overlooked by the German critics (e.g. Stier also here), *after a preposition*. See Middl. ch. vi. § 1, and compare κατὰ Ἰουδαίους in the next verse, of which the above cannot be said.

μέλλων contains the ground of ἡγημαι, in that I am to defend myself.

3. γν. ὄντα σε] For the construction see reff.; and cf. Viger (ed. Hermann), p. 337, where many examples are given—e.g. Herod. vi. 109: ἐν σοὶ νῦν ἔστιν ἢ καταδουλῶσαι Ἀθήνας, ἢ ἐλευθέρας ποιήσαντα μνημόσυνον λιπέσθαι κ.τ.λ.

4.] The μὲν οὖν takes up ἀπολογεῖσθαι: q. d. 'well, then, to begin my apology.'

5. ἀκριβεστάτην] See ch. xxii. 3: κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου. Jos. (B. J. i. 5. 2) calls the Pharisees σύνταγμά τι Ἰουδαίων δοκοῦν εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι. The use of the term finds another example in Eph. v. 15, βλέπετε πῶς ἀκριβῶς περιπατεῖτε, which command it illustrates. **θρησκείας**] ἡ λατρεία· ὅθεν καὶ ἑτερόθρησκος, ἑτερόδοξος. Suidas. We have an instance here of αἵρεσις used in an indifferent sense. **6.**] The rec. text has apparently been corrected after ch. xiii. 32; for there we have πρός, and no ἡμῶν. The εἰς has its propriety here,

p πατέρας p ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἕστηκα q κρινόμενος, 7 εἰς ἣν τὸ r δωδεκάφυλον ἡμῶν ἐν s ἐκτενείᾳ t νύκτα καὶ ἡμέραν u λατρεῦον ἐλπίζει v καταντῆσαι, περὶ ἧς ἐλπίδος w ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ. 8 τί x ἄπιστον y κρίνεται z παρ' ὑμῖν a εἰ ὁ θεὸς νεκροὺς

I εγκαλουμαι... ABCEH ILPℵ a b c d f g h k l m o p 13

p ch. v. 30 reff. q ch. xxiii. 6 reff. r here only †. s here only †. Judith iv. 9 bis. 2 Macc. xiv. 38 only. (-νῆς, 1 Pet. iv. 8. -νῶς, 1 Pet. i. 22.) t ch. xx. 31 reff.

u Acts vii. 7 reff. w ch. xix. 38 reff. see above (o). v = Paul (1 Cor. x. 11. xiv. 36. Eph. iv. 13. Phil. iii. 11) only. (ch. xvi. 1 reff.) x = here only (1 Cor. vi. 6 al.) ‡. Demosth., p. 15, ult., καὶ μὰ Δί' οὐδὲν ἄπιστον ἴσως. y = ch. xiii. 46 reff. z = Matt. vi. 1. Rom. ii. 13. Eph. vi. 9. a Rom. viii. 13, 17. Col. iii. 1.

rec om ημων, with HLP 13 Thl-sif Œc: ins ABCEℵ b c d m o p 36. 40. 137 vulg syrr copt æth arm Chr Thl-fin. om του L 142.

7. λατρευον H 73. καταντησειν B. rec ins των bef ιουδαιων: om ABCEHILPℵ rel. rec aft βασιλευ ins αγριππα, with HLP rel 40 syrr: om BCEIℵ p 13 vulg Chron Thl-sif.—rec βασ. αγρ. bef υπο [των] ιουδαιων, with HLP rel syr Chr: om βασιλευ [αγριππα] A 18. 36: βασιλευ (with or without αγρ.) aft υπο ιουδ. BCEIℵ a² d k m p 13. 40 vulg Syr æth Chron Thl-fin.

combining the ideas of *address towards*, and of *ethical relation to*, its object: so ἐς δ' ὑμᾶς ἐρῶ μῦθον, Æsch. Pers. 159: ψόγος ἐς Ἕλληνας μέγας, Eur. Bacch. 778 (735): δημοκρατίας κατίστα εἰς τὰς πόλιας, Herod. vi. 43. See Bernhardy, Syntax, p. 217, where many more examples are given.

The promise spoken of is not that of the resurrection merely, but that of a Messiah and His kingdom, *involving* (ver. 8) *the resurrection*. This is evident from the way in which he brings in the mention of Jesus of Nazareth, and connects His exaltation (ver. 18) with the universal preaching of repentance and remission of sins. But he *hints* merely at this hope, and does not explain it fully; for Agrippa knew well what was intended, and *the mention of any king but Cæsar* would have misled and prejudiced the Roman procurator. There is great skill in binding on his former Pharisaic life of orthodoxy (in externals), to his now real and living defence of the hope of Israel. But though he thus far identifies them, he makes no concealment of the difference between them, ver. 9 ff. **7. τὸ δωδεκάφυλ.**] The Jews in Judæa and those of the dispersion also. See James i. 1. There was a difference between Paul and the Jews, which lies beneath the surface of this verse, but is yet not brought out: *he* had already arrived at the accomplishment of this hope, to which *they*, with all their sacrifices and zeal, were as yet only earnestly *tending*, having it yet in the future only (so Rom. x. 2: ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν). It was *concerning this hope* (in what sense appears not yet) that he was accused by the Jews. The adverb ἐκτενῶς and subst. ἐκτένεια are disapproved by the philologists, as belonging to later Greek. See Lobeck on Phrynichus, p. 311. We have the adj., Æsch. Suppl. 990: ἐκτενὴς φίλος. **8.**] Having impressed on his hearers the injustice of this charge from the Jews, with reference to his holding that hope which they themselves held, he now leaves much to be filled up, not giving a confession of his own faith, but proceeding as if it were well understood. 'You assume rightly, that I mean by *this hope*, in my own case, my believing it accomplished in the crucified and risen Jesus of Nazareth.' Then, this being acknowledged, he goes on to shew how his own view became so changed with regard to Jesus; drawing, by the μὲν οὖν (ver. 9), a contrast in some respects between *himself*, who was supernaturally brought to the faith, and *them*, who yet could not refuse to believe that God could and might raise the dead. All this he mainly addresses to Agrippa (ver. 26), as being the best acquainted with the circumstances, and, from his position, best qualified to judge of them. It may be, as Stier suggests, that if not open, *yet practical* Sadduceism had tainted the Herodian family. Paul knew, at all events, how generally the highly cultivated, and those in power and wealth, despised and thought ἄπιστον the doctrine of the resurrection.

εἰ . . . . ἐγείρει] not, as commonly rendered, '*that God should raise the dead*' (E. V.): but the question is far stronger than this, if the conjunction be taken in its literal meaning: **why is it judged by you a thing past belief, if God raises the dead?** i. e. '*if God, in His exercise of power, sees fit to raise the dead* (the word implying that such a fact *has veritably taken place*), *is it for you to refuse to believe it?*' Compare the declaration of our Lord, Luke xvi. 31: οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. We have many instances of this use of εἰ.—Xen. Mem. i. 1.

b = ch. x. 40 reff.
c w. dat., = here only. δοκῶ μοι, Xen. Hier. i. 6. see 1 Cor. iii. 18 reff. Herod. ii. 93, and exx. in Wetst.
d = ch. xxiv. 19 reff.
e = ch. (xxvii. 4) xxviii. 17. 1 Thess. ii. 15. Tit. ii. 8. (Ezek. xviii. 18.)
f = ch. ix. 13 reff.
g Luke iii. 20 only. Jer. xxxix. (xxxii.) 3.
h ch. ix. 14. Bel & Dr. 26.
i ch. ii. 33 reff.
j ch. v. 33 reff. (Rev. ii. 17 bis) only ‡. (Exod. iv. 25.)
k = ch. xxv. 7 (xx. 9 bis) only. Gen. xxxvii. 2.
l = here
m = ch. xxii. 19 reff.
n ch. xxii. 5 only (Paul). Ezek. v. 17. (-ρία, Heb. x. 29.)
o = ch. xxviii. 19. Gal. ii. 3, 14 ‡. (Prov. vi. 7 only.) 2 Macc. vi. 1 al.
p = Luke xxii. 65. 4 Kings xix. 4, 6, 22.
q Matt. xxvii. 23. Mark x. 26. xv. 14 only. Ps. xxx. 23. (Rom. iii. 1. 2 Cor. i. 12 reff.)
r here only †. (-μανής, Wisd. xiv. 23.)
s = Matt. xxiii. 34. 1 Macc. v. 22.
t w. prep., ch. xxi. 5 reff.
u = here only. 4 Kings xvi. 18. see 1 Cor. v. 12 reff.
v ch. xxiv. 18 (v. r.).
w = Luke xxi. 27. Isa. xxxiii. 17. Dan. vii. 13 Theod.
x here only †. 2 Macc. xiii. 14 only. (-πος, Matt. xx. 8.)
y here only. see Matt. xxv. 6.
z ch. viii. 36 al. Ezek. xliii. 2.

ABCEH ILPא a bcdfg hklm op 13

[b] ἐγείρει; [9] ἐγὼ μὲν οὖν [c] ἔδοξα ἐμαυτῷ [d] πρὸς τὸ ὄνομα [e] Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ [e] ἐναντία πρᾶξαι, [10] ὃ καὶ ἐποίησα ἐν Ἰερουσολύμοις, καὶ πολλοὺς τε τῶν [f] ἁγίων ἐγὼ ἐν φυλακαῖς [g] κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων [h] ἐξουσίαν [i] λαβών, [j] ἀναιρουμένων τε αὐτῶν [k] κατήνεγκα [l] ψῆφον, [11] καὶ [m] κατὰ πάσας τὰς συναγωγὰς πολλάκις [n] τιμωρῶν αὐτοὺς [o] ἠνάγκαζον [p] βλασφημεῖν, [q] περισσῶς τε [r] ἐμμαινόμενος αὐτοῖς [s] ἐδίωκον [t] ἕως καὶ εἰς τὰς [u] ἔξω πόλεις. [12] [v] ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν [w] μετ' ἐξουσίας καὶ [x] ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, [13] [y] ἡμέρας [y] μέσης [z] κατὰ τὴν ὁδὸν εἶδον,

9. om μεν B. ins του bef ιησ. ℵ¹(ℵ³ disapproving). ναζοραιου ℵ.
10. for ο, διο B. εποιησαν ℵ¹(but corrd). rec om 1st τε, with BHLP rel: ins δε 36. 180: txt ACEIℵ p 13. rec om 2nd εν (*as unnecessary*); with HP rel Chr: ins ABCEILℵ b k m o p 13. 36. 40. 137 vulg. for 2nd τε, δε H a² c 137 E-lat syr copt Thl-fin. om αυτων E. κατηνεγκαν ℵ.
11. om τε B: δε E-gr copt.
12. rec ins και bef πορευομενος, with HLP p(e sil Scriv) rel Syr Chr Thl-sif Œc: om ABCEIℵ c p(Tischdf) 13. 36. 40 vulg syr copt æth arm Thl-fin. om την E a b c h k o 137. om της παρα (*as unnecessary*) AEI 40 vulg Syr: om παρα Bℵ c p 137: om της 80 Thl-fin: txt CHLP 13 rel syr Chr Thl-sif Œc.
13. om ημερας ℵ¹. for κατα την, κατην(sic) ℵ. βασιλευς B¹(Tischdf).

13, ἐθαύμαζε δὲ εἰ μὴ φανερὸν αὐτοῖς ἐστίν: ib. 18, ὅσα δὲ πάντες ἤδεσαν, θαυμαστὸν εἰ μή, τούτων ἐνεθυμήθησαν: ib. i. 2. 13, ἐγὼ δ' εἰ μέν τι κακὸν ἐκείνῳ τὴν πόλιν ἐποιησάτην οὐκ ἀπολογήσομαι: on which examples Hermann remarks, ad Viger. p. 504, "in his locis omnibus rem non dubiam et incertam indicat εἰ, sed plane certam et perspicuam." **9.**] Henceforward he passes to *his own* history,—how he once refused, like them, to believe in Jesus: and shews them both the process of his conversion, and the ministry with which he was entrusted to others.

μὲν οὖν, well then, resuming the character described vv. 4, 5. **10, 11.**] This is the διωγμὸς μέγας of ch. viii. 1. We are surprised here by the unexpected word ἁγίων, which it might have been thought he would have rather in this presence avoided. But, as Stier remarks, it belongs to the more confident tone of this speech, which he delivers, not as a *prisoner defending himself*, but as one being heard before those who were his *audience, not his judges*. **κατήνεγκα ψῆφον** can hardly be taken *figuratively*, as many Commentators, trying to escape from the inference that the νεανίας Saul was a member of the Sanhedrim; but must be understood as testifying to *this very fact*, however strange it may seem. He can hardly have been *less than* thirty when sent on his errand of persecution to Damascus. The genitive is supposed by Elsner and Kypke to be dependent on κατήνεγκα; but this is harsh, and it is better to take (as most Commentators, and Meyer, and De W.) it as absolute, and κατήνεγκα as *local*, '*deluli sententiam*:' **when their deaths were being compassed, I gave in my vote** (scil. *against* them, as in ref.). On the fact, cf. συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, ch. viii. 1. **11. τιμωρῶν**] viz. *by scourging*; compare Matt. x. 17. **ἠνάγκαζον** does not imply that any *did* blaspheme (Christ: so Pliny, Ep. n. 97, speaks of ordering the Bithynian Christians '*maledicere Christo*,' and adds, 'quorum nihil cogi posse dicuntur qui sunt revera Christiani'): the imperf. only relates the *attempt*. The persecuting the Christians even to foreign cities, forms the transition to the narrative following. **12. ἐν οἷς**] **In which things (being engaged).** **13.**] See

βασιλεῦ, [a] οὐρανόθεν [b] ὑπὲρ τὴν [c] λαμπρότητα τοῦ ἡλίου [d] περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους, 14 πάντων τε [e] καταπεσόντων ἡμῶν εἰς τὴν γῆν [f] ἤκουσα φωνὴν λέγουσαν πρός με τῇ [g] Ἑβραΐδι [h] διαλέκτῳ Σαοὺλ Σαούλ, τί με [i] διώκεις; [k] σκληρόν σοι πρὸς [l] κέντρα [m] λακτίζειν. 15 Ἐγὼ δὲ εἶπα Τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν Ἐγώ εἰμι Ἰησοῦς ὃν σὺ [i] διώκεις. 16 ἀλλὰ [n] ἀνάστηθι καὶ [o] στῆθι [o] ἐπὶ τοὺς πόδας σου· [p] εἰς τοῦτο γὰρ [q] ὤφθην σοι, [r] προχειρίσασθαί σε [s] ὑπηρέτην καὶ [t] μάρτυρα

a ch. xiv. 17 only †.
b = 2 Cor. i. 6 al.
c here only.
d Ps. lxxxix. 17. Dan. xii. 3 Theod.
e Luke ii. 9 only †.
f Luke viii. 6. ch. xxviii. 6 only. Ps. cxliv. 14.
g constr., ch. ix. 4 reff.
h ch. xxi. 40. xxii. 2 only.
i = ch. vii. 52 reff.
k = here (Matt. xxv. 24. John vi. 60. James iii. 4. Jude 15) only. Gen. xxi. 12.
l 1 Cor. xv. 55 (from Hos. xiii. 14), 56. Rev. ix. 10 only.
m here only †. (ἀπολακ., Deut. xxxii. 15.)
n ch. ix. 6 reff.
o Rev. xi. 11. Ezek. ii. 1.
p Mark i. 38. ch. ix. 21 al.
q ch. ii. 3 reff.
r ch. iii. 20. xxii. 14 (reff.) only.
s = ch. xiii. 5 reff.
t ch. x. 39 reff.

14. rec δε (*altern of characteristic* τε), with HLP rel copt Chr: txt ABEIℵ c p 13. 36. 40. 137 vulg syrr Thl-fin. om ημων B d. aft γην ins δια τον φοβον εγω μονος 137, simly syr-mg. rec (for λεγουσαν προς με) λαλουσαν προς με και λεγουσαν, with LP rel æth Chr Thl-sif Œc: om 13: so also, omg και λεγουσαν, H b o: φωνης λεγουσης προς με E-gr m, *vocem loquentem ad me* E-lat, simly vulg: txt ABCEIℵ p 36. 40 syrr arm. (*The shorter reading* λεγ. πρ. με *may perhaps have been adopted from ch* ix. 4, xxii. 7, *or, as also* λαλ. πρ. με, *to avoid what seemed, but is not, a tautology;* λαλ. *and* λεγ. *not being equivalent.*)

15. om δε I^1 [ειπα, so ABCEHℵ k l p Thl-fin.] rec om κυριος, with HP rel æth-pl Chr Thl-sif Œc: ins ABCEILℵ k m p 36 vulg syrr copt arm Thl-fin. (13 def.) aft ειπεν ins προς με E Syr copt æth-pl. aft ιησ. ins ο ναζωραιος 40. 137 Syr syr-w-ast.

notes on ch. ix. 3—8, where I have treated of the discrepancies, real or only apparent, between the three accounts of Saul's conversion. See also ch. xxii. 6—10.

14. τῇ Ἑβρ. διαλ.] These words are expressed here only. In ch. ix. (see note) we have the *fact* remarkably preserved by the Hebrew form Σαούλ; in ch. xxii. he was speaking in Hebrew (Syro-Chald.), and the notice was not required. [Beware again of the supposed emphatic με of Wordsworth.] **σκληρ. σοι πρ. κ. λ.**] *This is* found here only; in ch. ix. the words are spurious, having been inserted from this place. The metaphor is derived from oxen at plough or drawing a burden, who, on being pricked with the goad, kick against it, and so cause it to pierce deeper. (See Schol. on Pind. l. c. below.) It is a Greek, and not (apparently) a Hebrew proverb; but this is no reason why it should not be used in Hebrew, just as it is in Latin. Instances of its use are Pind. Pyth. ii. 173: χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν . . . . φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα ζυγὸν ἀρήγει. ποτὶ κέντρον δέ τοι λακτιζέμεν τελέθει ὀλισθηρὸς οἶμος. Æschyl. Agam. 1633: πρὸς κέντρα μὴ λάκτιζε, μὴ πήσας μογῆς. Eurip. Bacch. 791: θυμούμενος πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν θεῷ. See also Æsch. Prom. 323, and other examples in Wetst.; Plautus (Truc. iv. 2. 59); and Terence, Phorm. i. 2. 27: 'Nam quæ inscitia est adversum stimulum calces?' **15—18.**] There can be no question that Paul here *condenses into one, various sayings of our Lord to him at different times, in visions,* see ch. xxii. 18—21; and *by Ananias,* ch. ix. 15; see also ch. xxii. 15, 16. Nor can this, on the strictest view, be considered any deviation from truth. It is what all must more or less do who are abridging a narrative, or giving the general sense of things said at various times. There were reasons for its being minute and particular in the *details of his conversion;* that once related, the commission which he thereupon received is not followed into *its* details, but *summed up as committed to him by the Lord himself.* It would be not only irreverent, but false, to imagine that he put *his own thoughts* into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually *spoken* to him *at some time* by the Lord. The message delivered by Ananias certainly furnished some of them; and the unmistakeable utterings of God's Spirit (τὸ πνεῦμα Ἰησοῦ, ch. xvi. 7) which supernaturally led him, may have furnished more, all within the limits of truth.

16.] **εἰς τοῦτο** refers to what follows, προχειρ. &c.,—**γάρ** gives the reason for ἀνάστηθι, &c. (Meyer.) **προχειρ.**]

ὧν τε εἶδες [u] ὧν τε [q] ὀφθήσομαί σοι, 17 [v] ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ [w] ἀποστέλλω σε 18 ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, [x] τοῦ [yz] ἐπιστρέψαι ...επιστρεψαι l. [y] ἀπὸ [a] σκότους εἰς [a] φῶς καὶ τῆς [b] ἐξουσίας τοῦ σατανᾶ [z] ἐπὶ τὸν θεόν, [x] τοῦ λαβεῖν αὐτοὺς [c] ἄφεσιν [c] ἁμαρτιῶν καὶ [de] κλῆρον ἐν τοῖς [e] ἡγιασμένοις [f] πίστει τῇ [f] εἰς ἐμέ. 19 [g] ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην [h] ἀπειθὴς τῇ ...απειθης τη C. ABEH LPא a b c d f g h k l m o p 13 [i] οὐρανίῳ [k] ὀπτασίᾳ, 20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν τε

u constr., see note. v = ch. vii. 10 reff. w constr., Mark iii. 14. 1 Cor. i. 17. 4 Kings xix. 16. see ch. v. 21. x 1 Cor. x. 13 reff. y ch. xiv. 15 reff. z ver. 20 reff. a 1 Pet. ii. 9. Eph. v. 8. b = Luke xx. 20. xxii. 53. Col. i. 13. c ch. v. 31 reff. d ch. i. 17 reff. ii. 17. iii. 1. vii. 25. viii. 3. ix. 18. xi. 19. Judith viii. 20. Luke ii. 13. (Matt. v. 48. vi. 14, 26, 32. xv. 13. xxiii. 9 only. only.) Dan. iv. 23 (26) Theod. e see ch. xx. 32. Eph. i. 18. k 2 Cor. xii. 1 reff. f ch. xxiv. 24 reff. g = Matt. xiv. 7. Heb. h Rom. i. 13 reff. i fem., Esdr. vi. 15. 2 Macc. vii. 34 AB(not Ed-vat.). ix. 10

16. om και στηθι B[1](ins B[2-3], Tischdf). προχειρασθαι A. aft ειδες ins με BC[1](appy) 137 syr Ambr Aug. for σοι, σε ℵ[1].

17. rec om 2nd εκ, with CHLP rel 36 vulg E-lat Chr Thl-sif Œc: ins AB E-gr ℵ k l p 13. 40 fuld Thl-fin. rec for εγω, νυν (*marginal gloss, which has overborne the* εγω), with Œc: om c e Syr: vulg Thl-fin have both: txt ABCEHILPℵ rel syr copt æth-pl arm Chr Thl-sif Aug. rec σε bef αποστελλω, with HLP rel copt Chr Œc: txt ABCEIℵ c d f k m p 13 vulg syrr æth-pl Thl.—αποστελω HIP a c d g k demid copt Thl-sif: εξαποστελλω C m p 13. 36 Thl-fin.

18. for αυτων, τυφλων EI tol Aug. αποστρεψαι AH b c m o p Chr Thl-sif Aug: υποστρ. P 27. 78 Chr-ms: txt BCEILℵ 13. 36 vulg. ins απο bef της εξουσιας CEL a c 36. 137 (vulg) Thl-fin: om ABHPℵ p 13 Chr Thl-sif Œc. aft ηγιασμ. ins πασιν (*see ch* xx. 32) E.

See reff. **μάρτυρα ὧν τε εἶδες**] Stier remarks, that Paul was the witness of the *glory of Christ*: whereas Peter, the first of the former twelve, describes himself (1 Pet. v. 1) as 'a witness of the *sufferings* of Christ, and a partaker of the glory that shall be revealed.' So true it was that this ἔκτρωμα among the Apostles, became, by divine grace, *more than they all* (1 Cor. xv. 8—10). The expression ὑπηρέτην ὧν εἶδες may be compared with ὑπηρέται τοῦ λόγου, which Luke calls the αὐτόπται, Luke i. 2. **ὧν τε ὀφθήσομαί σοι**] (1) ὀφθ. must be *passive*, not (as Bornemann, Winer [not in edn, 6, § 39. 3, remark 1], Wahl, al.) causative ('videre faciam'),—but as E. V., **I will appear unto thee.** (2) the gen. is exactly paralleled (Meyer) by Soph. Œd. Tyr. 788, ὧν μὲν ἱκόμην = τούτων (rather ἐκείνων) δι' ἃ ἱκόμην. So here ὧν = τούτων (ἐκείνων) δι' ἃ ὀφθ., **the things in** (or **on account of**) **which I will appear to thee.** That such visions did take place, we know, from ch. xviii. 9; xxii. 18; xxiii. 11; 2 Cor. xii. 1; Gal. i. 12. **17. ἐξαιρούμενός σε**] *delivering thee from*, as E. V.: not, as Kuin., al., and Conyb., '*choosing thee out of*:' see reff. **τοῦ λαοῦ**] as elsewhere, **the Jewish people.** 'Hic armatur contra omnes metus qui eum manebant, et simul præparatur ad crucis tolerantiam.' Calvin. **εἰς οὓς**] to *both*, the people, and the Gentiles; not the Gentiles only. **18. τοῦ ἐπιστ.**] not, as Beza, and E. V., '*to turn them*:' but, **that they may turn**; see ἐπιστρέφειν, ver. 20. The general reference of οὓς becomes tacitly modified (not expressly, speaking as he was to the Jew Agrippa) by the expression σκότος and ἐξουσία τοῦ σατανᾶ, both, in the common language of the Jews, applicable only to the Gentiles. But in reality, and in Paul's mind, they had their sense as applied to Jews,—who were in spiritual darkness and under Satan's power, however little they thought it. See Col. i. 13. **τοῦ λαβ.**] A *third step*: first the *opening of the eyes*—next, *the turning to God*—next, the *receiving remission of sins* and *a place among the sanctified*; see ch. xx. 32. This last reference determines πίστει τῇ εἰς ἐμέ to belong not to ἡγιασμένοις but to λαβεῖν. Thus the great object of Paul's preaching was to awaken and shew the necessity and efficacy of πίστις ἡ εἰς ἐμέ. And fully, long ere this, had he recognized and acted on this his great mission. The epistles to the Galatians and Romans are two noble monuments of the APOSTLE OF FAITH. **19. ἀπειθής**] See Isa. l. 5 in LXX. **20. τοῖς ἐν Δαμ. πρ.**] See ch. ix. 20. **εἰς** belongs to ἀπήγγελ. (De W.), not to τοῖς (ἐν Δαμ.) as Meyer; see Luke viii. 34; and on this sense of εἰς,

καὶ Ἱεροσολύμοις, [1 εἰς] πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν 1 ἀπήγγελλον m μετανοεῖν καὶ n ἐπιστρέφειν n ἐπὶ τὸν θεόν, op ἄξια τῆς o μετανοίας ἔργα πράσσοντας. 21 ἕνεκα τούτων με οἱ Ἰουδαῖοι q συλλαβόμενοι ἐν τῷ ἱερῷ r ἐπειρῶντο s διαχειρίσασθαι. 22 t ἐπικουρίας οὖν u τυχὼν τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης v ἕστηκα, w μαρτυρόμενος x μικρῷ τε καὶ x μεγάλῳ, οὐδὲν y ἐκτὸς λέγων z ὧν τε οἱ προφῆται ἐλάλησαν a μελλόντων γίνεσθαι καὶ Μωυσῆς, 23 b εἰ c παθητὸς ὁ χριστός, b εἰ

1 = and constr., here only. (ch. xii. 14.) w. εἰς, Luke viii. 34.
m absol., ch. xvii. 30 reff.
n Luke i. 16 (act.), ch. ix. 25. xi. 21. xiv. 15. xv. 19. ver. 18. 1 Pet. ii. 25. Deut. xxx. 2. see 2 Cor. iii. 16.
o Matt. iii. 8 ‖ L.
p = Luke xxiii. 41.
q = ch. i. 16 reff.
r ch. ix. 26 only. Prov. xxvi. 18 ℵ3a F(not A) only. xiii. 18 only.
s ch. v. 30 only†.
t here only†. Wisd. xiii. 15 only.
u = ch. xxiv. 2 reff.
v = here only.
w ch. xx. 26 reff.
x ch. viii. 10. Heb. viii. 11. Rev. xi. 18. xiii. 16 al.
y = 1 Cor. xv. 27. Isa. xxvi. 13.
z constr., ver. 16 a.
a ch. xiii. 34 reff. Isa. xlviii. 6.
b = ver. 8. 3 Kings i. 51 al.
c here only†.

20. rec om 1st τε, with EHLP 13. 36 rel Chr: ins ABℵ p. ins εν bef ιερ. AE k 36. 40 (Syr) Thl: τοις εν c 137 lect-12: om BHLPℵ p rel Chr Œc. om εις ABℵ (*on acct of -οις preceding?*). om την H1 96. 142. Steph απαγγελλων, with HLP g m Œc: απαγγελλω 14. 38. 65. 76. 95-7-9. 104-13-33-77 Chr: απηγελλω 13: παρηγελλον 96: txt ABEℵ p rel 36 vulg. ins ζωντα bef θεον m 36. 40 arm. aft αξια ins τε E.

21. οι ιουδ. συλλαβ. bef με A a2 c 137 syr: οι ιουδ. bef με EL m p Chr Thl-fin: om με 180. om οι BLℵ1 m p 13 Chron Thl-fin. συλλαβουμενοι ℵ. ins ουτα bef εν τῳ Eℵ3 m p 13. 36. 40. 137 vulg syr Chron: ουτα με ℵ1. διαχερωσασθαι ℵ1.

22. rec for απο, παρα (*more usual*), with HLP rel Chr: txt ABEℵ p 13. 36. 40 Chron Thl-fin. rec μαρτυρουμενος (*see notes*), with E a f g Thl-fin Œc: μαρτυρωμενος 13: txt ABHLPℵ p rel 36. 40 vulg Chr Chron Thl-sif.

note on ver. 6 above. **22.**] The οὖν refers to the whole course of deliverances which he had had from God, not merely to the last. It serves to close the narrative, by shewing how it was that he was there that day,—after such repeated persecutions, crowned by this last attempt to destroy him. **μαρτυρόμενος**] The mere love of paradox and difficulty, as it seems to me, has led De Wette and Meyer to prefer the ordinary reading *-ρούμενος*, although very weakly supported by MSS., and yielding hardly any appropriate sense. *μαρτυρούμενος must be passive*, and signify (see reff. below) '*testified to*,' '*borne witness of*:' the datives μικρῷ and μεγάλῳ must be the agents, '*by small and great*' (to which there is no objection grammatically, but every objection analogically, see ch. x. 22; xvi. 2; xxii. 12, in all which μαρτύρουμαι is followed by ὑπό), and λέγων must be predicative, '*as saying*:' i. e., '*that I say*.' But this would be contrary to the fact: Paul was *not thus borne witness of by all*, but on the contrary accused of being a despiser of the law by a great majority of his own countrymen. There can, I think, be no question either critically or exegetically of the correctness of the other reading *μαρτυρόμενος*, bearing witness, as directly appropriate to the office to which Paul was appointed,—that of a *witness* (ver. 16); and then μικρῷ τε καὶ μεγάλῳ, **to small and great**, so flat and meaningless on the other interpretation, admirably suits the occasion,—standing as he was before an assembly of the greatest of the land. **23. εἰ**] not for ὅτι—but just as in ver. 8,—**if**,—**if at least**: meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15, where εἰ has the same sense. **παθητός**] not, as Beza, '*Christum fuisse passurum*' (so E. V., '*should suffer*'): but as Vulg., '*si passibilis Christus*.' Paul does not refer to the prophetic announcement, or the historical reality, of the *fact* of Christ's suffering, but to the *idea* of the Messiah as *passible* and suffering being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle's mind, can hardly be doubted: but that the words do not assert it, is evident from the change of construction in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of,—εἰ παθητὸς ὁ χρ.,—εἰ . . . . μέλλει καταγγέλλειν. In Justin Martyr, Trypho c. 89, p. 187, the follow-

d = Col. i. 18, e 1 Cor. xv. 12 reff. f ch. xiii. 5 reff. g and constr., Luke xii. 11. ch. xxiv. 10. (xix. 33 reff.) h ch. xiv. 10 only. Prov. xxvi. 25. i ch. xii. 15 reff. k = John vii. 15. Eur. Hippol. 951. l here only. Ps. xxxix. 4. Hos. ix. 7 B F(not A), 8. Wisd. v. 4 only. Jos. Antt. ii. 14. 1. iv. 37 only. r and constr., 2 Pet. iii. 5, 8 (Mark vii. 24. Luke viii. 47. Heb. xiii. 2) only. Lev, v. 3. m here only †. Wisd. v. 24 only. n = Luke i. 3. ch. xxiii. 26. xxiv. 3 only ‡. p ch. ii. 4, 14 only. 1 Chron. xxv. 1. (-γμα, Deut. xxxii. 2.) τὸ θεῖον—εἰς ὀργὴν περιτραπέν, o 1 Tim. ii. 9, 15 only †. 2 Macc. q ch. ix. 27 reff.

ABEH LPℵ a b c d f g h k l m o p 13

πρῶτος [d]ἐξ [e]ἀναστάσεως [e]νεκρῶν φῶς [a]μέλλει [f]καταγ-
γέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. 24 ταῦτα δὲ αὐτοῦ
[g]ἀπολογουμένου ὁ Φῆστος [h]μεγάλῃ [h]τῇ [h]φωνῇ φησιν
[i]Μαίνῃ, Παῦλε· τὰ πολλά σε [k]γράμματα εἰς [l]μανίαν
[m]περιτρέπει. 25 ὁ δὲ Οὐ [i]μαίνομαί φησιν, [n]κράτιστε Φῆστε,
ἀλλὰ ἀληθείας καὶ [o]σωφροσύνης ῥήματα [p]ἀποφθέγγομαι.
26 ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς ὃν καὶ
[q]παῤῥησιαζόμενος λαλῶ. [r]λανθάνειν γὰρ αὐτόν τι τού-

23. μελλειν HPℵ[1] m[1] p 40. rec om τε (*as unnecessary*), with LP rel 36 Chron Thl-sif Œc: ins AB E-gr Hℵ b h k l o p 13. 40 Chr Thl-fin.

24. λαλουντος αυτ. κ. απολ. E vulg æth-pl. rec εφη (*corrn to historical tense*), with HLP rel vulg Œc: εφωνησε 35: ειπε c 64. 137: txt ABEℵ k p 13. 40 Chr-comm Thl.

25. aft ο δε ins παυλος ABEℵ d p 13 (36) 40 vulg Thl-fin: om HLP rel syr Thl-sif Œc. [αλλα, so AELPℵ rel(not h) Chr Thl Œc.]

26. om και B 25. om τι B a 36. 137.

ing words are put into the mouth of Trypho the Jew: παθητὸν τὸν χριστόν, ὅτι αἱ γραφαὶ κηρύσσουσι, φανερόν ἐστι. See also the same, Trypho c. 36, p. 133, and c. 76, p. 173. **πρῶτος ἐξ ἀναστάσεως** = πρῶτος ἀναστάς, or πρωτότοκος ἐκ τῶν νεκρῶν, Col. i. 18, but implying that this light, to be preached to the Jews (ὁ λαός) and Gentiles, must arise *from the resurrection* of the dead, and that Christ, *the first* ἐξ ἀναστάσεως, was to announce it. See Isa. xlii. 6; xlix. 6; lx. 1, 2, 3; Luke ii. 32; ch. xiii. 47. **24.**] The words ταῦτα ἀπολογουμένου must refer, on account of the present part., to the last words spoken by Paul: but it is not necessary to suppose that *these only* produced the effect described on Festus. Mr. Humphry remarks, "Festus was probably not so well acquainted as his predecessor (ch. xxiv. 10) with the character of the nation over which he had recently been called to preside. Hence he avails himself of Agrippa's assistance (xxv. 26). Hence also he is unable to comprehend the earnestness of St. Paul, so unlike the indifference with which religious and moral subjects were regarded by the upper classes at Rome. His self-love suggests to him, that one who presents such a contrast to his own apathy, must be mad: the convenient hypothesis that much learning had produced this result, may have occurred to him on hearing Paul quote prophecies in proof of his assertions." **μαίνῃ**] **Thou art mad**, not merely, '*thou ravest*,' nor '*thou art an enthusiast*:' nor are the words spoken in jest (Olsh.),—but in earnest (θυμοῦ ἦν κ. ὀργῆς ἡ φωνή, Chrys.). Festus finds himself by this speech of Paul yet more bewildered than before (De W.).

τὰ πολλὰ γράμμ.] Meyer understands Festus to allude to the many rolls which Paul had with him in his imprisonment (we might compare τὰ βιβλία, μάλιστα τὰς μεμβράνας of 2 Tim. iv. 13) and studied (so also Heinrichs and Kuinoel), — but the ordinary interpretation, **thy much learning**, seems more natural, and so De W. **εἰς μ. περιτρέπει**] **Is turning thy brain.** **25.**] **ἀλήθεια** may be spoken *warmly* and *enthusiastically*, but *cannot be predicated of a madman's words*: **σωφροσύνη** is directly opposed to μανία. So Xen. Mem. i. 16, recounting the subjects of Socrates' discourses, τί δίκαιον, τί ἄδικον· τί σωφροσύνη, τί μανία· τί ἀνδρία, τί δειλία. The expression **ἀληθείας** &c. ῥήματα, though of course in *sense* = ῥήματα ἀληθῆ, &c., yet has a distinctive force of its own, and is never to be confounded with, or supposed to be put by a Hebraism for the other. Such forms occur in classic as well as Hellenistic writers, and indeed in all languages: the idea expressed by them being, *the derivation of the quality predicated, from its source*:—so here, **words** (not merely true and sober, but) **of truth and soberness**,—springing from, and indicative of, subjective truth and soberness.

26.] Agrippa is doubly his witness, (1) as *cognizant of the facts* respecting Jesus, (2) as *believing the prophets*. This latter he does not only assert, but appeals to the faith of the king as a Jew for its establish-

των οὐ [s]πείθομαι οὐθέν· οὐ γάρ [t]ἐστιν ἐν [u]γωνίᾳ πεπραγμένον τοῦτο. 27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 28 ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον [v]Ἐν ὀλίγῳ με πείθῃ [w]χριστιανὸν ποιῆσαι:

s = Luke xx. 6. t constr., ch. xxv. 10 reff. u Matt. vi. 5. xxi. 42 ||. ch. iv. 11, and 1 Pet. ii. 7, from Ps.

cxvii. 22. Rev. vii. 1. xx. 8 only. xi. 26. 1 Pet. iv. 16 only. v here bis. Eph. iii. 3 only. see 1 Pet. v. 12. w ch.

rec ουδεν, with HLP rel Chr: om A E(but see below) 13. 40: txt B ℵ[1](ℵ[8] disapproving) p: om 1st ου a b c o p. for 2nd ου, ουδε E[2] m 36. 40: ουδεν E[1](and lat). om εστιν HP f g h l.

28. rec aft προς τον παυλον ins εφη, with EHLP rel 36 Chr: om ABℵ p 13. 40. 137 vulg. rec πειθεις χρ. γενεσθαι, with EHLP rel 36 vss(*introire* æth-pl) Cyr-jer Chr Thl Œc: πειθεις χρ. ποιησαι Bℵ p 13. 40 syr-mg copt: txt A. (*The reading of* Bℵ *has apparently been the result of some confusion. I have preferred therefore that of* A: *see note.*)—χρηστιανον(but corrd) ℵ[1].

ment. ἐν γωνίᾳ . . . . τοῦτο] *This*, the act done to Jesus by the Jews, and its sequel, was not done in an obscure corner of Judæa, but in the metropolis, at a time of more than common publicity.

28. ἐν ὀλίγῳ] These words of Agrippa have been very variously explained. (1) The rendering '*propemodum*,' '*parum abest, quin*,' ('*almost*,' E. V.,) adopted by Chrys., Beza, Grot., Valla, Luther, Piscator, Calov., &c. is inadmissible, for want of any example of ἐν ὀλίγῳ having this meaning, which would require ὀλίγου (ὀλίγου μ' ἀπωλέσας, Aristoph. Vesp. 829, and al.), or ὀλίγου δεῖ, or παρ' ὀλίγον. (2) Calvin, Kuinoel, Schöttg., Olsh., Neander, take it for ἐν ὀλίγῳ χρόνῳ, which certainly is allowable, but does not correspond to μεγάλῳ below, nor, as I believe, does it come up to the *general* sense of the expression. (3) The phrase ἐν ὀλίγῳ occurs in Greek writers with various nouns understood according to the nature of the case,—and sometimes it will bear any of several supplements with equal propriety. Thus in Demosth. p. 33. 18, ῥᾴδιον εἰς ταὐτὸ πάνθ' ὅσα βούλεταί τις ἀθροίσαντα ἐν ὀλίγῳ, where Schaefer in his Index Græcitatis says, scil. χρόνῳ, aut χώρῳ, aut λόγῳ, aut πόνῳ. So also here we may understand λόγῳ or πόνῳ (or χρόνῳ ?)—or still better as it seems to me, *leave the ellipsis unsupplied* (see Eph. iii. 3). We have a word in English which exactly expresses it,—one which has fallen into disuse, but has no equivalent; **lightly**: i. e. with little pains, few words, small hesitation. Then next as to the *reading*, I have followed the most ancient MSS., in editing ποιῆσαι and not γενέσθαι. This being so, we have to choose between πείθεις of Bℵ and πείθῃ of A. It is almost impossible to give any assignable meaning to the former; and I suspect it has come in by a confusion of the two readings. Whereas πείθῃ seems to take up the πείθομαι of ver. 26. The received reading has probably found its way in from first imagining that πειθ- had to do with *Paul's persuading Agrippa*, and then the ποιῆσαι having no sense, became conformed to the γενέσθαι in the Apostle's speech below. And now, as to the *sense of Agrippa's saying*. In determining this, enough attention has not been paid to two points: (1) the *present tense*, πείθῃ, **thou art persuading** thyself, art imagining; and (2) the use, *in the mouth of a Jew*, and *that Jew a king*, of the *Gentile and offensive appellation* χριστιανός. To my mind, the *first* of these considerations decides that Agrippa is characterizing *no effect on himself*, but *what Paul was* fancying in his mind, reckoning the πείθομαι which he had expressed above: the *second*, that he speaks of something *not* that he is *likely to become*, but that *contrasts strangely with his present worldly position and intentions*. I would therefore render the words thus: **Lightly** (with small trouble) **art thou persuading thyself that thou canst make me a Christian**: and understand them, in connexion with Paul's having attempted to make Agrippa a witness on his side,—'*I am not so easily to be made a Christian of, as thou supposest.*' Most of the ancient Commentators (especially as reading πείθεις) take the words as implying some effect on Agrippa's mind, and as spoken in earnest: but this I think is hardly possible, philologically or exegetically. I may add that the emphatic position of both ἐν ὀλίγῳ and χριστιανόν, before their respective verbs, strongly confirms the view taken above. I must again caution the reader against the mistake committed by Wordsworth, in supposing the enclitic με to be emphatic, which it cannot be, ἐμέ being required in such a case. Indeed, a more insignificant position than it here holds, next to the most emphatic word of the sentence, cannot be conceived.

x dat. and constr., here only. see Xen. Mem. iii. 14. 3. constr., w. πρός, 2 Cor. xiii. 7. (ch. xxvii. 29 reff.)
y = here only, Xen. Mem. iii. 5. 1.
z 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. James i. 24 only +.
a Matt. v. 32. 2 Cor. xi. 28 only +. Deut. i. 36 Aq.
b ch. xxiii. 29 reff.
c ch. xxiii. 24, &c., reff.
d Mark xiv. 54 only. Exod. xxiii. 32 Ald. Ps. c. 6 only.
e ch. xxiii. 19 reff.
f ch. xxiii. 29 (reff.).
g = Matt. xxvii. 15, &c. ch. iii. 13. iv. 21, 23. v. 40. xvi. 35, 36. xxviii. 18. Heb. xiii. 23. 2 Macc. xii. 25.
h ch. xxv. 11 reff. 15 only +.
i = ch. xv. 19 reff.
k constr., ch. iii. 12 reff.
l ch. xiii. 4. xiv. 26. xx.

29 ὁ δὲ Παῦλος [x] Εὐξαίμην [y] ἂν τῷ θεῷ καὶ [v] ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους [z] ὁποῖος κἀγὼ εἰμὶ [a] παρεκτὸς τῶν [b] δεσμῶν τούτων. 30 ἀνέστη τε ὁ βασιλεὺς καὶ ὁ [c] ἡγεμὼν ἥ τε Βερνίκη καὶ οἱ [d] συγκαθήμενοι αὐτοῖς, 31 καὶ [e] ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι οὐδὲν [f] θανάτου [f] ἄξιον ἢ [f] δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. 32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη [g] Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ [h] ἐπεκέκλητο Καίσαρα.

...παυλος E. ABHL P ℵ a b c d f g h k l m o p 13

XXVII. 1 Ὡς δὲ [i] ἐκρίθη [k] τοῦ [l] ἀποπλεῖν ἡμᾶς εἰς

29. rec aft ο δε παυλος ins ειπεν, with HLP rel Chr, εφη 36: om ABℵ p 13. 40. 137 vulg syr. ευξαμην LPℵ¹ c¹ (f) l p. rec (for μεγαλω) πολλω (*see notes*), with HLP rel 36 æth Chr Thl Œc: txt ABℵ k m p 13. 40 vulg syr-mg-gr copt arm.

30. rec ins και ταυτα ειποντος αυτου bef ανεστη (*addn for perspicuity*), with HLP rel syr-w-ast Thl Œc: και ταυτα ειποντος 137 æth-rom: om ABℵ c p 13 vulg Syr æth-pl arm.—rec om τε: txt as above, but c 13. 40 syr copt Chr have δε.

31. αξιον bef θανατου A c copt: η δεσμων bef αξιον Bℵ k m p 13. 40 vulg. ins τι bef πρασσει Aℵ k m p 13 vulg.

32. επικεκλ. ALP 40 Thl: txt BHℵ p 13. 36 rel Chr Œc.

CHAP. XXVII. **1.** και ουτως εκρινεν ο ηγεμων αναπεμψαι καισαρα 64: και ουτως

29.] **I could wish to God, that whether with ease or with difficulty (on my part), not only thou, but all who hear me today, might become such as I am, except only these bonds.** He understands ἐν ὀλίγῳ just as Agrippa had used it, **easily**, '*with little trouble*,' '*with slight exertion*:' and contrasts with it ἐν μεγάλῳ (πολλῷ has been an alteration to suit the imagined supplement χρόνῳ), **with difficulty**, '*with great trouble*,' '*with much labour*.' Those interpreters who understand χρόνῳ above, render this 'seu tempore exiguo opus fuerit, seu multo' (Schött.); those who take ἐν ὀλ. for '*almost*,' 'non propemodum tantum, sed plane' (Grot.): '*not only almost, but altogether*,' E. V. In εὔχεσθαι θεῷ the dative implies the *direction* of the wish or request to God: so Æsch. Agam. 852, θεοῖσι πρῶτα δεξιώσομαι: Il. γ. 318, θεοῖσι δὲ χεῖρας ἀνέσχον, and freq. See examples in Bernhardy, Syntax, p. 86. δεσμῶν] He shews the chain, which being in '*custodia militaris*,' he *bore on his arm*, to connect him with the soldier who had charge of him. **31.** πράσσει] generally, of his life and habits. No *definite act* was alleged against him: and his apologetic speech was in fact a *sample* of the acts of which he was accused. **32.**] Agrippa in these words delivers his judgment as a Jew: '*For aught I see, as regards our belief and practices, he might have been set at liberty*.' But now he could not: 'nam appellatione potestas judicis, a quo appellatum est, cessare incipit ad absolvendum non minus quam ad condemnandum. Crimina enim integra servanda sunt cognitioni superioris.' Grot.

CHAP. XXVII. **1 — XXVIII. 31.**] PAUL'S VOYAGE TO ROME AND SOJOURN THERE. I cannot but express the benefit I have derived in my commentary on this section, from Mr. Smith's now well-known treatise on the voyage and shipwreck of St. Paul: as also from various letters which he has from time to time put into my hands, tending further to elucidate the subject. The substance of these will be found embodied in an excursus following the chronological table in the prolegomena.

1.] τοῦ (see reff.) contains the purpose of ἐκρίθη. The matter of the decision implied in ἐκρίθη is expressed in this form as if governed by the substantive κρίσις, as in ch. xx. 3, ἐγένετο γνώμης τοῦ ὑποστρέφειν. Meyer remarks that the expressions κελεύειν ἵνα, εἰπεῖν ἵνα, θέλειν ἵνα, &c. are analogous. ἡμᾶς] Here

τὴν Ἰταλίαν, [m] παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους [n] δεσμώτας ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ [o] σπείρης [p] σεβαστῆς. 2 [q] ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ μέλλοντι [r] πλεῖν [εἰς] τοὺς κατὰ τὴν Ἀσίαν τόπους, [s] ἀνήχ-

m = ch. xii. 4. xxviii. 16 v. r.
n ver. 42 only. Gen. xxxix. 20. (-τήριον, ch. v. 21, 23.)
o ch. x. 1 reff.
p = here only. see ch. xxv.

21, 25. only.
q = ch. xxi. 2 (Matt. xxi. 5, from Zech. ix. 9. ch. xx. 18. xxi. 4. xxv. 1) only. dat., here
r Luke viii. 23. ch. xxi. 3. vv. 6, 24. Luke only, exc. Rev. xviii. 17. constr. (accus.) here only. Isa. xlii. 10. πλ. τ. θάλασσαν, Sir xliii. 24. 1 Macc. xiii. 29. πλ. τὰ πελάγη, Polyb. iii. 4. 10.
s ch. xiii. 13 reff.

εκρινεν αυτον ο ηγ. αναπεμψαι καισαρι 97: ως ουν εκρινεν ο ηγ. του πεμπεσθαι αυτον προς καισαρα τη επιουση εκαλεσεν εκατονταρχον τινα ονοματι ιουλιανον σπειρης σεβαστης παρεδιδου αυτω τον παυλον συν ετεροις δεσμωταις syr-mg: και εκρινε περι αυτου ο φηστος πεμπεσθαι αυτον προς καισαρα εις την ιταλ. κ.τ.λ. Syr. . for ημας, τους περι παυλου (*ως begins an eccl lection, see ch* xxi. 8 *rec*) P m lectt: *om* vulg. παρεδιδου A a 40 demid Syr copt Thl-sif. om ετερους c p^1 137 syr: δεσμ. bef ετ. L. ins ιουλιω bef as well as after ονοματι ℵ¹.

2. aft επιβ. ins εν c 137. αδραμυντηνω AB¹ (13 copt arm), al vary. rec μελλοντες (*corrn to suit* επιβαντες), with HLP rel vulg Chr: txt ABℵ a b c d o p 13. 36. 40. 137 am syrr copt æth-pl arm. rec om εις, with HLP rel Chr Thl-sif

we have again the *first person*, the narrator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxi. 18.

παρεδίδουν] *Who?* perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' = 'on' (Fr.), or 'man' (Germ.).

ἑτέρους δ.] This expression, says Meyer, is purposely chosen, to intimate, that they were prisoners *of another sort* (not also Christians under arrest). But De W. shews this to be a mistake, by ἕτεραι πολλαί, Luke viii. 3, = ἄλλαι πολλαί, Mark xv. 41, in both places meaning '*many others of the same sort*.' Here also they are of the *same class*, as far as δεσμῶται is concerned: further, nothing is implied in the narrative, one way or the other.

σπείρης σεβαστῆς] There is some difficulty in determining what this cohort was. We must not fall into the mistake of several of the Commentators, that of confounding this σπ. σεβαστή with an ὕλη ἱππέων καλουμένη Σεβαστηνῶν, mentioned by Josephus, B. J. ii. 12. 5, and Antt. xx. 6. 1, this latter implying '*natives of Samaria*' (Σεβαστή),—whereas our word is the same adjective as that name itself, and cannot by any analogy have reference to it. More than one of the *legions* at different times bore the honorary title 'Augusta.' Wetst. quotes from Claudian de Bell. Gild. 'Dictaque ab Augusto legio:' from inscriptions in Mauritania, Legio III. Aug., II. Aug., VIII. Aug.: from Ptolemy, ii. 3, λεγεὼν δευτέρα σεβαστή (in Britain); iv. 3, λεγεὼν γ. σεβαστή; but of a '*cohors* Augusta,' or 'Augustana,' we never hear. De Wette and Meyer suggest (but we have no historical proof of the supposition) that it was one among the five cohorts stationed at Cæsarea (see note, ch. xxv. 23), thus distinguished as the body-guard of the emperor (?), and therefore chosen for any services immediately concerning him, as in this case. Meyer thinks it may be the same (but then would the appellations be different?) with the σπεῖρα Ἰταλική of ch. x. 1. It is remarkable that almost all the Commentators have assumed, without any reason, that this σπ. σεβαστή must have been *stationed at Cæsarea*, whereas it may well have been a cohort, or body of men so called, at Rome. Wieseler is the only one that I have seen who has not fallen into this error. He controverts the other interpretations (Chron. d. Apost.-g. note, p. 391), and infers that Julius belonged to the *Augustani*, mentioned Tacitus xiv. 15, and Suet. Nero, 20 and 25 (see also Dio Cass. lxi. 20: ἦν μὲν γάρ τι καὶ ἴδιον αὐτῷ σύστημα ἐς πεντακισχιλίους στρατιώτας παρεσκευασμένον· Αὐγούστειοί τε ὠνομάζοντο· καὶ ἐξῆρχον τῶν ἐπαίνων, and lxiii. 8), who appear to have been identical with the *evocati* (veterans specially summoned to service by the emperors), and to have formed Nero's body-guard on his journey to Greece. The first levying of this band by Augustus, Dio relates, xlv. 12. To this Julius seems to have belonged,—to have been sent on some service into Asia, and now to have been returning to Rome.

We read of a Julius Priscus, Prefect of the Prætorian guards under Vitellius, who killed himself 'pudore magis quam necessitate,' after the military murder by Mucianus of Calpurnius Galerianus. This was ten years after the date of our narrative; but the identity of the two must be only conjectural. **2. Ἀδραμυττηνῷ**] Adramyttium (Ἀδραμύττιον, -ειον, or Ἀτραμύττιον, and in Plin. v. 32, Adramytteos) was a seaport with a harbour in Mysia, an

θημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλο-
νικέως, 3 τῇ τε [t] ἑτέρᾳ [u] κατήχθημεν εἰς Σιδῶνα, [v] φιλαν-
θρώπως τε ὁ Ἰούλιος τῷ Παύλῳ [w] χρησάμενος [x] ἐπέτρεψεν
πρὸς τοὺς [y] φίλους πορευθέντι [z] ἐπιμελείας [a] τυχεῖν. 4 κἀ-
κεῖθεν [s] ἀναχθέντες [b] ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ

...τυχειν H. ABLPℵ abcdf ghkl mop13 [H is continued in an uncial writing of about the xith cent.]

t = ch. xx. 15. Xen. Cyr. iv. 6. 10.
u pass., = ch. xxviii. 12 only. (act., ch. xxiii. 15 reff.)
v here only †. 2 Macc. ix. 27 only. φιλ. διακεῖσθαι πρὸς . . . . Polyb. i. 68. 13. (-πος, Wisd. i. 6. -πία, ch. xxviii. 2. -πεῖν, 2 Macc. xiii. 23.)
w = (see 2 Cor. xiii. 10.) Gen. xxvi. 29. Xen. Mem. iv. 6. 5 (often).
x inf. aor., ch. xxi. 39 reff. pres., ch. xxvi. 1 reff.
y = 3 John 15.
z here only. Prov. iii. 8. (-λής, Prov. xi. 2 Sym. -λῶς, Luke xv. 8. -λεῖσθαι, Luke x. 34.)
a = ch. xxiv. 2 reff.
b ver. 7 only †.

Œc: ins επι c 36. 137 syr: ins εις ABℵ p 13. 40 Thl-fin. αριστραχος ℵ1. θεσσαλονικεων, adding δε αριστραχ. κ. σεκ. 137 syr (see ch xx. 4).
3. for τε, δε Lℵ3 k m p 40 vulg copt Chr. σιδονα ℵ1. ιουλιανος A. rec
Steph om τους, with c o: ins ABHLPℵ p 13 rel Chr Thl Œc.
πορευθεντα, with HLP rel Chr Thl-sif Œc: txt ABℵ p 13. 36 Thl-fin.

Athenian colony. It is now a village called Endramit. Grotius, Drusius, and others erroneously suppose *Adrumetum* to be meant, on the north coast of Africa (Winer, Realw.). πλεῖν [εἰς] τοὺς . . . .] The bracketed εἰς is in all probability an insertion to help off the harshness of the construction. But the accusative is indicative of the direction. We have ἦλθε Πολυνείκης χθόνα, Eur. Phœniss. 110. See Winer, edn. 6, § 32. 1, on the accus. after neuter verbs, and Bernhardy, Syntax, pp. 114 ff., and other instances in Wetstein. Ἀριστάρχ.] See ch. xix. 29; xx. 4; Col. iv. 10; Philem. 24. In Col. iv. 10, Paul calls him his συναιχμάλωτος, but perhaps only figuratively: the same term is applied to Epaphras, Philem. 23, where follows Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ σύνεργοί μου. 3. Σιδῶνα] This celebrated city is generally joined in the N. T. with Tyre, from which it was distant 200 stadia (Strabo, xvi. 756 ff.), and of which it was probably the mother city. It was within the lot of the tribe of Asher (Josh. xix. 28), but never conquered by the Israelites (Judg. i. 31; iii. 3). From the earliest times the Sidonians were renowned for their manufactures of glass ('Sidon artifex vitri,' Plin. v. 19), linen (πέπλοι παμποίκιλοι ἔργα γυναικῶν Σιδονίων, Il. ζ. 290), silversmith's work (Il. ψ. 743, and Od. ο. 115, &c.), and for the hewing of timber (1 Kings v. 6; Ezra iii. 7). In ancient times, Sidon seems to have been under Tyre, and to have furnished her with mariners (see Ezek. xxvii. 8). It went over to Shalmaneser, king of Assyria (Jos. Antt. ix. 14. 2); but seems under him, and afterwards under the Chaldæans and Persians, to have had tributary kings of its own (Jer. xxv. 22; xxvii. 3; Herod. viii. 67). The Sidonians furnished the best ships in Xerxes' navy, Herod. vii. 96, 99. Under Artaxerxes Ochus Sidon freed itself, but was by him, after a severe siege, taken and destroyed (Diod. Sic. xvi. 43 ff.). It was rebuilt, and soon after went over to Alexander, keeping its own vassal kings. After his death it was alternately under Syrian and Egyptian rule, till it fell under the Romans. The present Saida is west of ancient Sidon, and is a port of some commerce, but insecure, from the sanding up of the harbour (Winer, Realw. See also Robinson, vol. iii. pp. 415 ff., who gives an account of the history of Sidon during the middle ages). πορευθέντι] This dat. looks very like a grammatical correction: the πορευθέντα of the rec. would be an instance of an acc. with inf. after a dat. preceding, as ch. xxvi. 20; xxii. 17. The φίλοι here mentioned were probably Christian brethren (see ch. xi. 19, where the Gospel is said to have been preached in Phœnicia; and ch. xxi. 3, where we find brethren at *Tyre*); but it is usual in that case for ἀδελφοί or μαθηταί to be specified: cf. ch. xxi. 4, 7. The ἐπιμελείας τυχεῖν was perhaps to obtain from them that outfit for the voyage which, on account of the official precision of his custody at Cæsarea, he could not there be provided with.
4. **ὑπεπλεύσαμεν**] **sailed under**, i. e. '*in the lee of*,' Cyprus. "Ubi navis vento contrario cogitur a recto cursu decedere, ita ut tunc insula sit interposita inter ventum et navem, dicitur ferri *infra* insulam." Wetst., who also says, "Si ventus favisset, alto se commisisset, et Cyprum ad dexteram partem reliquissent, ut Act. xxi. 3, nunc autem coguntur legere littus Ciliciæ, inter Cyprum et Asiam." With this explanation Mr. Smith agrees; and there can hardly be a doubt that it is the right one. The κατὰ τὴν Ἀσίαν τόποι of ver. 2 being to the *west* of Pamphylia (which was not in Asia, ch. ii. 10), the direct course thither would have been *S. of Cyprus*; but having the wind contrary, i. e. from the W. or N.W. ("the very wind which might have been expected in this part of the Mediter-

τοὺς ἀνέμους εἶναι [c]ἐναντίους, [5] τό τε [d]πέλαγος τὸ [e]κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν [f]διαπλεύσαντες [g]κατήλθομεν εἰς Μύρρα τῆς Λυκίας. [6] κἀκεῖ εὑρὼν ὁ ἑκατοντάρχης πλοῖον Ἀλεξανδρῖνον [h]πλέον εἰς τὴν Ἰταλίαν, [i]ἐνεβίβασεν ἡμᾶς εἰς αὐτό. [7] ἐν [j]ἱκαναῖς δὲ [j]ἡμέραις [k]βραδυπλοοῦντες καὶ [l]μόλις [m]γενόμενοι [d]κατὰ τὴν Κνίδον,

c = Mark vi. 48 ‖ Mt. (xv. 39. ch. xxvi. 9 reff.) only.
d Matt. xviii. 6 only †. 2 Macc. v. 21 only.
e = ver. 2. Luke x. 32. Matt. xxiv. 7.
f here only †. Xen. Anab. vii. 8. 1.
g = ch. xxi. 3. (ch. viii. 5 reff.) ix. 23 reff.
h ver. 2 reff.
i here only. Prov. iv. 11 only.
j = ch. k here only †. l ch. xiv. 18 reff.
m = ch. xx. 16 al.

5. om την a 137. πλευσαντες Hʳ. add δι ημερων δεκαπεντε c 137 syr-w-ast. κατηλθαμεν Aℵ: κατηχθημεν b d h o 14. 38. 57. 66. 76. 93-7-8-marg 113 lect-5 Œc: ηλθομεν 25 vulg Syr Jer. for μυρρα, λυστρα A vulg copt arm-mg Cassiod Bede: λυστραν ℵ: μοιρων Hʳ: σμυρναν m Bede-gr: σμυρα arm: txt B, and μυρα LP 13 rel syrr Chr Thl Œc Jer.

6. κακειθεν A l 24: κακεισε m 15. 25. 36. 40. 180. om την Hʳ b c h k l o. aft αυτο ins τουτο ℵ¹(ℵ³ disapproving).

ranean at this season (summer). Admiral de Saumarez writes, Aug. 19, 1798, 'We have just gained sight of Cyprus, so invariably do the westerly winds prevail at this season.'" Smith, p. 27), they kept under shelter of Cyprus, i. e. between Cyprus and Cilicia; and so διαπλεύσαντες, **having sailed the whole length of** the sea off Cilicia and Pamphylia, they came to Myra. See the account of the reverse voyage, ch. xxi. 3, where, the wind being nearly in the same quarter (see ver. 1, εὐθυδρομήσαντες εἰς τ. Κῶ), the direct course was taken, and they left Cyprus at a distance (for so ἀναφ. seems to imply) on their left, in going to Tyre. On the διαπλεύσαντες, &c., it may be well to quote (from Smith) the testimony of M. de Pagés, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in these places during the summer, *forced us to run to the north.* We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, *which we found accordingly.*" **5.** Μύρρα] εἶτα Μύρα ἐν εἴκοσι σταδίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετεώρου λόφου, Strabo xiv. 3,—Λέντλος ἐπιπεμφθεὶς Ἀνδριάκῃ Μυρέων ἐπινείῳ, τήν τε ἅλυσιν ἔρρηξε τοῦ λιμένος, καὶ εἰς Μύρα ἀπῆει. The neighbourhood is full of magnificent ruins; see Sir C. Fellows's Lycia, ch. ix. The name still remains. The various readings merely shew that the copyists were unacquainted with the place.

6.] The Alexandrian ship *may* have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been *lightened before*, ver. 18. On her size, see below, ver. 37. Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinuosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a windbound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce." πλέον, the present, should be rendered **on her voyage.** **7.** βραδυπλ.] It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus is only 130 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shews that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; ... the summer Etesiæ come from the N.W. (p. 197); which agrees with Aristotle's account of these winds,—οἱ ἐτησίαι λεγόμενοι μίξιν ἔχοντες τῶν τε ἀπὸ τῆς ἄρκτου φερομένων κ. ζεφύρου, de Mundo, ch. iv. According to Pliny (ii. 47), they begin in August, and blow for forty days."

μόλις] **with difficulty**: not as E. V., '*scarce*,' which being also an adv. of *time*, gives the erroneous idea to the

m here only †. n ver. 2 only †. o ver. 13 only †. Diod. Sic. xiii. 3.

μὴ [m]προσεῶντος ἡμᾶς τοῦ ἀνέμου, [n]ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην, 8 [l]μόλις τε [o]παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασέα. 9 [p]ἱκανοῦ δὲ

ABLPℵ abcdf ghkl mop13

p ch. viii. 41 reff.

7. προσεεωντος ℵ.

8. om τινα A 133 Syr. πολις bef ην AℵA^2 13. for λασεα, αλασσα A 40. 96. 109 syr-mg, (*Alasa*): *Thalassa* vulg æth and mss mentd by Jer: *Thessala* al: λαισσα ℵ^3: txt BH^{r}LP p 13 rel syr cop^{bt} æth-pl Chr Thl Œc Jer (of these, H^{r}LP rel [exc m] Chr Thl Œc have [*through common confusion of vowels*] λασγια), λασσαια ℵ^1.

English reader that the ship had *scarcely reached* Cnidus when the wind became unfavourable. γεν. κατά] **having come over against**, as E. V. Κνίδον] Cnidus is a peninsula at the entrance of the Ægean Sea, between the islands of Cos and Rhodes, having a lofty promontory and two harbours, Strabo, xiv. 2. "With N.W. winds the ship could work up from Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water, and, as formerly mentioned, a westerly current; but it would be slowly and with difficulty. At Cnidus that advantage ceased." Smith, p. 37. μὴ προσεῶντ.] The common idea has been that the prep. in composition implies that the wind would not suffer them to *put in at* Cnidus. But this would hardly be reconcileable with the fact; for when off Cnidus they would be in shelter under the high land, and there would be no difficulty in putting in. I should be rather inclined to regard this clause as explaining the μόλις above, and the πρός in composition as implying *contribution*, or *direction*: 'with difficulty, the wind not permitting us by favouring our course.' ὑπεπλ. τ. Κρ. κ. Σαλμώνην] "Unless she had put into that harbour (Cnidus), and waited for a fair wind, her only course was to run under the lee of Crete, in the direction of Salmone, which is the eastern extremity of that island." Salmone (Capo Salomon) is described by Strabo (x. 4) as ὀξὺ ἀκρωτήριον τὸ Σαμώνιον, ἐπὶ τὴν Αἴγυπτον νεῦον, καὶ τὰς Ῥοδίων νήσους. Pliny (iv. 12) calls it Sammonium. 8. μόλις παρ.] "After passing this point (Salmone), the difficulty they experienced in navigating to the westward along the coasts of Asia, would recur; but as the south side of Crete is also a weather shore with N.W. winds, they would be able to work up as far as Cape Matala. Here the land trends suddenly to the N., and the advantages of a weather shore cease, and their only resource was to make for a harbour. Now Fair Havens is the harbour nearest to Cape Matala, the farthest point to which an ancient ship could have attained with N.W.-ly winds." Smith, ib. παραλεγ. does not, as Servius on Æn. iii. 127 supposes, imply that the ship was *towed* ("funem legendo, i. e. colligendo, aspera loca prætereunt"), but, as Meyer explains it, that, the places on the coast being touched (or perhaps, rather, *appearing*) one after another, are, as it were, *gathered up* by the navigators. Mr. Smith (p. 42) exposes the mistake of Eustathius (adopted by Valpy, from Dr. Falconer), by which the ship taking the *S. coast of Crete* is attempted to be explained: viz. δυσλίμενος ἡ Κρήτη πρὸς τὴν βόρραν: whereas there are, in fact, excellent harbours on the N. side of Crete,—Souda and Spina Longa. Καλοὺς Λιμένας] The situation of this anchorage was ascertained by Pococke, from the fact of the name still remaining. "In searching after Lebena farther to the west, I found out a place which I thought to be of greater consequence, because mentioned in Holy Scripture, and also honoured by the presence of St. Paul, that is, 'the Fair Havens, near unto the city of Lasea;' for there is another small bay about two leagues to the E. of Matala, which is now called by the Greeks good or fair havens (λιμένες καλούς):" [Calolimounias of Mr. Brown's letter: see excursus as above.] Travels in the East, ii. p. 250: cited by Mr. Smith, who adds: "The most conclusive evidence that this is the Fair Havens of Scripture, is, that its position is precisely that where a ship circumstanced as St. Paul's was, must have put in. I have already shewn that the wind must have been about N.W.;—but with such a wind she could not pass Cape Matala: we must therefore look *near, but to the E. of* this promontory, for an anchorage well calculated to shelter a vessel in N.W. winds, but not *from all winds*, otherwise it would not have been, in the opinion of seamen (ver. 12), an unsafe winter harbour. Now here we have a harbour which not only fulfils every one of the conditions, but still retains the name given to it by St. Luke." Smith, p. 45. He also gives an engraving of the place from a sketch by Signr. Schranz, the

p χρόνου q διαγενομένου καὶ ὄντος ἤδη r ἐπισφαλοῦς τοῦ s πλοὸς διὰ τὸ καὶ τὴν t νηστείαν ἤδη u παρεληλυθέναι, v παρῄνει ὁ Παῦλος 10 λέγων αὐτοῖς Ἄνδρες, w θεωρῶ ὅτι x μετὰ y ὕβρεως καὶ πολλῆς z ζημίας οὐ μόνον τοῦ a φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν b ψυχῶν ἡμῶν c μέλλειν ἔσεσθαι τὸν s πλοῦν. 11 ὁ δὲ ἑκατοντάρχης τῷ d κυβερνήτῃ καὶ τῷ e ναυκλήρῳ μᾶλλον f ἐπείθετο ἢ τοῖς

q ch. xxv. 13. Mark xvi. 1 only †. 2 Macc. xi. 26 only. r here only †. Wisd. ix. 14 only. (-λῶς, Wisd. iv. 4.) s here bis. ch. xxi. 7 only †. Wisd. xiv. 1 only. t = here only. (2 Cor. vi. 5 reff.) u = Matt.

xiv. 15. 1 Pet. iv. 3. Jer. viii. 20. Dan. ii. 9 Theod. v ver. 22 only †. 2 Macc. vii. 25, 26 only. (-νεσις, Wisd. viii. 9.) w ch. xix. 26 reff. x = ch. v. 26. xxv. 23 al. fr. 1 Macc. ix. 37. y = ver. 21 (2 Cor. xii. 10) only. τὴν ἀπὸ τῶν ὁμβρῶν ὕβριν, Jos. Antt. iii. 6, 4, end. (-ίζειν, ch. xiv. 5. -ιστής, Rom. i. 30.) z ver. 21. Phil. iii. 7, 8 only. Ezra vii. 26. (-οῦν, 1 Cor. iii. 15.) a = here (Matt. xi. 30. xxiii. 4. Luke xi. 46 bis. Gal. vi. 5) only †. (Sir. xxi. 16. -τίζειν, Matt. xi. 28.) b = ch. xv. 26 reff. c ch. xi. 28 reff. d Rev. xviii. 17 only. Prov. xxiii. 34. Ezek. xxvii. 8, 27, 28 only. (-νᾶν, Prov. xii. 5. -νησις, 1 Cor. xii. 28.) e here only †. f = ch. v. 36, &c. reff.

10. θεωρω ℵ¹. rec φορτου, with b c¹ e Thl-fin Œc: txt ABH²LPℵ p 13 rel 36. 40. 137 Chr Thl-sif. υμων L²ℵ³ lect-12.

11. rec επειθετο bef μαλλον, with H²LP rel syrr Thl-sif Œc: txt ABℵ k m p 13. 40

artist who accompanied Mr. Pashley in his travels. There is no ground for identifying this anchorage with καλὴ ἀκτή mentioned as a *city* in Crete by Steph. Byzant. For *this* is clearly *not* the name of a city, by the subjoined notice, ᾧ ἐγγὺς ἦν πόλις Λασέα. Nor is there any reason to suppose, with Meyer, that the name καλοὶ λιμ. was euphemistically given,—because the harbour was not one to winter in: this (see above) it may not have been, and yet may have been an excellent refuge at particular times, as now, from prevailing westerly winds. Λασέα] This place was, until recently, altogether unknown; and from the variety of readings, the very name was uncertain. Pliny (iv. 12) mentions *Lasos* among the cities of Crete, but does not indicate its situation. It is singular, and tends to support the identity of Lasos with our Lasea, that as here Alassa, so there Alos, is a various reading. The reading Thalassa appears to have been an error of a transcriber from -αλασσα forming so considerable a part of a word of such common occurrence. There is a *Lisia* named in Crete in the Peutinger Table, which may be the same. On the very interesting discovery of *Lasea* by the Rev. G. Brown in the beginning of the year 1856, see the excursus at the end of Prolegg. to Acts. The ruins are on the beach, about two hours eastward of Fair Havens. **9.** ἱκανοῦ χρ.] Not '*since the beginning of our voyage*,' as Meyer:—the time was spent *at the anchorage*. τοῦ πλοός] Not '*sailing*,' but the voyage, viz. to Rome,—which henceforth was given up as hopeless for this autumn and winter. That this is the meaning of ὁ πλοῦς, see ch. xxi. 7. And by observing this, we avoid a difficulty which has been supposed to attend the words. *Sailing* was not unsafe so early as this (see below); but to undertake so long a voyage, was. τὴν νηστείαν] The fast, κατ' ἐξοχήν, is the solemn fast of the day of expiation, the 10th of Tisri, the seventh month of the Jewish ecclesiastical year, and the first of the civil year. See Levit. xvi. 29 ff.; xxiii. 26 ff. This would be about the time of the autumnal equinox. The *sailing season* did not close so early: 'Ex die igitur tertio iduum Novembris, usque in diem sextum iduum Martiarum, maria clauduntur.' Vegetius (Smith, p. 45, note) de Re Milit. iv. 39. **10.**] From the use of θεωρῶ here, and from the saying itself, it seems clear to me that Paul was not uttering *at present* any prophetic intimation, but simply his own sound judgment on the difficult question at issue. It is otherwise at vv. 22—24. As Smith remarks, "The event justified St. Paul's advice. At the same time it may be observed, that a bay, open to nearly one half the compass, could not have been a good winter harbour." (p. 47.) μετὰ ὕβρεως is interpreted by Meyer as subjective—'*accompanied with presumption on our part*:' but not to mention that this would be a very unusual sense, ver. 21, κερδῆσαι τὴν ὕβριν ταύτ. κ. τ. ζημίαν, is decisive (De W.) against it. ὅτι . . . μέλλειν] A mixing of two constructions, see Winer, edn. 6, § 44. 8, remark 2. This is most flagrant in later writers, as Pausanias and Arrian,—see Bernhardy, Syntax, p. 369; but is also found earlier, e.g. Plat. Charm., p. 165: οὐκ ἂν αἰσχυνθείην ὅτι μὴ οὐχὶ ὀρθῶς φάναι εἰρηκέναι. Isæus, περὶ τοῦ φιλοκτ. κληρ. p. 57: ἐπειδὴ

g here only +. (εὔθετος, Luke ix. 62.) h here bis. ver. 8 only. Ps. cvi. 30. i ch. ii. 30 reff. k here only +. Diod. Sic. xix. 68 (see below [r]). l 1 Cor. ix. 19 reff.

ὑπὸ [τοῦ] Παύλου λεγομένοις. 12 [g] ἀνευθέτου δὲ τοῦ [h] λιμένος [i] ὑπάρχοντος πρὸς [k] παραχειμασίαν [l] οἱ πλείονες [m] ἔθεντο [mn] βουλὴν [o] ἀναχθῆναι ἐκεῖθεν, [p] εἴ [p] πως δύναιντο [q] καταντήσαντες εἰς Φοίνικα [r] παραχειμάσαι [h] λιμένα τῆς Κρήτης [s] βλέποντα [t] κατὰ [u] λίβα καὶ [t] κατὰ [v] χῶρον. A B L P ℵ a b c d f g h k l m o p 13

m here only. Judg. xix. 30. i. 10. xi. 14. Phil. iii. 11 only. xvi. 6. Tit. iii. 12 only +. (see above [k].) viii. 26, 36. Phil. iii. 14.) n = ch. v. 38 reff. w. opt., here only. u here only. Gen. xiii. 14 al. o ch. xiii. 13 reff. q ch. xvi. 1 reff. s — here only. Ezek. xi. 1 al. v here only +. p Rom. r ch. xxviii. 11. 1 Cor. t see note. (ch.

vulg arm Chr-comm Thl-fin. rec ins του, with H[r]LP 13. 36 rel Chr Thl Œc: om ABℵ p.

12. rec πλειους, with H[r]LP 13. 36 rel Chr Thl Œc: txt ABℵ p 40. rec κακειθεν, with H[r]P rel syr Thl Œc: txt ABLℵ b c h k o p 13. 36. 40 vulg Syr arm Chr. δυναται A.

δὲ προσδιαμεμαρτύρηκεν ὡς υἱὸν εἶναι γνήσιον Εὐκτήμονος τοῦτον . . . See other references in Winer, l.c. **11. τ. ναυκλήρῳ**] **the owner of the ship.** Wetst. cites from Plutarch, *ναύτας μὲν ἐκλέγεται κυβερνήτης, καὶ κυβερνήτην ναύκληρος*. So Hesych.: *ναύκληρος, ὁ δεσπότης τ. πλοίου*,—and Xen. Œcon. viii. 12: *φορτίων, ὅσα ναυκλήροις κέρδους ἕνεκα ἄγεται*. (Kuin.)

12.] See above on ver. 8. The anchorage was sheltered from the N.W., but not from *nearly half the compass*. Grotius and Heinsius's rendering of πρὸς παραχειμ., 'ad vitandam tempestatem,' is contrary to usage, besides being singularly inconsistent with the fact in more ways than one. For *this purpose* the anchorage *was* εὔθετος, and in it they had (see next verse) actually *ridden out the storm*, before they left it. **ἐκεῖθεν**] The **κἀκεῖθεν** of the rec. would be **thence also**, as from their former stopping-places. **Φοίνικα**] Ptolemy (iii. 17) calls the haven *Φοινικοῦς*, and the city (lying some way inland) *Φοῖνιξ*. Strabo (x. 4) says, *τὸ δὲ ἔνθεν ἰσθμός ἐστιν ὡς ἑκατὸν σταδίων, ἔχων κατοικίαν πρὸς μὲν τῇ βορείῳ θαλάττῃ Ἀμφιμάλλαν, πρὸς δὲ τῇ νοτίῳ Φοινικὴ τῶν Λαμπέων*. This description, and the other data belonging to Phœnice, Smith (p. 48) has shewn to fit the modern *Lutro*, which, though not known now as an anchorage, probably from the silting up of the harbour, is so marked in the French admiralty chart of 1738, and "if then able to shelter the smallest craft, must have been capable of receiving the largest ships seventeen centuries before." See an inscription making it highly probable that Alexandrian ships did winter at Lutro, in the excursus at the end of Prolegg. to Acts. **βλέποντα κατὰ λίβα κ. κατὰ χῶρον**] **looking** (literally) **down the S.W. and N.W. winds**; i.e. *in the direction* of these winds, viz. N.E. and S.E. For *λίψ* and *χῶρος* are *not quarters of the compass*, but *winds*; and *κατά*, used with a wind, denotes the direction of its blowing,—**down the wind.** This interpretation, which I was long ago persuaded was the right one, I find now confirmed by the opinion of Mr. Smith, who cites Herod. iv. 110, *ἐφέροντο κατὰ κῦμα καὶ ἄνεμον*, and Arrian, Periplus Euxini, p. 3, *ἄφνω νεφελὴ ἐπανασταῖσα ἐξερράγη κατ' εὖρον*. So also *κατὰ ῥόον*, Herod. ii. 96. And in Jos. Antt. xv. 9. 6, the coasts near Cæsarea are said to be *δύσορμα διὰ τὰς κατὰ λίβα προσβολάς*. See also Thucyd. vi. 104. In the reff., the substantive is not one of motion like *λίψ*, *χῶρος*, or *ῥόος*, but of fixed location, as *μεσημβρία σκόπος*. The *direction* then is towards the *spot* indicated, just as in the present case it is in that of the *motion* indicated. The harbour of Lutro satisfies these conditions; and is even more decisively pointed out as being the spot by a notice in the Synecdemus of Hierocles, *Φοινίκη ἤτοι Ἀράδενα· νῆσος Κλαῦδος*. Now Mr. Pashley found a village called Aradhena a short distance above Lutro, and another close by called Anopolis, of which Steph. Byz. says, *Ἀράδην πόλις Κρήτης· ἡ δὲ Ἀνωπόλις λέγεται, διὰ τὸ εἶναι ἄνω*. From these data it is almost demonstrated that the port of Phœnice is the present port of Lutro. Ptolemy's longitude for port Phœnice also agrees. See Smith, pp. 51 ff. Mr. Smith has kindly sent me the following extract from a letter containing additional confirmation of the view: 'Loutro is an excellent harbour; you open it unexpectedly, the rocks stand apart and the town appears within. During the Greek war, when cruising with Lord Cochrane, ... chased a pirate schooner, as they thought, right upon the rocks; suddenly he disappeared, and when rounding in after him,—like a change of scenery, the little basin, its shipping, and the town of Loutro, revealed themselves.' See Prof. Hackett's note,

13 w ὑποπνεύσαντος δὲ x νότου δόξαντες τῆς y προ- w here only ‡. x = ch. xxviii. 13. Luke xii. 55 (xi. 31) ‖ Mt. xiii. 29, Rev. xxi. 13) only. Exod. x.
θέσεως z κεκρατηκέναι, a ἄραντες b ἄσσον c παρελέγοντο
τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ d ἔβαλεν κατ'

13. Sir. xliii. 16 al. y = Rom. viii. 28. ix. 11. Eph. i. 11. iii. 11. 2 Tim. i. 9‡. 2 Macc. iii. 8. z = here only. (Heb. vi. 18.) κρ. τῆς προθ., Diod. Sic. xvi. 20. a = here only. So Thucyd. ii. 23 al. b here only. comparat., = ch. xxv. 10 reff. c ver. 8. d = here only. see note.

13. υποπνευσαντες(sic) ℵ.

impugning the above view and interpretation; which however does not alter my opinion. Dean Howson gives his solution thus: "The difficulty is to be explained simply by remembering that sailors speak of every thing from their own point of view, and that the harbour (see chart in C. and H. ii. 397) does look—*from the water towards the land which encloses it*—in the direction of S.W. and N.W." But I cannot believe, till experience can be shewn to confirm the idea, that even sailors could speak of a harbour as *'looking'* in the direction in which *they* would look when entering it. **13. ὑποπνεύσαντος**] as E. V., **softly blowing**, compare *ὑπομειδιάω*. The S. wind was favourable for them in sailing from Fair Havens to Phœnice. **δόξ. τ. προθ. κεκρατ.**] **imagining that they had** (as good as) **accomplished their purpose**; i.e. that it would now be a very easy matter to reach Phœnice. **ἄραντες** "may be translated either *'weighed,'* or *'set sail;'* for ancient authors supply sometimes *τὰς ἀγκύρας*, and sometimes *τὰ ἱστία* . . . . . Julius Pollux, however, like St. Luke, supplies neither, which is certainly the most nautical way of expressing it: he says, *αἴροντες ἀπὸ τῆς γῆς*, lib. i. 103." Smith, p. 55. **ἄσσον παρ.**] They crept close along the land till they passed Cape Matala. "A ship which could not lie nearer to the wind than seven points, would just weather that point which bears W. by S. from the entrance of Fair Havens. We see therefore the propriety of the expression **ἄσσον παρ.**, 'they sailed *close* by Crete,' which the author uses to describe the first part of their passage." Smith, p. 56. The Vulg. has: 'quum sustulissent de Asson,' connecting *ἄραντες* with Ἄσσον, and understanding the latter as the name of a Cretan town. There is an Asus mentioned by Pliny (iv. 12), but it is 'in Mediterraneo,' not on the coast,—and the construction would be inadmissible. Erasmus, Luther, &c., have taken Ἄσσον as the accusative of direction, 'when they had weighed for Assus.' But besides the *local* objection, this construction also would be most harsh, as *ἄραντες* does not indicate the progress of their voyage, but only the setting out. Heinsius took *ἄραντες* = *ἀναφανέντες*, ch. xxi. 3,—'postquam Asos attollere se visa est' (Meyer). But there can be little doubt that all of these are mistakes, and that *ἄσσον* is the adverb.

14. ἔβαλεν κατ' αὐτῆς] These difficult words have been taken in three ways: (1) (The common interpretation) referring *αὐτῆς* to *τὴν Κρήτην* just mentioned. Thus they might mean, (*α*) *'drove (us) against Crete,'* or (*β*) *'struck (blew) against Crete,'* i.e. in the direction of Crete. Now of these, (*α*) is contrary to the *expressed* fact:—they were *not driven against Crete*. And (*β*) is as inconsistent with the *implied* fact. Had the wind blown in the direction of Crete at all, they, who gave themselves up to it, and were driven before it (*ἐπιδόντες ἐφερόμεθα*, ver. 15), must have been *stranded on the Cretan coast, which they were not.* (2) referring *αὐτῆς* to *the ship*, understood. This is adopted by Dr. Bloomfield and Mr. Smith. (The latter, I find by a letter received since this note was written, now understands it as I have explained it below.) But not to mention the harshness occasioned by having to supply a subject for *αὐτῆς* which has never yet been mentioned,—a decisive objection against this rendering is, that the ship throughout the narrative is *τὸ πλοῖον*, not *ἡ ναῦς*, in every place except ver. 41,—and *τὸ πλ.* occurs in the very next clause, which, had *this* been meant of the ship, would certainly have been expressed *συναρπασθείσης δέ*, or *συναρπασθείσης δὲ αὐτῆς*. (3) referring *αὐτῆς* to *προθέσεως*. In that case *ἔβαλεν κατ' αὐτῆς* must either (*α*) = *κατέβαλεν ἡμᾶς ἀπ' αὐτῆς*, as Plato, Euthyph. 15 E, *ἀπ' ἐλπίδος με καταβαλὼν μεγάλης ἀπέρχει*, which is harsh, and hardly allowable; or (*β*) be understood, taking the neuter sense of *βάλλω* (*ποταμὸς εἰς ἅλα βάλλων*, Il. λ. 722), as meaning *'blew against it,'* so as to thwart their design. And so Luther: 'erhob ſich wider ihr Vornehmen.' But this mixture of literal and figurative is also harsh, and hardly allowable. (4) A method has occurred to me of rendering the words, which seems to remove all harshness, whether of

e here only †. (-ών, Isa. xiii. 21 Aq.) f here only †. g ch. vi. 12 reff. h here only †. Wisd. xii. 14 only. xxvi. 36. see ch. ii. 2.)

αὐτῆς ἄνεμος [e] τυφωνικὸς ὁ καλούμενος [f] εὐρακύλων. ABLPs abcdf
15 [g] συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου [h] ἀντ- ghkl
ὀφθαλμεῖν τῷ ἀνέμῳ [i] ἐπιδόντες [k] ἐφερόμεθα. 16 [l] νησίου mop13

i = here only ‡. (ch. xv. 30 reff.) ‡ here only. k = (nautical) here bis only. Diod. Sic. xx. 16. (Lev.

14. for κατ' αυτης, κατα ταυτης ℵ. om ο καλ. ευρ. and συν of συναρπ. P[1](ins P-corr). rec ευροκλυδων, with H[1]L P-corr p(ευρο κλυδω) rel Syr Chr Thl Œc: ευρυκλυδων B[2] 40. 133 : ευρακλυδων syr-mg-gr : ευρακυκλων arm : *aquilo maris* (omg τυφ. ο καλ.) æth : ευτρακηλων copt : ευρακηλων sah : ευρακοιδων (*itacism*) 13 : txt (*see note*) A B[1](see table) ℵ, confirmed by *Euroaquilo* vulg Cassiod, by 13 sah and in some measure (ευρακ.) by syr arm copt.

15. δυνομενου B[1]. aft επιδοντες ins τω πλεοντι κ. συστειλαντες τα ιστια c 137 : τη πνευσῃ κ. συναγοντες τα ιστια syr-w-ast.

reference in αὐτῆς, or of construction. There can be no question that the *obvious* reference of αὐτῆς is to *Crete*. What then is **ἔβαλεν κατ' αὐτῆς**? ἔβαλεν applied to wind may be understood as above, neuter, or reflective, '*blew*,' '*rushed*.' Assuming this, and that there is no object to be supplied between ἔβαλεν and the preposition, κατ' αὐτῆς may surely be rendered, as in βῆ δὲ κατ' Οὐλύμποιο καρήνων,—κατ' Ἰδαίων ὀρέων,—κατὰ πέτρης, &c., viz. **down** (from) **Crete**, '*down the high lands forming the coast*.' It is a common expression in lake and coasting navigation, that 'a gust came down the valleys.' And this would be exactly the direction of the wind in question. When they had doubled, or perhaps were now doubling, Cape Matala, the wind suddenly changed, and the typhoon *came down upon them from the high lands*;—at first, as long as they were sheltered, only by fits down the gullies, but as soon as they were in the open bay past the cape, with its full violence. This, the hurricane rushing down the high lands when first observed, and afterwards συναρπάζων τὸ πλοῖον, seems to me exactly to describe their changed circumstances in passing the cape. A confirmation of this interpretation may be found by Luke himself using κατέβη to express the descending of a squall from the hills on the lake of Gennesareth, Luke viii. 23, where Matt. and Mark have only ἐγένετο and γίνεται. Mr. Smith also suggests κατὰ τοῦ κρημνοῦ, Luke viii. 33, as confirmatory. The above is also Dean Howson's view. See, in the excursus appended to the Prolegg. to Acts, the confirmation of this view in what actually happened to the Rev. G. Brown's party. **τυφωνικός**] "The sudden change from a south wind to a violent northerly wind, is a common occurrence in these seas. (Captain J. Stewart, R.N., in his remarks on the Archipelago, observes, "It is always safe to anchor under the lee of an island with a northerly wind, as it dies gradually away; but it would be extremely dangerous *with southerly winds, as they almost invariably shift to a violent northerly wind.*") The term '*typhonic*' indicates that it was accompanied by some of the phænomena which might be expected in such a case, viz. the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air when the change took place, and probably also of the sea, raising it in columns of spray. Pliny (ii. 48), speaking of 'repentini flatus,' says, 'vorticem faciunt qui Typhon vocatur:' Aul. Gell. xix. 1, 'Turbines etiam crebriores . . . et figuræ quædam nubium tremendæ quas τυφῶνας vocabant.'" Smith, p. 60. **εὐρακύλων**] I have adopted the reading of ABℵ, according to my principle of going, in all cases where there is no overpowering objection, by our most ancient MSS. It may be that εὐρακύλων had become in common parlance corrupted into εὐροκλύδων, an anomalous word, having no assignable derivation, but perhaps arising from the Greek sailors having changed the Latin termination into one having significance for themselves. Mr. Smith, in his appendix, 'On the Wind Euroclydon,' has satisfactorily answered the objections of Bryant to the compound εὐρακύλων,—by shewing that εὖρος properly, was not the S.E., but the E. wind; and that compounds of Greek and Latin in the names of winds are not unknown, e.g. Euro-Auster.

The direction of the wind is established by Mr. S., from what follows, to have been about *half a point N. of E.N.E.*; and the subsequent narrative shews that the wind *continued to blow from this point till they reached Malta*. **συναρπ.**] being hurried away, '*borne along*,' by it: see reff. **ἀντοφθαλμεῖν**] It is hardly likely that this term, which is used so naturally and constantly of men *facing an enemy* (Polyb. i. 17. 3, and eight times more), and also metaphorically of *resisting*

δέ τι [m] ὑποδραμόντες καλούμενον Κ[λ]αῦδα, [n] ἰσχύσαμεν [m] here only †. [n] = ch. vi. 10 reff.
[o] μόλις [p] περικρατεῖς γενέσθαι τῆς [q] σκάφης, 17 ἣν ἄραντες [o] ch. xiv. 18 reff.
[r] βοηθείαις [s] ἐχρῶντο, [t] ὑποζωννύντες τὸ πλοῖον, φοβού- [p] here only †. [q] vv. 30, 32 only †. Bel & Dr. 33 (32) only, but not =. (-ος, 2 Macc. xii. 3, 6.)
μενοί τε μὴ εἰς τὴν [u] σύρτιν [v] ἐκπέσωσιν [w] χαλάσαντες τὸ
ch. xxi. 28. -θος, Heb. xiii. 6.) [s] ver. 3. 1 Cor. vii. 21 al. L.P. Wisd. ii. 6. [t] here only †. 2 Macc. iii. 19 only. Polyb. xxvii. 3. 3. Plat. Rep. x. 616. 3, εἶναι γὰρ τοῦτο τὸ φῶς σύνδεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα τ. τριηρῶν, οὕτω πᾶσαν ξυνέχον τὴν περιφοράν. see Thucyd. i. 29. [u] here only †. [v] = vv. 26, 29 only. Diod. Sic. ii. 60, ἐκπεσεῖν εἰς ἄμμους, and al. [w] ch. ix. 25 reff.

C -φης ην αρ- αντες... ABCLP ℵ a b c d f g h k l m o p 13

16. υποδραμουντες B[1] 93-5. rec κλαυ-, with AH[r]LP ℵ(but λ erased) p rel 13. 36. 40. 137 syr syr-mg-gr Chr Thl Œc: καυ- B vulg æth Jer, *Kyra* or *Keuda* Syr, *Gaudem* Cassiod.—rec -δην, with H[r]LP rel: -δαν c 25 lect-12, -dam fuld: -δα BℵP 13. 40. 137 vulg syr syr-mg-gr copt æth. (A has only ΚΛΑ, the remaining letters are gone at the end of a line.) rec μολις bef ισχυσαμεν (*corrn of order?*), with H[r]LP rel 36 syrr copt æth-pl Chr: txt ABℵ m p 13 (40) vulg.

17. βοηθειας H[r] c p 36. 96 lect-12: -θιαν ℵ[1]. εκπλεσωσιν ℵ[1], ins και bef χαλ. P. om το ℵ[1].

temptation (μὴ δύνασθαι τοῖς χρήμασιν ἀντοφθαλμεῖν, Polyb. xxviii. 17. 18), should have been originally a naval term, derived from the practice of painting *eyes* on either side of the beaks of ships. More probably the expression was transferred to a ship from its usage in common life. . . . , **ἐπιδόντες**] So Plutarch de Fortun. Rom. cited in note on ver. 26. Either '*the ship*,' or '*ourselves*,' may be supplied: or better perhaps, *neither*, but the word taken generally—**giving up.** **ἐφερόμεθα**] passive: **we were driven along.**

16. **ὑποδραμόντες**] **running under the lee of.** "St. Luke exhibits here as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate: they ran before the wind *to leeward of Clauda*, hence it is **ὑποδραμόντες**: they sailed with a side wind *to leeward of Cyprus and Crete*: hence it is **ὑπεπλεύσαμεν**" (Smith, p. 61, note). **Κλαῦδα**] Here again, there can be little doubt that the name of the island was Καῦδα, or Γαῦδα, as we have in some MSS., or, as in Pliny and Mela, Gaudos: but Ptol. (iii. 7) has Κλαύδος, and the corruption was very obvious. The island is the modern Gozzo. **ἰσχύσαμ. μόλ. κ.τ.λ.**] "Upon reaching Clauda, they availed themselves of the smooth water under its lee, to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. This had not been done at first, because the weather was moderate, and the distance they had to go, short. Under such circumstances, it is not usual to hoist boats on board, but it had now become necessary. In running down upon Clauda, it could not be done, on account of the ship's way through the water. To enable them to do it, the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed, so that she had no head-way, or progressive movement. In this position she would drift, broadside to leeward. I conclude they passed round the *east* end of the island: not only because it was nearest, but because 'an extensive reef with numerous rocks extends from Gozzo to the N.W., which renders the passage between the two isles very dangerous' (Sailing Directions, p. 207). In this case the ship would be brought to on the starboard tack, i. e. with the right side to windward." . . . . "St. Luke tells us they had much difficulty in securing the boat. He does not say *why*: but independently of the gale which was raging at the time, the boat had been towed between twenty and thirty miles after the gale had sprung up, and could scarcely fail to be filled with water." Smith, pp. 64, 65. 17.] **ἄραντες, having taken on board.** **βοηθείαις**] **measures to strengthen the ship**, strained and weakened by labouring in the gale. Pliny (ii. 48) calls the typhoon 'præcipua navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens.' Grot., Heinsius, &c., are clearly wrong in interpreting βοηθεί., '*the help of the passengers*.'

ὑποζωννύντες τ. πλ.] **undergirding**, or *frapping* the ship. "To frap a ship (*ceintrer un vaisseau*) is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea: this expedient, however, is rarely put in practice." Falconer's Marine Dict.:—Smith,

x σκεῦος οὕτως k ἐφέροντο. 18 y σφοδρῶς δὲ z χειμαζομένων ABCLP
ἡμῶν a τῇ ἐξῆς b ἐκβολὴν ἐποιοῦντο, 19 καὶ τῇ c τρίτῃ ℵabcd
d αὐτόχειρες τὴν e σκευὴν τοῦ πλοίου f ἔῤῥιψαν· 20 μήτε fghkl
δὲ ἡλίου μήτε g ἄστρων h ἐπιφαινόντων i ἐπὶ k πλείονας ἡμέ- mop 13
ρας, l χειμῶνός τε m οὐκ m ὀλίγου n ἐπικειμένου, o λοιπὸν

x here only. Jonah i. 5. Xen. Œc. viii. 12.
a ch. xxi. 1 reff.
b here only. Jonah i. 5.
c alone, Luke xiii. 32
y here only. Gen. Exod. xxi. 29. w. ἡμέρα, Matt. xvi. 21 al. fr.
d here only †.
e here only. Gen. xxxi. 25 Ald. (Jonah i. 5?) only. σκευὴν ἑκατὸν τριήρεσι, Diod. Sic. xiv. 79.
f ver. 29. Matt. ix. 36. xv. 30. xxvii. 5. Luke iv. 35. xvii. 2 only. Gen. xxi. 15. (-πτεῖν, ch. xxii. 23.)
g ch. vii. 43 reff.
h Luke i. 79. Tit. ii. 11. iii. 4 only. Deut. xxxiii. 2. (-νεια, 2 Thess. ii. 8. -νής, ch. ii. 20.)
i ch. xiii. 31 reff.
k = ch. ii. 40 reff.
l = Matt. xvi. 3 (xxiv. 20 ‖ Mk. John x. 22. 2 Tim. iv. 21) only. Job xxxvii. 6.
m ch. xii. 18 reff.
n = here (Luke v. 1. xxiii. 23. John xi. 38. xxi. 9. 1 Cor. ix. 16. Heb. ix. 10) only. Job xix, 3.
o = 2 Tim. iv. 8.

18. for δε, τε A 25 spec Syr æth-pl.

19. rec ερριψαμεν (*corrn to first person to suit αυτοχειρες: so Meyer, which is much more probable than that, as De W., -αμεν should have been altered to -αν, to suit εποιουντο: see note*), with HLP rel syrr copt æth-pl Chr Thl Œc: txt AB²C a b o p 13. 36. 40 vulg spec, ερειψαν B¹, εριψαν ℵ.

20. πλειους ℵ¹ e g 101. om λοιπον B.

p. 60, who brings several instances of the practice, in our own times. See additional ones in C. and H. ii. 404, f. Horace seems to allude to it, Od. i. 14. 3, 'ac sine funibus Vix durare carinæ Possint imperiosius Æquor.' See reff. **τὴν σύρτιν**] **The Syrtis**, on the African coast; there were two, the greater and the lesser (*αἱ φοβεραὶ καὶ τοῖς ἀκούουσι Σύρτεις*, Jos. B. J. ii. 16. 4), of which the former was the nearer to them. **ἐκπέσωσιν**] See reff. and add *φερόμενοι τῷ πνεύματι . . . . ἐξέπιπτον πρὸς τὰς πέτρας*, Herodot. viii. 13. **χαλ. τ. σκεῦος**] "It is not easy to imagine a more erroneous translation than that of our authorized version: 'Fearing lest they should fall into the quicksands, they strake sail, and so were driven.' It is in fact equivalent to saying that, fearing a certain danger, they deprived themselves of the only possible means of avoiding it." Smith, p. 67. He goes on to explain, that *if they had struck sail*, they must have been driven *directly towards the Syrtis*. They therefore set what sail the violence of the gale would permit them to carry, turning the ship's head off shore, she having already been brought to on the starboard tack (right side to the wind). The adoption of this course would enable them to run before the gale, and yet keep wide of the African coast, which we know they did. But what is **χαλ. τὸ σκεῦος**? It is interpreted by Meyer, De W., and most Commentators, of *striking sail* (as E. V.): but this (see above) could not be: "In a storm with a contrary wind or on a lee-shore, a ship is obliged to lie-to under a very low sail: *some sail* is absolutely necessary to keep the ship steady, otherwise she would pitch about like a cork, and roll so deep as to strain and work herself to pieces." Encycl. Brit. art. 'Seamanship:' Smith, p. 72, who interprets the words, **lowering the gear**, i.e. sending down upon deck the gear connected with the fair-weather sails, such as the *suppara*, or top-sails. A modern ship sends down top-gallant masts and yards, a cutter strikes her topmast, when preparing for a gale. In this case it was perhaps the heavy yard which the ancient ships carried, with the sail attached to it, and the heavy ropes, which would by their top-weight produce uneasiness of motion as well as resistance to the wind. See a letter addressed to Mr. Smith by Capt. Spratt, R.N., quoted in C. and H. ii. p. 405, note 5. **οὕτως**] i.e. "not only with the ship undergirded, and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which she could avoid falling into the Syrtis." Smith, ib. **18. ἐκβολ. ἐποι.**] "The technical terms for taking cargo out of a ship, given by Julius Pollux, are *ἐκθέσθαι, ἀποφορτίσασθαι, κουφίσαι τὴν ναῦν, ἐπελάφρυναι, ἐκβολὴν ποιήσασθαι τῶν φορτίων*. So that both here, and afterwards in ver. 38 (*ἐκούφιζον τ. πλοῖον*), St. Luke uses appropriate technical phrases." Smith, ib. *Of what the freight consisted*, we have no intimation. Perhaps *not of wheat*, on account of the separate statement of ver. 38. See ref. **19, τ. σκευὴν τ. πλ. ἔῤῥ.**] *ἡ σκευή* is the *furniture* of the ship—beds, moveables of all kinds, cooking utensils, and the spare rigging. **αὐτόχειρες** is used with *ἔῤῥιψαν* as shewing the urgency of the danger—when the seamen would with their own hands, cast away what otherwise was needful to the ship and themselves. This not being seen, *αὐτόχ.* has been supposed to imply the *first person*, and *ἐῤῥίψαμεν*

[p] περιῃρεῖτο ἐλπὶς πᾶσα [q] τοῦ σώζεσθαι ἡμᾶς. 21 πολλῆς τε [r] ἀσιτίας [s] ὑπαρχούσης, τότε [t] σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν Ἔδει μέν, ὦ ἄνδρες, [u] πειθαρχήσαντάς μοι μὴ [v] ἀνάγεσθαι ἀπὸ τῆς Κρήτης, [w] κερδῆσαί τε τὴν [x] ὕβριν ταύτην καὶ τὴν [x] ζημίαν. 22 καὶ [y] τὰ [y] νῦν [z] παραινῶ ὑμᾶς [a] εὐθυμεῖν· [b] ἀποβολὴ γὰρ [c] ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν [d] πλὴν τοῦ πλοίου. 23 παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ οὗ εἰμὶ [ἐγὼ] ᾧ καὶ [e] λατρεύω ἄγγελος, 24 λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ [f] παραστῆναι καὶ ἰδοὺ [g] κεχάρισταί σοι ὁ θεὸς πάντας τοὺς [h] πλέοντας μετὰ σοῦ. 25 διὸ [a] εὐθυμεῖτε, ἄνδρες· πιστεύω

p = 2 Cor. iii. 16. Heb. x. 11 (ver. 40) only. Zech. x. 11.
q constr., ch. xiv. 9 reff.
r here only+. (-τος, ver. 33. -τεῖν, 1 Macc. iii. 17. -τί, Job xxiv. 6.)
s ch. ii. 30 reff.
t ch. xi. 13 reff.
u ch. v. 29 reff.
v ch. xiii. 13 reff.
w = here only. (1 Cor. ix. 19 &c. reff.) τὸ μιανθῆναι τὰς χεῖρας κερδαίνειν,
z ver. 9 only
b Rom.
d (John
Jos. Antt. ii. 3. 2. (reff.).
x ver. 10.
a here bis. James v. 13 only. Ps. lxvii. 18 Ald. only. (see ver. 36 al.)
y ch. iv. 29 reff.
xi. 15 only+. (-βάλλειν, Mark x. 50. Heb. x. 35.)
c = ch. xv. 26 reff.
viii. 10.] ch. xv. 28. xx. 23. Deut. ii. 36.
e ch. vii. 7 reff.
f = Rom. xiv. 10, Dan.
vii. 10.
g 2 Cor. ii. 10 reff.
h ver. 2 reff.

rec πασα bef ελπις, with CH[r] L(π. η ελ.) P𝔑 rel 36 syr Chr: txt AB k m p 13 vulg spec copt.

21. rec δε, with H[r]LP rel syr copt Chr: txt ABC𝔑 c p 13. 40. 137 vulg spec Syr æth-pl Thl-fin. om τοτε A 21. εμμεσω A. for αυτων, ημων c 137. om της H[r]. ζημημιαν(sic) P.

22. αποβλη(sic) P. ουδεμια bef ψυχης 𝔑[1] 80.

23. for ταυτῃ, τηδε 𝔑[1]. rec τη νυκτι bef ταυτη, with syr Œc: txt ABCH[r]LP𝔑 rel 40. 137 vulg arm Chr Thl-sif (Thl-fin om ταυτ.). rec αγγελος bef του θεου (*corrn of order*), with H[r]LP rel vulg spec; bef ω κ. λατρευω 13: txt ABC𝔑 m 40. 137. rec om εγω, with BC[1]H[r]LP p 13 rel spec syrr Chr Thl Œc: ins AC[2]𝔑 40 vulg copt æth arm.

has crept in: see var. readd. **20.**] The sun and stars were the only guides of the ancients when out of sight of land. The expression, **all hope was taken away**, seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had some little abated:—χ. οὐκ ὀλίγου seems to imply that it still indeed raged, but not as before) was afflicting them, viz., *the leaky state of the ship*, which increased upon them, as is shewn by their successive lightenings of her. **21. ἀσιτίας**] "What caused the abstinence? A ship with nearly 300 people on board, on a voyage of some length, must have had more than a fortnight's provisions (and see ver. 38): and it is not enough to say with Kuinoel, 'Continui labores et metus a periculis effecerant ut de cibo capiendo non cogitarent.' 'Much abstinence' is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it." Smith, p. 75: who quotes instances. But doubtless anxiety and mental distress had a considerable share in it. **τότε** brings vividly before us the consequence of the *ἀσιτία*—when they were in that condition, languid and exhausted with fasting and fears. **κερδῆσαι**] '*lucrifecisse*,' to **have gained**, not = *to have incurred*,—but **to have turned to your own account**, i. e. 'to have spared or avoided.' So Jos. in ref. Aristotle, Magn. Mor. ii. 8, ᾧ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τοιοῦτον κερδάναντα εὐτυχῆ φάμεν ('if he escape it'). Plin. vii. 40, 'quam quidem injuriam lucrifecit ille.' Cicero, Verr. i. 12, 'lucretur indicia veteris infamiæ' ('may have them wiped out,' and so make gain of them by getting rid of them). **ὕβριν**] See on ver. 10. "The ὕβριν was to their persons, the ζημίαν to their property." C. and H. ii. 410, note 4. **22.**] The neglect of precision in ἀποβολὴ ψυχῆς οὐδεμία . . . . πλὴν τοῦ πλοίου is common enough. So Rev. xxi. 27, οὐ μὴ εἰσέλθῃ . . . πᾶν κοινὸν κ. ποιῶν βδέλυγμα . . . εἰ μὴ οἱ γεγραμμένοι ἐν τῷ β. τ. ζωῆς. See Winer, edn. 6, § 67. 1. e. **23.**] Paul characterizes himself as dedicated to and the servant of God, to give solemnity to and bespeak credit for his announcement. At such a time, the servants of God are highly esteemed. **24. κεχάρισται**] "Etiam centurio, subserviens providentiæ divinæ, Paulo condonavit captivos, ver. 43. . . . . Non erat tam periculoso alioqui tempore periculum, ne videretur Paulus, quæ necessario dicebat, gloriose dicere." Bengel. **μετὰ σοῦ**] "Paulus,

i ch. xv. 11 only. see ch. i. 11 reff. Rom. iii. 2.
k = ver. 17.
l ver. 33. Gen. xiv. 5.
m ch. xiii. 49.
n = ch. xvi. 25. Heb. viii. 8, from Ps. xciv. 8.
o here only. see ch. xvi. 25. Matt. xxv. 6.
p ch. xiii. 25 reff.

γὰρ τῷ θεῷ ὅτι οὕτως ἔσται [i] καθ' [i] ὃν [i] τρόπον λελάληταί ABCLP
μοι. 26 εἰς νῆσον δέ τινα δεῖ ἡμᾶς [k] ἐκπεσεῖν. 27 Ὡς δὲ Nabcd
τεσσαρεσκαιδεκάτη νὺξ ἐγένετο [m] διαφερομένων ἡμῶν ἐν fghkl
τῷ Ἀδρίᾳ, [n] κατὰ [o] μέσον τῆς [o] νυκτὸς [p] ὑπενόουν οἱ [q] ναῦται mop13
προσάγειν τινὰ αὐτοῖς χώραν, 28 καὶ [s] βολίσαντες [t] εὗρον
[u] ὀργιὰς εἴκοσι, [v] βραχὺ δὲ [w] διαστήσαντες καὶ πάλιν
[s] βολίσαντες [t] εὗρον [u] ὀργιὰς δεκαπέντε, 29 φοβούμενοί

q here bis. Rev. xviii. 17 only †. (-τικός, 3 Kings ix. 27. Jonah i. 5.) r = here only. (ch. xvi. 20 reff.) Josh. iii. 9. 1 Kings vii. 10 al. fr. s here bis only †. (-λή, Luke xxii. 41.) t = ch. xix. 19. 1 Chron. xx. 2. u here bis only †. v = Luke xxii. 58. ch. v. 34 (John vi. 7. Heb. ii. 7 [from Ps. viii. 5], 9. xiii. 22) only. Isa. lvii. 17. w Luke xxii. 59. xxiv. 51 only. trans., Isa. lix. 2.

26. ημας bef δει B.
27. επεγενετο A p vulg : txt BCH[r]LPℵ rel 36 Chr. for προσαγειν, προσανεχειν B[2] : προσαχειν B[1] : προσεγγιζειν ç 137 : προσαγαγειν 40 : προαγαγειν ℵ[1].
28. for 1st και, οιτινες ℵ[1]. οργυας (twice) b[1] p 13, so (once) H[r] o. for 2nd ευρον, ευρομεν C[1].

in conspectu Dei, princeps navis, et consiliis gubernator." Ib. **26. δεῖ**] Spoken prophetically, as also ver. 31 : not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.

Mr. Humphry compares and contrasts the speech of Cæsar to the pilot under similar circumstances: τόλμα κ. δέδιθι μηθέν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην, Plut. de Fortun. Rom. p. 518. **27. διαφερ.**] driven about, or up and down, as E. V., not '*drifting through*,' as Dr. Bloomf., though this may have been the *fact*; see examples below. Plutarch speaking of the tumult during which Galba was murdered, τοῦ φορείου καθάπερ ἐν κλύδωνι δεῦρο κἀκεῖ διαφερομένου (probably from Tacitus, 'Agebatur huc illuc Galba, *vario turbæ fluctuantis impulsu*,' Hist. i. 40); Philo, de Migr. Abr. p. 454, ἐπαμφοτερίσταὶ πρὸς ἑκάτερον τοῖχον, ὥσπερ σκάφος ὑπ' ἐναντίων πνευμάτων διαφερόμενον, ἀποκλίνοντες. The reckoning of days counts from their leaving Fair Havens: see vv. 18, 19. **ἐν τῷ Ἀδρίᾳ**] Adria, in the wider sense, embraces not only the Venetian Gulf, but the sea to the south of Greece :—so Ptolemy (iii. 16), ἡ δὲ Πελοπόννησος ὁρίζεται . . . ἀπὸ δυσμῶν καὶ μεσημβρίας τῷ Ἀδριατικῷ πελάγει. So also (iii. 4) ἡ δὲ Σικελία ὁρίζεται . . . . ἀπὸ δὲ ἀνατολῶν ὑπὸ τοῦ Ἀδρίου πελάγους. In fact, he bounds Italy on the S., Sicily on the E., Greece on the S. and W., and Crete on the W. by this sea, which notices sufficiently indicate its dimensions. So also Pausanias (v. 25), speaking of the straits of Messina, says that the sea there is θαλάσσης χειμεριωτάτη πάσης. οἵ τε γὰρ ἄνεμοι ταράσσουσιν αὐτὴν ἀμφοτέρωθεν τὸ κῦμα ἐπάγοντες, ἐκ τοῦ Ἀδρίου, καὶ ἐξ ἑτέρου πελάγους ὃ καλεῖται Τυρσηνόν. **ὑπενόουν**] What gave rise to this suspicion? Probably the sound (or even the apparent sight) of breakers. "If we assume that St. Paul's Bay, in Malta, is the actual scene of the shipwreck, we can have no difficulty in explaining what these indications must have been. No ship can enter it from the east without passing within a quarter of a mile of the point of Koura : but before reaching it, the land is too low and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within this distance, it is impossible to avoid observing the breakers : for with north-easterly gales, the sea breaks upon it with such violence, that Capt. Smyth, in his view of the headland, has made the breakers its distinctive character." Smith, p. 79. I recommend the reader to study the reasonings and calculations by which Mr. Smith (pp. 79—86) has established, I think satisfactorily, that this χώραν could be no other than the point of Koura, east of St. Paul's Bay, in Malta. **προσάγειν**] was approaching them. The opposite is ἀναχωρεῖν, 'recedere.' 'Lucas optice loquitur, nautarum more.' Kuin. **28. βολίσαντες**] βολίζειν, ἤγουν βάθος θαλάσσης μετρεῖν μολυβδίνῃ καθέτῳ, ἢ τοιούτῳ τινί. Eustath. on Il. ε. p. 427 (Wetst.). **ὀργυιάς**] ὀργυιὰ σημαίνει τὴν ἔκτασιν τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους (Etymol. Magn.) = therefore very nearly one fathom. Every particular here corresponds with the actual state of things. At twenty-five fathoms depth (as given in evidence at the court-martial on the officers of the Lively, wrecked on this point in 1810), the curl of the sea was seen on the

τε μή που [x] κατὰ [y] τραχεῖς τόπους [k] ἐκπέσωμεν, ἐκ [z] πρύμνης [a] ῥίψαντες [b] ἀγκύρας τέσσαρας [c] εὔχοντο [d] ἡμέραν [d] γενέσθαι. 30 τῶν δὲ [q] ναυτῶν [e] ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ [f] χαλασάντων τὴν [g] σκάφην εἰς τὴν θάλασσαν, [h] προφάσει [i] ὡς ἐκ [k] πρώρας [b] ἀγκύρας μελλόντων [l] ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις Ἐὰν μὴ οὗτοι

x v. 5, 7 reff. y Luke iii. 5 (from Isa. xl. 4) only. z ver. 41. a Mark iv. 38 only †. b here bis. ver. 40. Heb. vi. 19 only †. c ch. xxvi. 29. Rom. ix. 3. 2 Cor. xiii. 7, 9. James v. 16. 3 John 2 only. Num. xi. 2. d ch. xii. 18 reff. e = ch. xiii. 8 reff. f ch. ix. 25 reff. g ver. 16. h Mark xii. 40 ‖ L. John xv. 22. Phil. i. 18. 1 Thess. ii. 5 only. Ps. cxl. 4. i = ch. xxiii. 15 reff. k ver. 41 only †. (-ρεύς, Ezek. xxvii. 29.) l = here only. Ps. lix. 6 (10). elsw. w. χείρ, ch. xxvi. 1 al.

29. for τε, δε CN c p 13 vulg syr copt Thl-sif. rec μηπως (*corrn to simpler word*), with H[r]LP rel 36 copt Chr: μηπω A: txt BCN c p 13. 40 Thl-sif. (που is written above the line by N[1] or corr[1].) rec (for κατα) εις, with H[r]LP rel 36 Chr: txt ABCN c p 13. 40 Thl-sif. rec εκπεσωσιν, with c d f p sah: txt ABCH[r]LPN 13 rel 137 vulg syrr copt Chr. [ευχοντο, so B[1]CH[r].]

30. εκφυγειν A c 96. 137-42. πρωρης A d 13: πλωρης N[1]. rec μελλοντων bef αγκυρας (*corrn of order for euphony*), with H[r]LPN rel am Chr Thl Œc: txt ABC m p 13. 40.

rocks in the night, but no land. The twenty fathoms would occur somewhat past this: the fifteen fathoms, in a direction W. by N. from the former, after a time sufficient to prepare for the unusual measure of anchoring by the stern. And just so are the soundings (see Capt. Smyth's chart, Smith, p. 88), and the shore is here full of τραχεῖς τόποι, mural precipices, upon which the sea must have been breaking with great violence. **29. ἐκ πρύμνης**] The usual way of anchoring in ancient, as well as in modern navigation, was *by the bow*: 'anchora de prora jacitur.' But under certain circumstances, they anchored *by the stern*; and Mr. Smith has shewn from the figure of a ship which he has copied from the "Antichità de Ercolano," that their ships had hawse-holes aft, to fit them for anchoring by the stern. "That a vessel *can* anchor by the stern is sufficiently proved (if proof were needed) by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the instance of the battle of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading Acts xxvii." C. and H. ii. p. 414. The passage from Cæsar, Bell. Civ. i. 25, 'has quaternis ancoris ex quatuor angulis distinebat, ne fluctibus moverentur,' is not to the purpose, for it was in that case a platform composed of two vessels, and anchored by the four corners. "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, *as the anchors will never start.*'" Smith, p. 92. **εὔχοντο**] Uncertain, whether their ship might not *go down at her anchors*: and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron-bound, affording no beach where they might land in safety. Hence also the ungenerous but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97. **30.**] "We hear of anchors being laid out from both ends of a ship (ἑκατέρωθεν), Appian, Bell. Civ. p. 723." ib. **ἐκτείνειν**] because in this case they would *carry out* the anchors to the *extent* of the cable which was loosened.

31. ἐὰν μὴ κ.τ.λ.] "Mirum est quod reliquos vectores salvos posse fieri negat, nisi retentis nautis: quasi vero Dei promissionem exinanire penes ipsos fuerit. Respondeo, Paulum hic de potentia Dei præcise non disputare, ut eam a voluntate et mediis sejungat: et certe non ideo fidelibus virtutem suam Deus commendat, ut contemptis mediis torpori et socordiæ indulgeant, vel temere se projiciant, ubi certa est cavendi ratio. . . . . Neque tamen propterea sequitur, mediis vel adminiculis alligatam esse Dei manum, sed quum Deus hunc vel illum agendi modum ordinat, hominum sensus continet, ne præscriptas sibi metas

m Mark ix. 43, 45. John xviii. 10, 26. Gal. v. 12 only. Deut. xxiii. 1.
n John ii. 15 only. 2 Kings viii. 2.
o = ch. xii. 7 reff.
p ch. vii. 18 reff.
q ver. 29.
r = ch. xxi. 27 reff.
s = and constr., ch. xxiv. 4.
t ch. ii. 46 reff.
u ch. ix. 19 reff.
v ver. 27. Gen. xiv. 5.
w absol., Matt. xxiv. 50. ch. (iii. 5. x. 24 reff.) xxviii. 6.
x here only †. (-τία, ver. 21.)
y here only. Deut. ix. 7.

μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32 τότε ABCLP
m ἀπέκοψαν οἱ στρατιῶται τὰ n σχοινία τῆς g σκάφης, Nabcd fghkl mop13
καὶ εἴασαν αὐτὴν o ἐκπεσεῖν. 33 p ἄχρι δὲ οὗ q ἡμέρα r ἤμελ-
λεν q γίνεσθαι, s παρεκάλει ὁ Παῦλος ἅπαντας t μεταλα-
βεῖν u τροφῆς, λέγων v Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν
w προσδοκῶντες, x ἄσιτοι y διατελεῖτε μηθὲν z προσλαβόμενοι.
34 διὸ s παρακαλῶ ὑμᾶς t μεταλαβεῖν u τροφῆς· τοῦτο γὰρ
a πρὸς τῆς ὑμετέρας σωτηρίας b ὑπάρχει· οὐδενὸς γὰρ
ὑμῶν cd θρὶξ ἀπὸ τῆς κεφαλῆς d ἀπολεῖται. 35 εἴπας δὲ
ταῦτα καὶ λαβὼν ἄρτον e εὐχαρίστησεν τῷ θεῷ f ἐνώπιον
πάντων, καὶ g κλάσας ἤρξατο ἐσθίειν. 36 h εὔθυμοι δὲ
γενόμενοι πάντες καὶ αὐτοὶ z προσελάβοντο ui τροφῆς.
37 j ἤμεθα δὲ k αἱ k πᾶσαι l ψυχαὶ ἐν τῷ πλοίῳ διακόσιαι

Jer. xx. 18. 2 Macc. v. 27 only. z = ver. 36 only. (ch. xxviii. 2 al.) a = here only. ἐπισκευόμεθα ἐάν τι ἡμῖν πρὸς λόγου ᾖ. Plato, Gorg. 459.
x. 30. 1 Kings xiv. 45. d Luke xxi. 18. e Rom. i. 21 reff. f = Luke i. 19. Gen. xxiv. 51. g ch. ii. 46 reff. h here only †. 2 Macc. xi. 26 only. (-μως, ch. xxiv. 10. -μεῖν, vv. 22, 25.) i gen., Rev. ii. 17. Winer, edn. 6, § 30. 7. c. j Matt. xxiii. 30 bis. Eph. ii. 3 only.
k so ch. xix. 7. l = ch. ii. 41 reff.

31. μεινωσιν bef εν τω πλοιω ℵ¹ c h.

32. rec οι στρατιωται bef απεκοψαν (*corrn of order for perspicuity*), with H^rLP rel coptt Chr: txt ABCℵ c m 13. 40. 137 vulg syrr æth Thl-sif.

33. rec εμελλεν bef ημερα, with H^rLP rel syr æth Chr Thl Œc: txt ABCℵ p 13 vulg. [ημελλεν, so BCLP c l p 13. 40 Thl-sif.] rec μηδεν, with CH^rLP rel 36 Chr: txt ABℵ 40. προσλαμβανομενοι (*corrn to suit προσδοκωντες*) A 40 lect-12, -λαμβομ., but μ marked for erasure, P.

34. aft διο ins και B. παρακα(sic) ℵ. rec προσλαβειν (*from προσλ. above*), with H^rLP rel Thl-sif Œc: txt ABCℵ b d h k o p 13. 36. 137 Chr Thl-fin. add τι ℵ¹: τινος c. for προς, προ B 101 sah. ημετερας ALP a h syr Thl-fin: txt BCH^rℵ p 13 rel Chr Thl-sif. ουθενος A. rec (for απο) εκ (*corrn from Luke* xxi. 18), with H^rLPℵ rel Thl Œc: txt ABC p 13. 36. 40. 137. rec πεσειται (*corrn to LXX, see 3 Kings* i. 52, 1 *Kings* xiv. 45, 2 *Kings* xiv. 11. *If, as Meyer supposes, απολ. were a corrn from Luke* xxi. 18, *we should not have had the future, but as there, ου μη απολητα*ι), with H^rLP rel syr sah Chr: txt ABCℵ m p 13. 40 vulg Syr copt æth arm Thl-fin.

35. rec ειπων (*corrn to more usual form*), with H^rLP p 13 rel 36: txt ABCℵ 24. ηυχαρ. AP p 137: ευχαριστησας ℵ: και ευχαριστησας 40.

36. απαντες ℵ¹(but α erased). προσελαβον A 40: προσελαμβανον c: μετελαμβανον 137: μεταλαβαν(sic) ℵ.

37. rec ημεν (*corrn to more usual form*), with CH^rLP 13. 36 rel Chr: txt ABℵ p 40. rec εν τω πλοιω bef αι πασαι ψ. (*corrn of order to connect ψυχαι and διακ.*), with H^rLP rel syr Chr: txt (A)BCℵ (k m p) 13. 40. 137 vulg (Syr) copt arm (Chr-comm Thl-sif). —om αι A k m p, πασαι bef αι Chr-comm Thl-sif. for διακοσιαι εβδομηκοντα εξ, Cos p (so Scriv; noting "σὸς Tischendorf., vix rectè"). for διακοσιαι, ως (*mistake arising from ω of πλοιω and ς of the numeral, so Tischdf*) B sah. for εξ, πεντε A: om m.

transiliant." Calvin. **33.**] This precaution on the part of Paul was another means taken of providing for their safety. All would, on the approaching day, have their strength fully taxed: which therefore needed recruiting by food. ἄχρι . . . οὗ . . . . **until it began to be day**: i. e. in the interval between the last-mentioned occurrence and daybreak, Paul employed the time, &c. προσδοκῶντες] waiting the cessation of the storm. The following expressions, ἄσιτ. διατ., μηθ. προσλ., are spoken hyperbolically, and cannot mean literally that they had abstained entirely from food *during the whole fortnight*. πρός with a gen. ('e salute vestra') is only found here in N. T.: compare ref., and ἐλπίσας πρὸς ἑωυτοῦ τὸν χρησμὸν εἶναι, Herodot. i. 75. **35.**] "Paul neither *celebrates an ἀγάπη* (Olsh.), nor acts as the *father of a family* (Meyer), but simply as a *pious Jew*, who asks a blessing before he eats." De Wette. **36.**] When we reflect *who were included* in these πάντες, —the soldiers and their centurion, the sailors, and passengers of various nations

ἑβδομηκονταέξ. 38 [m] κορεσθέντες δὲ [u] τροφῆς [n] ἐκούφιζον τὸ πλοῖον [o] ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. 39 ὅτε δὲ [p] ἡμέρα ἐγένετο, τὴν γῆν οὐκ [q] ἐπεγίνωσκον, [r] κόλπον δέ τινα [s] κατενόουν ἔχοντα [t] αἰγιαλόν, εἰς ὃν [o] ἐβουλεύοντο, εἰ δύναιντο, [v] ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς [w] ἀγκύρας [x] περιελόντες [y] εἴων εἰς τὴν θάλασσαν, ἅμα [z] ἀνέντες τὰς [a] ζευκτηρίας τῶν [b] πηδαλίων, καὶ [c] ἐπάραντες

m 1 Cor. iv. 8 only. Deut. xxxi. 20 only.
n here only. Jonah i. 5. 1 Kings vi. 5. o = here only. (Matt. viii. 12 al.)
p vv. 29, 33.
q = and constr., Matt. xiv. 35. xvii. 12. see ch. xxviii. 1.
r = here (Luke vi. 38. xvi. 22, 23. John i. 18. xiii. 23) only ‡. (Gen. xvi. 5.)
s Matt. vii. 3 ‖ L. 2 Macc. ix. 25.
t ch. xxi. 5 reff.
u = ch. v. 33 reff.
v = here (ch. vii. 45) only. Thucyd. ii. 90.
w vv. 29, 30 reff.
x = here only. (ver. 20 reff.)
y = Luke xxii. 51. Exod. xxxii. 10.
z = ch. xvi. 26 (reff.).
a here only †.
b James iii. 4 only †.
c = ch. i. 9.

38. ins τῆς bef τροφῆς HʳLP d g l m Chr. ἐκβαλόμενοι L a. om τὴν ℵ¹. 39. for ἐπεγ., ἐγινωσκον B 25. for εἰς, προς A. rec ἐβουλευσαντο, with HʳLP rel syr Chr Thl Œc: ἐβουλοντο A p æth-pl: txt BCℵ 13(sic) 36. 40 vulg. for δυναιντο, δυνατον CHʳLP rel 36 Syr æth Chr Œc: txt ABℵ p 13 vulg Thl. ἐκσωσαι B¹C copt æth. προελοντες ℵ¹.

and dispositions, it shews remarkably the influence acquired by Paul over all who sailed with him. **37.**] Explanatory of πάντες: q. d., '*and this was no small number; for we were*,' &c. **38. ἐκούφ. τ. πλοῖον**] See above on ver. 18. This wheat was either the remainder of the cargo, part of which had been disposed of in ver. 18—or was the *store for their sustenance*, the cargo having consisted of some other merchandise. And this latter is much the more likely, for two reasons: (1) that σῖτος is mentioned here and not in ver. 18, which it would have been in all probability, had the material cast out there been the same as here; and (2) that the fact is related *immediately after* we are assured that they were *satisfied with food*: from whence we may infer almost with certainty that **ὁ σῖτος** is the *ship's provision*, of part of which they had been partaking. It is a sufficient answer to Mr. Smith's objection to this ("to suppose that they had remaining such a quantity as would lighten the ship is quite inconsistent with the previous abstinence," p. 99), that the ship was provisioned for the voyage to Italy for 276 persons, and that *for the last fourteen days hardly any food had been touched*. This would leave surely enough to be of consequence in a ship ready to sink from hour to hour. **39.**] It may be and has been suggested, that *some of the Alexandrian seamen must have known Malta*;—but we may answer with Mr. Smith that "St. Paul's Bay is remote from the great harbour, and possesses no marked features by which it might be recognized." p. 100. **κόλπον . . . . ἔχοντ. αἰγιαλόν**] a **creek having a sandy beach.** Some Commentators suppose that it should be *αἰγιαλὸν ἔχοντα κόλπον*, since every creek must have a beach: but what is meant is, a creek with a *smooth, sandy beach*, as distinguished from a rocky inlet. **ἐξῶσαι**] Not, '*to thrust in*,' as E. V., but **to strand**, '*to run a-ground*:' so Thucyd., ref., and more in Wetst. **40.**] (1) They *cut away all four anchors* (the περι may allude to the cutting round each cable in order to sever it, or to the going round and cutting all four), and left them in the sea (*εἰς τ. θάλ.* 'in the sea, *into* which they had been cast'). This they did to save time, and not to encumber the water-logged ship with their additional weight. (2) They let loose the ropes which tied up the rudders. "Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water, and secure them by lashings or rudder bands, and to loose these bands when the ship was again got under way." Smith, p. 101. (3) They raised (*ἐπαίρειν*, '*to raise up*,' contrary to *κατέχειν*, '*to haul down*,' a sail) their *ἀρτέμων* to the wind. It would be impossible in the limits of a note to give any abstract of the long and careful reasoning by which Mr. Smith has made it appear that the 'artemon' was the **foresail** of the ancient ships. I will only notice from him, that the rendering '*mainsail*' in our E.V. was probably a mistaken translation from Baïfius or De Baif, the earliest of the modern writers 'de re navali,' and perhaps the only one extant when the translation was made: he says, "est autem artemon velum majus navis, ut in Actis Apost. xxvii. . . etenim etiam nunc nomen Veneti vulgo retinent et artemon vocant." These words, 'velum majus,' they rendered by *mainsail*; whereas the *largest sail* of the Venetian ships at the time was the *foresail*. The French 'artimon,' even now in use, means the sail at the *stern* (mizen). But this is no clue to the ancient meaning, any more than is our word *mizen* to the meaning of the French *misaine*,

ABCLP Nabcd fghkl mop 13

τὸν [d]ἀρτέμωνα τῇ [e]πνεούσῃ [f]κατεῖχον [f]εἰς τὸν [t]αἰγιαλόν.
41 [g]περιπεσόντες δὲ εἰς τόπον [h]διθάλασσον, [i]ἐπέκειλαν τὴν [k]ναῦν· καὶ ἡ μὲν [l]πρῶρα [m]ἐρείσασα ἔμεινεν [n]ἀσάλευτος, ἡ δὲ [o]πρύμνα [p]ἐλύετο ὑπὸ τῆς [q]βίας [τῶν [r]κυμάτων].
42 τῶν δὲ στρατιωτῶν [s]βουλὴ ἐγένετο ἵνα τοὺς [t]δεσμώτας ἀποκτείνωσιν, μήτις [u]ἐκκολυμβήσας [v]διαφύγῃ· 43 ὁ δὲ ἑκατοντάρχης, βουλόμενος [w]διασῶσαι τὸν Παῦλον, [x]ἐκώλυσεν αὐτοὺς τοῦ [y]βουλήματος, ἐκέλευσέν τε τοὺς

d here only †. e constr., here only. f = here only. Polyb. i. 25. 7. Thucyd. viii. 23. g Luke x. 30. James i. 2 only. 2 Kings i. 6. h here only †. οὐκ εἰκὸς διθάλαττον εἶναι τὸ πέλαγος τὸ Ἀτλαντικόν, Strabo, i. p. 11. i here only †. Hom. Od. ε. 148. k here only. 3 Kings ix. 26. l ver. 30. m here only. Prov. v. 5. Polyb. iii. 46. 1. n Heb. xii. 28 only. Exod. xiii. 16. Deut. vi. 8. xi. 18 only. o ver. 29 reff. p = Rev. v. 2. Esdr. i. 55 (52). q ch. v. 26 reff. Acts only. r Matt. viii. 24 ‖ Mk. iv. 24. Jude 13 only. Ps. cvi. 25. s = ch. v. 38 reff. w. ἵνα, here only. t ver. 1 only. Gen. xxxix. 20. u here only †. Diod. Sic. xx. 88. (κολυμβ., ver. 43.) v here only. Josh. viii. 22. w see ch. xxiii. 24 reff. x ch. x. 47 reff. constr., here only. Mic. ii. 4. Xen. Cyr. ii. 4. 23. Polyb. ii. 8. 8. y Rom. ix. 19. 1 Pet. iv. 3 only †. 2 Macc. xv. 5 only. ὅπερ ἦν τούτοις βούλημα, Demosth. 1109. 15.

40. rec αρτεμονα, with LP 13 rel: txt AB²CHʳ𝔑 a b² c d f g l m² p syr-mg-gr, αρτομωνα B¹.

41. rec επωκειλαν, with B²Hʳ(εποκιλαν) LP rel 36: txt AB¹C𝔑 p 13. 40. for πρωρα, πρωτη A. πριμνα B¹. εμενεν AHʳ c h vulg: txt BCLP𝔑 13 rel copt Chr Thl Œc. διελυετο L m 137 lect-12: ελυτο 𝔑. απο 𝔑¹ k. om των κυματων (*possibly because the transcriber's eye passed from των to των in ver* 42) AB𝔑¹: ins CHʳLP𝔑³ 13. 36 rel Chr: *a vi maris* vulg: *a fluctibus maris* æth.

42. om δε C¹. ins ινα bef μητις 𝔑³. εκκολυβησας(sic) 𝔑: εγκολυμβ. g. rec διαφυγοι (*grammatical emendation, see note*), with k m: txt ABCHʳLP𝔑 p 13 rel 36. 137 Chr Thl.

43. εκατονταρχος P. τον παυλον bef διασωσαι A 13. 68. 8-pe. for βουληματος, βηματος 𝔑¹: βουλευματος a f. for τε, δε C c p 13. 40. 137 syr copt.

which is the foresail. The usual technical name of the foresail was *δόλων*, that of the mizen, *ἐπίδρομος*. See on the whole question, Smith's Dissertation on the Ships of the Ancients, appended to his Voyage and Shipwreck of St. Paul. Mr. Pusey informs me that Syr. translates *ἀρτέμωνα* by '*armnon parvum*' (*armnon* being its word for *σκεῦος*, ver. 17), and syr. in a note says that *ἀρτέμων* is "a small *armnon* at the ship's head." **τῇ πνεούσῃ**] scil. *αὔρᾳ*. Dat. commodi;—for the wind (to fill);—or (according to Meyer and De Wette) of direction, — to the wind. (4) They made for the beach. The expression, *κατέχειν* [*ναῦν* or *νῆα*] *εἰς* . . . for "to steer to land," is not uncommon in the classics: cf. examples in Wetst. It seems to get this meaning by a pregnant construction, "to keep the ship [or, to keep one's course in the ship] in hand [and direct it] towards . . ."

41. τόπον διθάλασσον] At the west end of St. Paul's Bay is an *island*, Selmoon or Salmonetta, which *they could not have known to be such* from their place of anchorage. This island is separated from the mainland by a channel of about 100 yards wide, communicating with the outer sea. Just within this island, in all probability, was the place where the ship struck, in a place where two seas met. **ἐπέκειλαν**] *ἐπικέλλειν* is used by Homer (ref.) in the sense of 'adpellere navem.' Its commoner use is intransitive: see Hom. ib. ver. 138, and Apollon. Rhod. ii. 352, 382; iii. 575. In Od. ε. 114, it is said of the ship itself, *ἠπείρῳ ἐπέκελσε*. The *ἐποκέλλειν* of the rec. is used several times by Thucydides, and has the same twofold usage: cf. Thucyd. iii. 12; iv. 28; viii. 102: they ran the ship a-ground. "The circumstance which follows, would, but for the peculiar nature of the bottom of St. Paul's Bay, be difficult to account for. The rocks of Malta disintegrate into very minute particles of sand and clay, which when acted on by the currents, or by surface agitation, form a deposit of tenacious clay: but in still water, where these causes do not act, mud is found; but it is only in the creeks where there are no currents, and at such a depth as to be undisturbed by the waves, that mud occurs. . . . A ship therefore, impelled by the force of the gale into a creek with a bottom such as that laid down in the chart, would strike a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves." Smith, p. 103.

42.] **ἵνα** gives not only the *purpose*, but the substance of the *βουλή*. Their counsel was,—to kill, &c.: this it *was*, and *to this it tended*. **διαφύγοι** has probably been

δυναμένους [z] κολυμβᾶν [a] ἀποῤῥίψαντας πρώτους ἐπὶ τὴν γῆν [b] ἐξιέναι, 44 καὶ τοὺς λοιποὺς [c] οὓς μὲν ἐπὶ [d] σανίσιν [c] οὓς δὲ ἐπί τινων τῶν [e] ἀπὸ τοῦ πλοίου. καὶ οὕτως [f] ἐγένετο πάντας [w] διασωθῆναι ἐπὶ τὴν γῆν.

XXVIII. 1 Καὶ [w] διασωθέντες τότε [g] ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖται. 2 οἵ τε [h] βάρβαροι [i] παρεῖχαν οὐ τὴν [k] τυχοῦσαν [l] φιλανθρωπίαν ἡμῖν· [m] ἅψαντες γὰρ [n] πυρὰν [o] προσελάβοντο πάντας ἡμᾶς διὰ τὸν [p] ὑετὸν τὸν [q] ἐφεστῶτα καὶ διὰ τὸ [r] ψῦχος. 3 [s] συστρέψαντος δὲ

z here only †. Isa. xxv. 11 Symm. (-βήθρα, John v. 2.)
a = and constr., here only. Lucian, Ver. Hist. i. 30, ἀποῤῥίψαντες ἑαυτὸν ἐνηχόμεθα. pass., Mic. vii. 19 B.
b ch. xiii. 42 reff.
c 1 Cor. xi. 21 reff.
d here only. 4 Kings xii. 9 Ed-vat. F (not AB). Cant. viii. 9. Ezek. xxvii. 5 only.
e see ch. xii. 1. xv. 5, reff.
f constr., ch. iv. 5 reff.
g constr., Luke vii. 37. ch. xix. 34. xxii. 29. Ezek. xvi. 62. see ch. xxvii. 39.
h here bis. Rom. i. 14. 1 Cor. xiv. 11 (bis). Col. iii. 11 only. Ezek. xxi. 31.
i = ch. xvi. 16 reff. xxii. 2. 1 Tim. vi. 17.
k = ch. xix. 11 reff.
l Tit. iii. 4 only †. 2 Macc. vi. 22. (-πως, ch. xxvii. 3.)
m = Luke viii. 16. xi. 33. xv. 8 [xxii. 55 v. r.] only. Judith xiii. 13.
n here bis only †. Judith vii. 5 al.
o = Rom. xiv. 1, 3. xv. 7. Philem. 17. Ps. xxvi. 10. lxxii. 24.
p ch. xiv. 17 reff.
q = here only. ὁ ἐφεστὼς ζόφος, Polyb. xviii. 3. 7. see 2 Tim. iv. 6.
r John xviii. 18. 2 Cor. xi. 27 only. Gen. viii. 22.
s here (Matt. xvii. 22 v. r.) only. Judg. xi. 3 B. 2 Macc. xiv. 30. (συστροφή, ch. xix. 40.)

εκκολυμβαν B. **απορψαντας** ℵ. **της γης** ℵ¹ c.

CHAP. XXVIII. **1.** aft **διαθωσαντες** ins *οι περι (τον) παυλον εκ του πλοος* (*beginning of an ecclesiastical portion*) C³-marg L b g k m o Thl-sif: **τον** is omd by C³: alii aliter: *οι περι τ. π. βαρβαροι* 1-marg. rec **επεγνωσαν** (*corrn to suit ch* xxvii. 39 ?), with C³-marg H^rLP rel 36 Chr: txt ABC[1]ℵ c¹ p 13. 137 vulg syrr copt æth. **μελιτηνη** B¹.

2. rec **δε** (*altern of characteristic τε*), with H^rLPℵ rel 36 copt Chr: txt ABC c p 13. 40 syrr æth Thl-sif. [**παρειχαν**, so ABℵ.] rec **αναψαντες** (*corrn to more precise word*), with H^rLP rel 36 Chr$_3$ Thl Œc: txt ABCℵ p 13. 40. **προσανελαμβανον** ℵ¹ c. om **παντας** A copt æth Chr-ms: **ημας** bef **παντας** 13 lect-12 vss: om **ημας** 40. **υφεστωτα** L 13. om 2nd **δια** ℵ¹.

a correction to suit *ἐγένετο*. But the subjunctive after the past is merely a mixture of construction of the historic past with the historic present, and is used where the scene is intended to be vividly set before the reader. **43.**] *ἀποῤῥίψαντας* is reflective, sc. *ἑαυτούς*. **44. τοὺς λοιπούς**] scil. *ἐπὶ τὴν γῆν ἐξιέναι*. **τινων τῶν ἀπὸ τ. π.**] probably, as E. V., **broken pieces of the ship**:—some of the parts of the ship: the *σανίδες* being **whole planks**, perhaps of the decks. **διασωθ. ἐπί**] may be = *διασ. κ. ἀφικέσθαι ἐπί*,—a constructio prægnans, but this need not be, as *διασωθῆναι* is *to get safe through*, and *ἐπί* is simply the direction in which the act is carried out. XXVIII. **1. Μελίτη**] The whole course of the narrative has gone to shew that this *can be no other than* MALTA. The idea that it is not MALTA, but *Meleda*, an island off the Illyrian coast in the Gulf of Venice, seems to be first found in Constantine Porphyrogenitus, de Adminiculis Imperii, p. 36—*νῆσος μεγάλη τὰ Μέλετα ἤτοι τὸ Μαλοζεᾶται, ἣν ἐν ταῖς πράξεσι τ. ἀποστ. ὁ ἅγιος Λουκᾶς μέμνηται, Μελίτην ταύτην προσαγορεύων*. It has been adopted by our own countrymen, Bryant and Dr. Falconer, and abroad by Giorgi, Rhoer, and more recently Paulus. It rests principally on three mistakes:—1. the meaning of the name Adria (see above on ch. xxvii. 27),—2. the fancy that there are no poisonous serpents in Malta (ver. 3),—3. the notion that the Maltese would not have been called *βάρβαροι*. The idea itself, when compared with the facts, is preposterous enough. Its supporters are obliged to place Fair Havens on the *north side of Crete*,—and to suppose the wind to have been the hot *Scirocco* (compare ver. 2). Further notices of this question, and of the state of Malta at the time, will be found in the notes on the following verses. Observe, their previous *state* of ignorance of the island is expressed by the imperf. *ἐπεγίνωσκον*;—the *act* of recognition by the aor. *ἐπέγνωμεν*.

2. βάρβαροι] A term implying very much what our word **natives** does, when speaking of any little-known or new place. They were not Greek colonists, therefore they were barbarians (Rom. i. 14). If it be necessary strictly to vindicate the term, the two following citations will do so: *ἔστι δὲ ἡ νῆσος αὕτη* (Malta) **Φοινίκων** *ἄποικος*, Diod. Sic. v. 12.—*ἐν δὲ Σικελίᾳ ἔθνη* **βάρβαρα** *τάδε ἐστίν, Ἐδυνοί, Σικανοί, Σικελοί, Φοίνικες, Τρῶες*, Scylax, Periplus, p. 4. **προσελάβ.**] **received us**, not *to their fire* (Meyer), but as in reff. **ὑετόν**] 'Post ingentes ventos solent imbres sequi.' Grot. **τὸν ἐφεστ.**] not, *'which came on suddenly'* (Meyer), but **which was**

τοῦ Παύλου [t]φρυγάνων τι [u]πλῆθος καὶ ἐπιθέντος ἐπὶ ABCLP
τὴν [n]πυρὰν [v]ἔχιδνα [w]ἀπὸ τῆς [x]θέρμης [y]διεξελθοῦσα N a b c d
[z]καθῆψεν τῆς χειρὸς αὐτοῦ. 4 ὡς δὲ εἶδον οἱ [h]βάρβαροι f g h k l
[a]κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλή- m o p 13
λους ἔλεγον [b]Πάντως [c]φονεύς ἐστιν ὁ ἄνθρωπος οὗτος,
ὃν [d]διασωθέντα ἐκ τῆς θαλάσσης ἡ [e]δίκη ζῆν οὐκ εἴασεν. ...ουκ ειασεν C,
5 ὁ μὲν οὖν [f]ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν ABLPℵ
κακόν. a b c d f
g h k l
m o p 13

t here only. = Job xxx. 7. Isa. xl. 24. u = Luke ii. 13. John xxi. 6. v Matt. iii. 7 ‖ L. xii. 34. xxiii. 33 only ✝. Isa. lix. 5 Aq. w = Matt. xiii. 1. Luke ix. 5 al. Sir. xxiv. 3. x here only. Job vi. 17. (-μαίνεσθαι, Mark xiv. 54.) τῶν ὀργάνων εἰς ἀκίνητον καθῆπτε. So Xen. Cyneg. vi. 9. y here only. Job xx. 25. xxi. 22 reff. c ch. vii. 52 reff. 7) only. Demosth. 422, 11; 722, 25. ii. 7 only. (-αγμα, Isa. i. 31, Symm.) z here only ✝. trans., Polyb. viii. 8. 3, τὰς πρώρας a ch. v. 30 reff. 1 Macc. i. 61. d see ch. xxiii. 24 reff. e = here (2 Thess. i. 9. Jude f Luke ix. 5 only. Judg. xvi. 20 A. 1 Kings x. 2. Lam. g h k l b ch. m o p 13

3. σφρυγανων (but σ marked for erasure) ℵ¹. rec om τι (*as unnecessary*), with H^rLP rel 36 syr Chr: ins ABCℵ(perhaps *prima manu*: in small letters) 13. 40 vulg(not am) Thl-fin, τε p. επιθεντες(sic) ℵ. rec (for απο) εκ (*see note*), with rel Chr Thl-sif Œc: txt ABCH^rLPℵ b c k o p 13. 36. 40. 137 Thl-fin, *a calore* vulg. rec εξελθουσα (*corrn, the compound* διεξ. *not being elsw found in N T, and its force not being seen, vide note*), with BCℵ p 13, 36 rel Chr-comm Thl-fin Œc: txt AH^rLP a d f g k l o Thl-sif. καθηψατο C b h o 36. 40. 137 Chr Phot Niceph.

4. ειδαν B. rec ελεγον bef προς αλληλους (*corrn of order for perspicuity*), with H^rLP rel copt Chr Œc: om προς αλληλους Syr: txt ABCℵ c m p 13. 40. 137 vulg syr Thl. om 2nd τηϛ ℵ¹.

5. αποτιναξαμενος (*corrn from ch* xiii. 51, xviii. 6? *so De W.*) AH^rL p rel 13. 36. 40. 137 Chr Thl-fin: txt BPℵ a c f m Thl-sif Œc. for κακον, πονηρον c: om ℵ¹.

on us:—another instance of overlooking the *present* sense of ἔστηκα. ψῦχος] This is decisive against the Scirocco, which is a hot and sultry wind even so late as the month of November, and moreover (Smith, p. 109) seldom lasts more than three days.

3. συστρέψαντος] "vincti officium faciebat submisse, aliis quoque inserviens." Bengel. φρυγάνων] From the circumstance of the concealed viper, these were probably heaps of neglected wood gathered in the forest. ἐπιθέντος κ.τ.λ.] The difficulty here is, that there are *now no venomous serpents* in Malta. But as Mr. Smith observes, "no person who has studied the changes which the operations of man have produced on the animals of any country, will be surprised that a particular species of reptiles should have disappeared from Malta. My friend, the Rev. Mr. Landsborough, in his interesting excursions in Arran, has repeatedly noticed the gradual disappearance of the viper from the island since it has become more frequented. Perhaps there is no where a surface of equal extent in so artificial a state as that of Malta is at the present day,—and no where has the aboriginal forest been more completely cleared. We need not therefore be surprised that, with the disappearance of the woods, the noxious reptiles which infested them should also have disappeared." pp. 111, 112. The reading ἐκ τ. θέρμ. has been an explanation of ἀπό, which here signifies from *locally*, not '*on account of*.' To suppose the converse ("the ἀπό was adopted by those who thought the sense was '*on account of* the fire,'" Dr. Bloomf.),—is simply absurd; for 1) no man ever could suppose the sense of ἐκ in such a connexion to be this: and 2) even if any one did, he would not have substituted another ambiguous preposition, ἀπό. Paul had placed the faggot on the fire, and was settling or arranging it in its place, when the viper glided out of the heat and fixed on his hand. διεξελθ. gives the more precise sense, and is a less usual word than ἐξελθ. The serpent glided out *through* the sticks. καθῆψεν] attached itself: a usage unexampled in earlier Greek. The narrative leaves no doubt that the bite did veritably take place.

4.] The natives, who were sure to know, here positively declared it to have been a *venomous* serpent. I make these remarks to guard against the disingenuous shifts of rationalists and semi-rationalists, who will have us believe either that the viper *did not bite*, or that if it did, it was *not venomous*. πάντως φον. ἐστ.] 'vincula videbant,' Beng. The idea of his being a murderer is not to be accounted for (as Elsner, Wolf, Kuin.) by the *member* which was bitten (for this would fit any crime which the hand could commit), —nor by supposing (Heinsius) the bite of a serpent to have been the Maltese punishment for murder; it is accounted for by the obviousness of the crime as belonging to the most notorious delinquents, and the

οὐδὲν κακόν. 6 οἱ δὲ [g] προσεδόκων αὐτὸν [h] μέλλειν [i] πίμπρασθαι ἢ [k] καταπίπτειν [l] ἄφνω νεκρόν. [m] ἐπὶ [m] πολὺ δὲ αὐτῶν [n] προσδοκώντων καὶ [o] θεωρούντων μηδὲν [p] ἄτοπον εἰς αὐτὸν γινόμενον, [q] μεταβαλόμενοι ἔλεγον αὐτὸν εἶναι θεόν. 7 Ἐν δὲ [r] τοῖς [r] περὶ τὸν τόπον ἐκεῖνον [s] ὑπῆρχεν [t] χωρία τῷ [u] πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς

g ch. iii. 5 reff. h = ch. xxi. 27 reff. i here only †. εὐθὺς διοιδεῖ καὶ πίμπραται τὸ σῶμα, Diod. Sic. ii. 12. k Luke viii. 6. ch. xxvi. 14 only. Ps. cxliv. 14.

l ch. ii. 2. xvi. 26 only. Josh. x. 9. ἐπὶ πολὺ ἀντέχει, Thuc. ii. 64. m here only. (see ch. xx. 9, 11.) n absol., ch. xxvii. 33 reff. 2 Kings iii. 1. μίσος οὐκ o w. particip., ch. xvii. 16. p Luke xxiii. 41. ch. xxv. 5. 2 Thess. ii. 2 only. Job iv. 8. q here only. Josh. viii. 21. Jos. B. J. v. 9. 3, καλὸν πρὸ ἀνηκέστου συμφορᾶς μεταβαλέσθαι: and freq. act. inter., Job x. 8. 2 Macc. vi. 29 Ed-vat. F(not AB). r = here only. ἤρξατο ταπεινοῦσθαι τὰ περὶ τὰς Θήβας, Diod. Sic. i. 50. see ch. xiii. 13. s ch. iii. 6 reff. t ch. i. 18 reff. u and constr., ch. xiii. 50 reff.

6. προσεδοκουν H^rL 13. 40 Thl-sif, πιπρασθαι A o^1 1. 3. 4. 68 Œc-ed: πεπρασθαι lect-12: εμπιμπρασθαι 27-9: εμπιπρασθαι $\aleph^1$ 40. 66^2. 98-marg 105. προσδοκουντων A: -κοντων L f k p. θεωρωντων $\aleph^1$: θεωρησαντων c: θεωμενων l. μηθεν B. rec μεταβαλλόμενοι, with $H^rL\aleph$ 13 rel: txt ABP b c p 40. ελεγαν B. rec θεον bef αυτον ειναι, with H^rLP rel Chr Œc: ειναι αυτον θεον A: αυτον θεον ειναι a c k m 13 Thl-sif: txt B$\aleph$ p vulg Thl-fin.

aptness of the assumed punishment,—death for death. **ἡ δίκη**] Justice, or *Nemesis*. What the Phœnician islanders called her, does not appear; but the *idea* is common to all religions. **5.**] "Luke does not so much as hint, that any divine intervention took place." De Wette. True enough: but why? Because Luke believed that the very dullest of his readers would understand it without any such hint. According to these rationalists, a fortunate concurrence of accidents must have happened to the Apostles, totally unprecedented in history or probability. Besides, did not the natives themselves in this case testify to the fact? None were so well qualified to judge of the virulence of the serpent,—none so capable of knowing that the hanging on Paul's hand implied the communication of the venom:—yet they change him from a murderer into a god, on seeing what took place. Need we further evidence, that the divine power which they mistakenly attributed to Paul himself, was really exerted on his behalf, by Him who had said *ὄφεις ἀροῦσιν*? See below on ver. 8. The fact that St. Luke understood what the natives said, is adduced by Wordsworth as another proof (see his and my note on ch. xiv. 11) that the Apostles and Evangelists commonly understood unknown tongues. But such an inference here has absolutely nothing to rest on. Are we to suppose that these *βάρβαροι* had no means of intercourse with Greek sailors? **6.**] Both these, the inflammation of the body, and the falling down dead suddenly, are recorded as results of the bite of the African serpents. Mr. Humphry quotes from Lucan, ix. 790, 'Nasidium Marsi cultorem torridus agri Percussit Prester (*an African serpent named from this very verb πίμπρασθαι*): illi rubor igneus ora Succendit, tenditque cutem, pereunte figura:' and, of the bite of the asp, ix. 815: 'At tibi, Leve miser, fixus præcordia pressit Niliaca serpente cruor: nulloque dolore Testatus morsus, subita caligine mortem Accipis, et somno Stygias descendis ad umbras.' **προσδοκώντων**] not, as E. V., '*when they had looked*,'—but **when they were long looking**. **μεταβαλ.**] There is no need to supply *τ. γνώμην*, though it is sometimes expressed:—so *οἱ πλεῖστοι τῶν ἀνθρώπων μεταβάλλονται πρὸς τὰ παρόντα, κ. ταῖς τύχαις εἴκουσι*, Lysias, pro Nicia fratre (West.): *μεταβάλλεσθαι δοκεῖ καὶ οὐδὲν ἔχειν πιστὸν ἡ πόλις*, Demosth. pro Megalop. (id.),—in neither of which places can *τ. γνώμην* well be understood. **θεόν**] "Comparabant vel Herculi qui in ulnis adhuc jacens angues superavit: vel Æsculapio, qui cum serpente pingitur." Wetst. and so also Grot. But so much as this can hardly be inferred: nor are we sure of the theogony of these Phœnician barbarians. **7.**] **πρῶτος Μελιταίων** was probably an official title: the more so, as Publius can hardly have borne the appellation from his *estates*, during his father's lifetime. Two inscriptions have been found in Malta, at Citta Vecchia, which seem to establish this view: a Greek one, containing the words *α(υλος) κ(αστρη)κιος κυρ. προυδινς ιππευς ρωμ πρωτος μελιταιων και πατρων αρξας και αμφιπολευς α σ (Αὐγούστῳ σεβαστῷ) θεω . . . .*, and a Latin one, with the same title, 'Mel. primus.' If so (and his Roman name further confirms it), Publius was *legatus of the Prætor of*

v Heb. xi. 17 only †. 2 Macc. vi. 19. viii. 36 only.
w here only †. 2 Macc. iii. 9. Xen. Cyr. v. 5. 32. (-φρών, 1 Pet. iii. 8 rec. -φρονεῖν, 2 Macc. ii. 25.)
x ch. x. 23 reff.
y constr., ch. iv. 5 reff.
z Matt. viii. 15 ‖. John iv. 52 only. Deut. xxviii. 22 only. (-έσσειν, Matt. viii. 14.)

v ἀναδεξάμενος ἡμᾶς ἡμέρας τρεῖς w φιλοφρόνως x ἐξένισεν. 8 y ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου z πυρετοῖς καὶ a δυσεντερίῳ b συνεχόμενον c κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος d εἰσελθών, καὶ e προσευξάμενος, f ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. 9 τούτου δὲ γενομένου καὶ οἱ λοιποὶ οἱ ἐν τῇ νήσῳ ἔχοντες g ἀσθενείας προσήρχοντο καὶ h ἐθεραπεύοντο, 10 οἳ καὶ πολλαῖς i τιμαῖς j ἐτίμησαν ἡμᾶς, καὶ k ἀναγομένοις l ἐπέθεντο m τὰ jm πρὸς τὰς jn χρείας. 11 Μετὰ δὲ τρεῖς μῆνας k ἀνήχθημεν ἐν πλοίῳ o παρα-

I επιθεις... ABILP Nabcd fghkl mopl3

a here only †. b = Matt. iv. 24. Luke iv. 38. viii. 37, 45 al. Job iii. 24. see 2 Cor. v. 14 reff. c = Mark i. 30. John v. 3, 6. Prov. vi. 9.
d w. πρός, ch. xi. 3 reff. e absol., ch. x. 9 reff. f ch. viii. 17 reff. g = Matt. viii. 17. Luke v. 15 al. fr. 2 Macc. ix. 21, 22. h ch. viii. 7 reff. i = Rom. xiii. 7 (see note). j Sir. xxxviii. 1. k ch. xiii. 13 reff. l = here only. Xen. Cyr. viii. 2. 4. m Luke xiv. 32. xix. 42. 2 Pet. i. 3. n ch. xx. 34 reff. o ch. xxvii. 12 reff.

7. rec τρεις bef ημερας, with AHʳLPℵ p (13) rel 36 Chr Thl Œc: om a 69: txt B c k m 40. 137.

8. rec δυσεντερια, with p rel 36 Chr: -τεριοις 13: -αις 25. 40: txt ABHʳLPℵ m. προσελθων P. aft προσευξ., ευξαμενος is repeated by B¹, but marked for erasure.

9. rec for δε, ουν (*seemingly more natural copula*), with HʳLP rel 36 Thl Œc: txt ABIℵ c g k p 13. 40. 137 syr copt Chr. aft γενομ. ins υγιους Hʳ. om 1st και B. rec εχοντες ασθενειας bef εν τη νησω, with HʳLP rel 36 Syr Chr: txt ABIℵ k m p 13. 40 vulg Syr copt Thl-fin. προηρχον B.

10. om οι P 73 lect-13. for τα, τας A 137: om ℵ¹. rec την χρειαν (*Meyer thinks τας χρειας a gloss for τα προς την χρειαν,—De W., that the plur has crept in from ch* xx. 34. *But Bornemann rightly objects* (1) *that the τας preceding in* A 137 *shews the transcriber's eye to have passed on to τας of τας χρειας in earlier copies,* (2) *that the use of the plur is much rarer than of the singular: see also note*), with HʳLP p rel 36 Chr: txt ABIℵ 13. 40. 137 vulg syr.

11. ηχθημεν Hʳ a b¹ k l m o. διοσκοροις P¹(corrd appy *eadem manu*) b p² 43.

Sicily, to whose province Malta belonged; see Cic. in Ver. ii. 4. 18. ἡμᾶς] Hardly perhaps more than Paul and his companions, and, it may be, Julius. At ver. 10, a *special reason* had occurred for his honouring Paul and his company: at present, his hospitality must have been prompted by the courtesy of Julius, who could hardly fail himself to be included in it. The three days were probably till they could find a suitable lodging. 8. πυρετοῖς] Hippocrates also uses the plural. It probably indicates the recurrence of fever fits. δυσεντερίῳ] δυσεντερία, Ἀττικῶς· -ριον, Ἕλληνες. Mœris;—**dysentery**. Dr. Falconer makes this an argument against 'Melita Africana' being meant. "Such a place, dry and rocky, and remarkably healthy, was not likely to produce a disease which is almost peculiar to moist situations." But Mr. Smith answers, that the changed circumstances of the island might produce this change also: and besides, that he is informed by a physician of Valetta, that the disease is by no means uncommon in Malta. ἐπιθεὶς τ. χεῖρας αὐτῷ] It is remarkable, that so soon after the '*taking up of serpents*,' we should read of Paul having '*laid his hands on the sick and they recovered*.' See the two in close connexion, Mark xvi. 18.

10. τιμαῖς] The ordinary interpretation of this as *rewards, gifts*, may be right, but is not necessary. In all the passages quoted to support it, ref. Sir., Cicero, ad Diversos, xvi. 9 ('Curio misi ut medico honos haberetur'), the expression τιμή is *general*, and the *context* renders an inference probable as to *what sort of* τιμή is meant. See especially 1 Tim. v. 3, 17 and notes. Here there is no such unavoidable indication, whereas the other meaning is rendered probable by the form of the sentence, which opposes to these τιμαί, bestowed on them during their whole stay, τὰ πρὸς τ. χρείας, with which they were loaded at their departure. Render it therefore **honoured us with many honours** (or '*distinctions*,' or '*attentions*'). τὴν χρείαν has perhaps been an alteration after St. Paul's ἅπαξ κ. δὶς εἰς τὴν χρείαν μοι ἐπέμψατε, Phil. iv. 16. 11.] They probably set sail (see on ch. xxvii. 9) not earlier than the sixth of the ides of March

κεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, [p]παρασήμῳ Διοσκούροις. 12 καὶ [q]καταχθέντες εἰς Συρακούσας [r]ἐπεμείναμεν ἡμέρας τρεῖς· 13 ὅθεν [s]περιελθόντες [t]κατηντήσαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν [u]ἐπιγενομένου [v]νότου [w]δευτεραῖοι ἤλθομεν εἰς Ποτιόλους, 14 οὗ εὑρόντες ἀδελφοὺς [x]παρεκλήθημεν παρ' αὐτοῖς [r]ἐπιμεῖναι ἡμέρας ἑπτά· καὶ [y]οὕτως εἰς τὴν Ῥώμην ἤλθαμεν. 15 κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες [z]τὰ [z]περὶ ἡμῶν ἦλθαν εἰς

p here only +. 3 Macc. ii. 29. see note.
q = ch. xxvii. 3 (xxiii. 15 reff.).
r ch. x. 48 reff.
s ch. xix. 13. 1 Tim. v. 13. Heb. xi. 37 only. Job i. 7.
t ch. xvi. 1 reff.
u here only +. Ep. Jer. 47 only, but not =. πνεύματος ἐπιγενομένου,

Thucyd. iv. 39. ix. 20. Xen. Cyr. v. 2. 2, beg. v. 12 reff.
v ch. xxvii. 13 reff.
w here only. see John xi. 39. 1 Kings
x constr., ch. xiii. 42, but pass. here only.
y = Rom.
z ch. xxiv. 10 reff.

12. συρακουσσας B(Tischdf). ημεραις τρισιν B. 13. περιελοντες BN[1]. 14. rec (for παρ) επ', with H[r]LP rel Chr Thl-sif Œc: txt ABIN d m[1] p 13. 36. 40 Thl-fin. επιμειναντες H[r] c 137 syr(adding *apud eos* with ast) Thl: επιμεινα (sic) A. rec ηλθομεν, with H[r]IP p rel 36: εισηλθομεν L: txt ABN.—ηλθ. bef εις (την) ρωμην AI p 13. 40 vulg arm.—om την AI a b c h o 13. 40. 137 Thl-fin. 15. om οι B 96. rec εξηλθον, with H[r]LP rel 36 syrr æth-pl Chr: txt ABIN

(i.e. Mar. 10). παρασήμῳ Διοσκούροις] with the sign (of) the Dioscuri, as ὀνόματι Ποπλίῳ, ver. 7; not, '*with the Dioscuri as a sign.*' So in the inscription found by the Rev. G. Brown at Lutro (Phœnice) in Crete, given at length in the excursus at the end of the prolegg. to Acts, we have "gubernator navis parasemo Isopharia." The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelar deity. Sometimes these were one and the same, as appears to have been the case with this ship. Cyril, in Cat., says, ἔθος ἀεί πως ἐν ταῖς Ἀλεξανδρέων μάλιστα ναυσι πρός γε τῇ πρώρῃ δεξιά τε καὶ εἰς εὐώνυμα γραφὰς εἶναι τοιαύτας. See Virg. Æn. x. 209; Ovid, Trist. i. 9. 1; Pers. Sat. vi. 30. Castor and Pollux, sons of Jupiter and Leda, were considered the tutelar deities of sailors. See Hor. Od. i. 3. 2; 12. 28. 12.] Syracuse is about eighty miles, a day's sail, from Malta. 13.] περιελθόντες apparently denotes the roundabout course of a vessel tacking with an adverse wind. That the wind was not favourable, follows from ἐπιγενομένου below. Mr. Lewin's account is, "as the wind was westerly, and they were under shelter of the high mountainous range of Etna on their left, they were obliged to stand out to sea in order to fill their sails, and so came to Rhegium by a circuitous sweep." And he cites a case of a passage from Syracuse to Rhegium, in which a similar circuit was taken for a similar reason, p. 736. The day at Rhegium, as perhaps the three at Syracuse before, was spent probably in waiting for the wind. ἐπιγ. νότ.] the South wind having sprung up,—succeeded the one which blew before. δευτεραῖοι] viz. *after leaving Rhegium:* a distance of about 180 nautical miles. Ποτιόλους] Puteoli (anciently Dicæarchia, Strab. v. 4, now Puzzuoli) was the most sheltered part of the bay of Naples. It was the principal port of Southern Italy, and, in particular, formed the great emporium for the Alexandrian wheat ships. Strabo, xvii. 1. Seneca (Ep. 77) gives a graphic account (cited by Smith, p. 117) of the arrival of the Alexandrine fleet at Puteoli: "Subito nobis hodie Alexandrinæ naves apparuerunt, quæ præmitti solent et nuntiare secuturæ classis adventum; tabellarias vocant. Gratus illarum adspectus Campaniæ est. Omnis in pilis Puteolorum turba constitit, et ex ipso genere velorum, Alexandrinas quamvis in magna turba navium intelligit, solis enim licet supparum (*the topsail*) intendere quod in alto omnes habent naves. Nulla enim res æque adjuvat cursum, quam summa pars veli; illinc maxime navis urgetur. Itaque quoties ventus increbuit majorque est quam expedit, antenna submittitur, minus habet virium flatus ex humili: cum intrare capreas et promontorium ex quo 'Alta procellos speculatur vertice Pallas,' cæteræ velo jubentur esse contentæ, supparum Alexandrinarum insigne est." 14.] These Christians were perhaps Alexandrines, as the commerce was so considerable between the two places. οὕτως] *after this stay with them:* implying that the request was complied with. 15.] The brethren at Rome had heard probably by special message sent by some of their fellow-voyagers. See a detailed account of the stages of the journey not here mentioned, in C. and H. ii., pp. 438 ff. τὰ περὶ ἡμῶν] the news concerning us, i.e. that we were coming.

ABILP Nabcd fghk] mop13

a (in N. T. always w. εἰς.) Matt. xxv. 6. 1 Thess. iv. 17 only. 1 Kings ix. 14. (-τῆν, Matt. xxviii. 9.) b ch. xi. 5 reff. c Rom. i. 8 reff. d here only. ἀναλ. θ., Job xvii. 9. (-σεῖν, ch. xxiii. 11.) e = ch. xxvii. 1 reff. f ch. xvi. 25, 27 reff. g here only†. h = and constr., ch. xxvi. 1 reff. i James ii. 17 only. Gen. xliii. 32. see Rom. xiv. 22. k = ch. xii. 4 reff.

a ἀπάντησιν ἡμῖν b ἄχρι Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος c εὐχαριστήσας τῷ θεῷ ἔλαβεν d θάρσος.

16 Ὅτε δὲ εἰσήλθομεν εἰς Ῥώμην, *h ἐπετράπη τῷ Παύλῳ μένειν i καθ' ἑαυτὸν σὺν τῷ k φυλάσσοντι

p 40 copt æth. [-θαν, so BIℵ.] (13 def.) υπαντησιν ℵ¹: συναντησιν g. ημων I c d g k o p 13. 36. 40 Thl-sif: υμιν ℵ¹. rec αχρις, with H^rLP rel 36: txt ABℵ p 13. aft αχρι, π was written by ℵ¹, but marked and erased.

16. rec ηλθομεν (*the force of the compound not being regarded*), with LP rel 36 vulg syr Chr Thl Œc: ηλθον H^r: txt ABIℵ d m p 13. 40 Syr copt æth. (-θαμεν A, but not BIℵ rel.) ins την bef ρωμην L ℵ¹(ℵ³ disapproving) c 137 lect-12 3-pe. *rec aft ρωμην ins ὁ ἑκατόνταρχος e παρέδωκε τοὺς f δεσμίους τῷ g στρατοπεδάρχῃ(-χῳ H^rLP g¹ [k^p] l m), going on τῷ δὲ Παύλῳ ἐπετράπη, with H^rLP rel 36 syr-w-ast Thl Œc: om ABIℵ p 40 vulg (Syr) arm Chr. (13 def, but

Ἀππίου Φόρου κ. Τ. Ταβερνῶν] Luke writes as one of the travellers *to* Rome, who would come on Appii Forum (forty-three miles from Rome) first. It was on the Via Appia ("Censura clara eo anno (U.C. 442) Appii Claudii, et C. Plautii fuit: memoriæ tamen felicioris ad posteros nomen Appii, quod viam munivit et aquam in urbem duxit, eaque unus perfecit." Liv. ix. 29), which leaving Rome by the Porta Capena, passed through the Pontine marshes, as far as Capua. Being not far from the coast (Strabo, v. 233), it was the resort of sailors ('Forum Appî differtum nautis, cauponibus atque malignis.' Hor. Sat. i. 5. 3. It has been suggested to me, that these may have been sailors belonging to the canal boats, as Appii Forum is too far inland to have been resorted to by sailors from the coast), and an unpleasant halting-place for travellers, having, besides, 'aqua deterrima' (ib. ver. 7). The 'Tres Tabernæ' was a 'taberna deversoria,' or way-side inn, ten miles nearer Rome. Cicero mentions both in the letters to Atticus, ii. 10, 'Ab Appii Foro hora quarta: dederam aliam paullo ante Tribus Tabernis.' The brethren were in two parties: some had come the longer, others the shorter distance, to meet the Apostle. We have in Jos. Antt. xvii. 12. 1, an account of the pretended Alexander, on his way to Rome, landing at Dicæarchia (Puteoli, see above), and it is added, προσελθόντος εἰς τὴν Ῥώμην λόγου τοῦ περὶ αὐτοῦ, πᾶν τὸ τῇδε Ἰουδαίων πλῆθος ὑπαντιάζοντες ἐξῄεσαν. Suet. relates, on Caligula's return from Germany, "populi R. sexum, ætatem, ordinem omnem usque ad vicesimum lapidem effudisse se." Cal. c. 4. And Tacit. Ann. iii. 5, speaking of the honours paid by Augustus to the body of Drusus, says, "ipsum quippe asperrimo hiemis Ticinum usque progressum, neque abscedentem a corpore simul urbem intravisse."

θάρσος] Both encouragement as to his *own arrival*, as a prisoner, in the vast metropolis,—in seeing such affection, to which he was of all men most sensible; and encouragement as to his *great work* so long contemplated, and now about to commence in Rome,—in seeing so promising a beginning for him to build on. 16.] [The omission of the words ὁ ἑκατ..... to στρατοπεδάρχῳ(-χῃ) may have been originally caused by the transcriber's eye passing from -αρχος to -αρχω, as in Syr. ('permisit centurio Paulo'): this done, the emendation of the text so as to construe by ejecting ὁ ἑκατόνταρχος was obvious.

It does not follow, *from the singular being used*, that there was *but one* præfectus prætorio at this time, and *that one* Burrus;—though it may have been so. *The prefect* mentioned might be *one of the two* who preceded Burrus, or one of the two who followed him—so that no chronological datum is here contained (against Wieseler, who builds upon it: Chron. der Apostg. p. 86). He attempts to meet the above argument by accounting it improbable that the prisoners would be *consigned to either* of the prefects; this may have been so,—but they certainly would be delivered to *one, not to both;* and the fact might well be thus related. Luke is not so precise in Roman civil and military matters, as that he necessarily should in this case have written ἑνὶ τῶν στρατοπεδάρχων. The '*præfectus prætorio*' was the person officially put in charge with the prisoners sent from the provinces: so Plin. Epp. x. 65, "Vinctus mitti ad præfectos prætorii mei debet." The prætorian camp was out-

αὐτὸν στρατιώτῃ. 17 [l] ἐγένετο δὲ μετὰ ἡμέρας τρεῖς [m] συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων [n] πρώτους· [o] συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν [p] ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ...ιεροσολυμων I. ABLPℵ a b c d f g h k l m o p 13 [q] ἔθεσιν τοῖς [r] πατρῴοις, [s] δέσμιος ἐξ Ἱεροσολύμων [t] παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, 18 οἵτινες [u] ἀνακρίναντές με ἐβούλοντο [v] ἀπολῦσαι διὰ τὸ μηδεμίαν [w] αἰτίαν [w] θανάτου [x] ὑπάρχειν ἐν ἐμοί. 19 [y] ἀντιλεγόντων δὲ τῶν Ἰουδαίων [z] ἠναγκάσθην [a] ἐπικαλέσασθαι Καίσαρα, οὐχ [b] ὡς τοῦ ἔθνους μου [c] ἔχων τι [d] κατηγορεῖν. 20 διὰ ταύτην οὖν τὴν αἰτίαν [e] παρεκάλεσα ὑμᾶς [f] ἰδεῖν καὶ [g] προσλαλῆσαι· ἕνεκεν γὰρ τῆς [h] ἐλπίδος τοῦ Ἰσραὴλ τὴν [i] ἅλυσιν ταύτην [k] περίκειμαι. 21 οἱ δὲ πρὸς αὐτὸν εἶπαν. Ἡμεῖς οὔτε

l constr., ch. iv. 5 reff. m mid., ch. x. 24 reff. n ch. xiii. 50 reff. o = ch. i. 6 reff. p = ch. xxvi. 9 reff. q ch. vi. 14 reff. r ch. xxii. 3 reff. s ch. xvi. 25, 27 reff. t ch. xxi. 11. Matt. xvii. 22 al. Job xvi. 12. u ch. iv. 9 reff. v = ch. xxvi. 32 reff. w ch. xiii. 28 reff. x ch. viii. 16 reff. y Luke xx. 27. ch. xiii. 45. Rom. x. 21. L.P., exc. John xix. 12. Hos. iv. 4. z = ch. xxvi.

11. Gal. ii. 3, 14. 1 Macc. ii. 25. a ch. xxv. 11 reff. b = ch. xxiii. 15 reff. c constr., ch. xxi. 13. xxiii. 17, 18. Luke vii. 40. xii. 50. Winer, § 44. 3. d ch. xxiv. 2 reff. e = here only. Xen. Cyr. i. 5. 7, ὑμᾶς παρεκάλεσα. f = ch. xvi. 40. Luke viii. 20 al. 4 Kings viii. 29. g ch. xiii. 43 only. Exod. iv. 16 AB2. Wisd. xiii. 17 only. h constr. w. gen. of pers., 2 Cor. i. 6. Phil. i. 20. Ps. lxiv. 6. i ch xii. 6 reff. k Luke xvii. 2‖ Mk. Heb. v. 2. xii. 1 only†. 4 Macc. xii. 3.

has not space enough for the addition.) for εαυτ., αυτον B. add εξω της παρεμβολης 137 demid syr-w-ast.

17. rec for αυτον, τον παυλον, with HʳLP rel Syr æth: txt ABIℵ k p 13. 36. 40. 137 vulg syr copt Chr$_1$. δε aft συνελθ. is written twice by ℵ¹. rec ανδρες αδελφοι bef εγω, with HʳLP rel 36 Syr Chr: txt ABI(ℵ) c p 13. 40. 137 vulg syr copt arm Thl-fin.—for εγω, λεγων ℵ¹(but corrd).

18. ins πολλα bef ανακρινανтες c 137 syr-w-ast. ανακρινοντες ℵ¹. add με ℵ¹(ℵ³ disapproving).

19. aft ιουδαιων ins και επικραζοντων αιρε τον εχθρον ημων c 137 syr-w-ast. aft μου ins ου (but marked and erased) ℵ¹ rec κατηγορησαι, with HʳLP rel 36 Chr: txt ABℵ p 13. 40. add αλλ ινα λυτρωσωμαι την ψυχην μου εκ θανατου c 137 syr-w-ast.

20. παρεκαλεσαν (but ν erased) ℵ¹. for προσλ., λαλησαι Hʳ. ειυεκεν A, so ℵ, but ι erased.

21. The greater part of this ver is def in P, and smaller portions of vv 22 and 23. [ειπαν, so ABHʳℵ p.]

side the Porta Viminalis, where it had been fixed and fortified by Sejanus: see Tacit. Ann. iv. 2.] ἐπετράπη τῷ Π.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of Julius, and his report of the character and bearing of Paul on the journey. στρατιώτῃ] a Prætorian, to whom he was chained; see below, ver. 20; and note on ch. xxiv. 23.

17.] The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Epistle to the Romans was written, Rom. xvi. 3. Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judæa,—and to do away if possible with the unfavourable prejudice which such letters, if received, would have created respecting his character.

The fact of his sending for them, and their coming to him, seems to shew (as in the gloss on ver. 16: see digest) that he was not imprisoned in the Prætorian camp, but was already in a private lodging.

18. ἐβούλ. ἀπολῦσαι.] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32.

19.] 'My appeal was a defensive and necessary step—not an offensive one, to complain of my nation.' The inf. aor. of the rec. would point to *some one definite charge*: κατηγορεῖν means 'to play the accuser against my nation in any thing:' indicating the habit. 20.] παρεκάλεσα is here in its primary meaning, **I have called you to me.** διὰ ταύτ. τ. αἰτ., for the reason just stated: because I have no hostile feeling to my nation. Then ἕνεκεν γὰρ . . . adds another

l = here only. (Luke xvi. 6, 7. Gal. vi. 11.) 1 Macc. v. 10.
m absol., ch. xvii. 10 reff.
n = ch. xxii. 5. Deut. xv. 3.
o = ch. xv. 38 (reff.) only.
p = Rom. xii. 3 al. 2 Macc. xiv. 26.
q ch. v. 17 reff.
r = ch. xiii. 38 reff.
s ch. xvii. 30 reff.
t ver. 19.
u = ch. xv. 2. Hist. xi. 9. xi. 4 reff. here only.

ABLPℵ a b c d f g h k l m o p 13

[l] γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε [m] παραγενόμενός τις τῶν [n] ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν. 22 [o] ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ [p] φρονεῖς· περὶ μὲν γὰρ τῆς [q] αἱρέσεως ταύτης [r] γνωστὸν ἡμῖν ἐστιν ὅτι [s] πανταχοῦ [t] ἀντιλέγεται. 23 [u] ταξάμενοι δὲ αὐτῷ ἡμέραν * ἦλθον πρὸς αὐτὸν εἰς τὴν [v] ξενίαν [w] πλείονες, οἷς [x] ἐξετίθετο [y] διαμαρτυρόμενος τὴν [z] βασιλείαν τοῦ [z] θεοῦ, [a] πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ

Matt. xxviii. 6. constr., here only. Job xiv. 13. τοὺς φόρους τοῖς Ἕλλησι τάξας, Ælian, Var. Hist. xi. 9. v Philem. 22 only †. Ælian, Var. Hist. iii. 37. w ch. ii. 40 reff. x ch. xi. 4 reff. y ch. viii. 25 reff. constr., ch. xxiii. 11 reff. z ch. xix. 8 reff. a w. περί, here only.

εδεξαμεθα bef περι σου AP 13 vulg æth-pl Thl-fin: txt BH^rLℵ p rel 36 syrr Chr Thl-sif Œc.—for περι, κατα ℵ.

22. ακουσαι bef παρα σου Lℵ b d o 40 æth: om ακουσαι 13.—for παρα, περι H^r. rec εστιν bef ημιν, with H^rLP rel vulg spec syr copt Chr Thl-sif Œc: txt ABℵ k m p 13. 40 Thl-fin.—υμιν p.

23. * rec ἧκον, with H^rLP rel Chr Thl Œc: ηλθον ABℵ k p 13. 36. 40. (ηλθαν A.) διαμαρτυρουμενος p 36 Thl-fin: διαμαρτυραμενοι ℵ¹: -ραμενος ℵ³: παρατειθεμενος A. om 1st τε ℵ¹: και πειθων d. rec ins τα bef περι (*as rec in ch* viii. 12, *and txt in ch* xix. 8), with L rel Chr Thl Œc: om ABH^rℵ a c p 13. 36. 40. 137 vulg spec.

motive; for not only so, but I may well wish to see and speak with you, being a prisoner *for the hope of Israel* (see ch. xxvi. 6, and notes). **21.**] It may seem strange that they had received no tidings concerning him. But, as Meyer well remarks, (1) *before* his appeal, the Jews in Judæa had no definite reason to communicate with the Jews in Rome respecting him, having no expectation that Paul, then a prisoner in Judæa, and the object of their conspiracies there, would ever go to Rome, or come into connexion with their brethren there. And (2) *since* his appeal, it would have been hardly possible for them to have sent messengers who should have arrived before him. For his voyage followed *soon after his appeal* (ch. xxv. 13; xxvii. 1), and was *so late in the year*, that for the former reason it is as unlikely that any deputation from them should have left *before* him, as for the latter, *after* him. Had any left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli. Still, as casual, non-official tidings might have reached them, Paul shewed this anxiety. It appears, however, that *none had come*. Olshausen's view, that the banishment of the Jews from Rome under Claudius had interrupted the relations between the Roman and Judæan Jews, is hardly probable: see on ver. 17. **22.**] The δέ and μέν are inverted: "μέν si dicitur non sequente δέ, aut intelligi potest δέ, aut omittitur illa pars orationis in qua sequi debebat δέ, quæ aliquando præcedit." Herm. ad Viger., p. 839. It precedes, because it connects with the foregoing.

ἀξ. παρὰ σοῦ, we beg of thee: see reff.

τῆς αἱρ. ταύτ.] To which they perhaps inferred that Paul belonged, from ver. 20: or they might have heard thus much generally respecting him by rumour, though they had received no special message. Their short notice of Christianity is perhaps the result of caution, seeing as they did the favour shewn by the authorities towards Paul (see Hackett, p. 392): or perhaps of dissimulation. Many Commentators have noticed the omission of all mention of the *Christian Church at Rome*, and of Paul's connexion with or work among them. And some recently in Germany (e.g. Bauer) have called in question the credibility of the Acts on this account. But without any reason: for the work of the Apostle among *churches already founded* is not the subject of our history, and is seldom related by Luke, without a special reason. Of the three years at Ephesus (ch. xx. 31),—the year and a half (ch. xviii. 11), and three months (ch. xx. 3) at Corinth, we know from the narrative nothing that took place among the Christians themselves. Besides, one great object of this history is to shew forth Paul as working out the Lord's implied command (ch. i. 8), to preach the Gospel 'to the Jew first, and also to the Gentile,' and, having every where done this, it is but natural that he should open his commission in Rome by assembling and speaking to the *Jews*.

23. τ. ξενίαν] Probably the μίσθωμα of

[b] ἀπό τε τοῦ [c] νόμου Μωυσέως καὶ τῶν [c] προφητῶν, [d] ἀπὸ [de] πρωΐ [d] ἕως [df] ἑσπέρας. 24 καὶ οἱ μὲν [g] ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ [h] ἠπίστουν. 25 [i] ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους [k] ἀπελύοντο εἰπόντος τοῦ Παύλου [l] ῥῆμα [l] ἕν, ὅτι [m] καλῶς τὸ πνεῦμα τὸ ἅγιον [n] ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς [o] πατέρας [o] ὑμῶν 26 [p] λέγων [q] Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὸν Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 27 [r] ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν [s] βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν [t] ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ [u] ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. 28 [v] γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς ἔθνεσιν [w] ἀπεστάλη τοῦτο τὸ [wx] σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ [y] ἀκούσονται *.

E πορευθητι... ABELP ℵ a b c d f g h k l m o p 13

b = ch. xvii.
c ch. xiii. 15 reff.
d 3 Kings xxii. 35.
e Matt. [xvi. 3] xx. 1 al. Gen. xxxii. 24.
f Luke xxiv. 29. ch. iv. 3 only. Lev. xi. 24.
g = Luke xvi. 31. ch. xvii. 4.
h Mark xvi. 11, 16. Luke xxiv. 11, 41. Rom. iii. 3. 2 Tim. ii. 13 only †. Wisd. x. 7 al.
i here only †. Wisd. xviii. 10 only. ασ. πρ. ἀλλήλους, Diod. Sic. iv. 1.
k = ch. xiii. 3 reff.
l Matt. xxvii. 14. see Matt. xxi. 24.
m = Matt. xv. 7 al. Jer. i. 12.
n ch. iii. 21 reff.
o ch. iii. 25 reff.
p constr., Rev. iv. 7, 8 al. see ch. xxi. 23.
q Isa. vi. 9; 10.
r = Matt. xiii. 15 (from l. c.) only. Deut. xxxii. 15.
s Matt. xiii. 15 (from l. c.) only. Gen. xxxi. 35. 2 Macc. xi. 1. xiv. 27 only.
t Matt. xiii. 15 only. Isa. l. c. xxix. 10. Lam. iii. 44 only.
u = ch. iii. 19 reff.
v ch. xiii. 38 reff.
w see ch. xiii. 26.
x = Luke ii. 30. iii. 6. Eph. vi. 17 only. Ps. xcvii. 2. Isa. lx. 6.
y fut. mid., John v. 25, 28. otherwise, Acts (ch. iii. 22, 23. xvii, 32) only. Num. ix. 8.
z ch. xv. 7 (reff.) only †.

24. aft μεν ins ουν ℵ[1].

25. for 1st δε, τε ℵ[1]. for δια, περι ℵ[1]. π. τ. πατερας υμων bef δια ησ. τ. προφ. A.—rec ημων (*most prob altered to conform it to Paul's being a Jew, and to the tone of his other speeches: not as Meyer and Bornemann, altered to υμ. to distinguish him from the Jews, or because the speech was solely addressed to Jews. The υμ. here has an important and characteristic meaning*), with H[r]LP rel 36 vulg spec copt Chr Thl Œc Ambr Jer: om syr: txt ABℵ k p 13. 40 Syr Ath Cyr-jer Bas Did Vig Quæst.

26. rec λεγον, with AH[r] rel 36 Chr Œc: txt BLPℵ f 13 Thl. rec ειπε (*commoner form*), with c Thl Œc: txt ABĖH[r]LPℵ p 13 rel Chr. ακουσητε and βλεψητε AĖ p 13 Thl-sif: -σετε and -ψητε H[r]ℵ[3] Bas: txt BLPℵ[1] rel 36 Chr Thl-fin Œc. συνειτε L p Thl-fin: συνιετε 13.

27. εβαρυνθη ℵ[1]. aft 1st ωσιν ins αυτων Aℵ b d o 13 tol (Syl) æth-pl arm Thl-fin Jer$_2$(om$_1$) Vig. om και τη καρδια συνωσιν ℵ[1]. επιστρεψουσιν AE p Thl-fin. rec ιασωμαι (*so in Matt* xiii. 15), with E p 13 Chr Œc: txt ABH[r]LPℵ g[1] l 137 Sev Thl.

28. rec εστω bef υμιν, with AEH[r]LPℵ rel: txt B m p. rec om τουτο (*as unnecessary?*), with EH[r]LPℵ[3] tol æth Thl Œc: ins ABℵ[1] c p 13. 36. 40 vulg E-lat syrr copt Chr.

[29. * rec ins και ταυτα αυτου ειποντος απηλθον οι Ιουδαιοι, πολλην εχοντες εν εαυτοις [z] συζητησιν, with H[r]LP rel 36 syr-w-ast æth Chr Thl Œc: om ABEℵ c p 13. 40 am(with demid fuld &c) spec Syr copt. (*In the paucity of uncial*

ver. 30: hardly, as Olsh., the house of Aquila. **πείθων**] **persuading**: not '*teaching*,' as Kuin., nor '*trying to persuade*.' Meyer well remarks,—Paul, on his part, subjectively, performed that indicated by *πείθειν*; that this did not produce its objective effect in all his hearers, does not alter the meaning of the word. **25. εἰπόντος**] **they departed, but not before Paul had said one saying.** It is very remarkable, that the same prophetic quotation with which our Lord opened his teaching by parables, should form the solemn close of the historic Scriptures. **26.**] the *πορεύθ. κ. εἰπόν* is referred to *himself* in his application of the prophecy. These words are not cited by our Lord (Matt. xiii. 14). **28.**] **τοῦτο** was probably omitted as superfluous, and perhaps to suit Luke iii. 6. It adds greatly to the force: **this, the message of God's salvation**, q. d. '*there is no other for those who reject this.*' **αὐτοὶ καὶ ἀκ.**] **They will also** (besides having it sent to them) **hear it.** "Quod expertus erat Paulus in multis Asiæ et Europæ urbibus, ut apud gentes sermonis felicior esset seges, idem et nunc futurum prospiciebat." Grot. **[29.]**

30 [a] Ἐνέμεινεν δὲ [b] διετίαν ὅλην ἐν ἰδίῳ [c] μισθώματι, καὶ ABELP ℵabcd
[d] ἀπεδέχετο πάντας τοὺς [e] εἰσπορευομένους πρὸς αὐτόν, fghkl
31 [f] κηρύσσων τὴν [fg] βασιλείαν τοῦ [g] θεοῦ καὶ διδάσκων [h] τὰ mop 13
περὶ τοῦ κυρίου Ἰησοῦ [i] μετὰ πάσης [i] παῤῥησίας
[k] ἀκωλύτως.

a ch. xiv. 22 reff.
b ch. xxiv. 27 only. (-τῆς, Matt. ii. 16. 2 Macc. x. 3.) see ch. xx. 31.
c here only ‡. (Deut. xxiii. 18.) (-οῦσθαι, Matt. xx. 1, 7.)
d ch. ii. 41 reff.
e w. πρός, here only. Esth. ii. 14. xix. 30.
f ch. xx. 25 (reff.).
g ch. xix. 8 reff.
h ch. xxiii. 11. Sir. i ch. ii. 29 reff.
k here only †. Job xxxiv. 31 Symm. (-τος, Wisd. vii. 22.)

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

MSS, and seeing that there are no considerable varr in the omitted passage, I have treated it as doubtful. It is perhaps one of those many additions which D *alone of the first class* MSS *would have contained, had it been preserved to us, and was inserted on acct of the abrupt transition from ver* 28 *to ver* 30: *but see notes.*)]

30. rec (for ενεμ.) εμειναν, with AEH[r]LPℵ[g] rel 36 Chr: επεμειναν c 137-56: txt B(ℵ[1]) p 13.—ενεμιναν(sic) ℵ[1]. rec aft δε ins ο παυλος, with H[r]LP rel 36 tol Syr syr-w-ast æth Chr Thl Œc: om ABEℵ c p 13. 40 vulg copt arm. aft αυτον ins ιουδαιους 137: ιουδαιους τε και ελληνας c tol syr-w-ast.

31. aft διδασκων, add *quoniam hic est Christus filius Dei, per quem omnis mundus judicabitur* tol: aft ακωλυτως, λεγων οτι ουτος εστιν χριστος ιησους ο υιος του θεου δι' ου κοσμος ολος μελλει κρινεσθαι syr demid. om ιησου ℵ[1] c. at end add αμην c 15-8. 36. 40-3. 96 am fuld harl syr Chr-ms.

SUBSCRIPTION. πραξεις των αγιων αποστολων AEH[r]L: om d g l m: επληρωθησαν αι πρ. τ. αγ. απ. P: τελος των πραξεων b o: τελ. συν θεω των πρ. τ. απ. 137: τελος τ. πραξ. τ. αγιων αποστ. f: πραξεις των αποστολων p: txt Bℵ.

This verse has not the usual characteristic of spurious passages,—the variety of readings in those manuscripts which contain it. It *may* perhaps, after all, have been omitted as appearing superfluous after ver. 25.]

30, 31.] It is evident that Paul was not *released from custody*, but continued with the soldier who kept him,—(1) from the expressions here; *he received all who came in to him*, but we do not hear of his preaching in the synagogues or elsewhere: he preached and taught *with all boldness* and *unhindered*, both being mentioned as remarkable circumstances, and implying that there were reasons why this could hardly have been expected: and (2) from his constantly speaking of himself in the Epistles written during this period, as a *prisoner*, see Eph. vi. 19, 20; Col. iv. 3, 4; Philem. 9; Philipp. passim. On the whole question regarding the chronology of his imprisonment,—and the reason of this abrupt ending of the history, see Prolegg. to Acts, § iv. 4—7:—and on its probable termination and the close of St. Paul's life, see the Prolegg. to the Pastoral Epistles, § ii. 17 ff.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

...αποστολος G. ABCEK L ℵ a b c d f g h k l m n o 17

I. [1] Παῦλος [a] δοῦλος Ἰησοῦ χριστοῦ, [b] κλητὸς ἀπό- [a] Phil. i. 1. James i. 1. 2 Pet. i. 1.

[b] = vv. 6, 7. 1 Cor. i. [1] 2, 24. Jude 1 al. 2 Kings xv. 11.

TITLE.—rec παυλου του αποστολου η προς ρωμαιους επιστολη: επ. παυ. πρ. ρω. l: του αγιου και πανευφημου αποστ. παυ. επ. προς ρω. L 14. 44. 80: παυλου επ. πρ. ρω. m: πρ. ρω. παυ. επ. k: παυ. επ. πρ. ρω. 17: txt ABCℵ n o and D at head of pages. (προς ρ[. .]α[.]υς is legible in C.)

CHAP. I. 1. χριστου bef ιησου B(sic: see table) am(with fuld tol &c) Orig$_2$ Aug Ambr Ambrst Bede.

CHAP. I. 1—7.] ADDRESS OF THE EPISTLE, WITH AN ANNOUNCEMENT OF PAUL'S CALLING, TO BE AN APOSTLE OF THE GOSPEL OF THE SON OF GOD. "Epistola tota sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit. Artificium quum in multis apparet, quæ suis locis observabantur, tum in eo maxime, quod inde argumentum principale deducitur. Nam Apostolatus sui approbationem exorsus, ex ea in Evangelii commendationem incidit: quæ quum necessario secum trahat disputationem de fide, ad eam, quasi verborum contextu manu ducente, delabitur. Atque ita ingreditur principalem totius Epistolæ quæstionem, fide nos justificari: in qua tractanda versatur usque ad finem quinti capitis." Calvin. Paul in the addresses of his Epistles never uses the common Greek formula χαίρειν (James i. 1), but always a *prayer for blessing* on those to whom he is writing. In all his Epistles (as in both those of Peter, and in the Apocalypse) this prayer is for χάρις and εἰρήνη, except in 1 and 2 Tim., where it is for χάρις, ἔλεος, and εἰρήνη, as in 2 John. In Jude only we find ἔλεος, εἰρήνη, and ἀγάπη. The address here differs from those of most of Paul's Epistles, in having *dogmatic clauses* parenthetically inserted: —such are found also in the Epistle to Titus, and (in much less degree) in that to the Galatians. These dogmatic clauses regard, 1. the *fore-announcement of the Gospel through the prophets:* 2. the *description and dignity of Him* who was the subject of that Gospel: 3. the *nature and aim of the apostolic office* to which Paul had been called,—including the *persons addressed* in the objects of its ministration.

1. **δοῦλος Ἰ. χ.**] so also Phil. i. 1, and Tit. i. 1 (δοῦλος θεοῦ, ἀπόστ. δὲ χ. Ἰ.), —but usually ἀπ. χ. Ἰ. (2 Cor. Eph. Col. 1 Tim. 2 Tim.): [κλητὸς] ἀπ. χ. Ἰ. (1 Cor.), —simply ἀπόστολος (Gal.),—δέσμιος χ. Ἰ. (Philem.), but in almost all these places the reading varies between χριστοῦ Ἰησοῦ and Ἰησοῦ χριστοῦ. The expression answers to the Hebr. עֶבֶד יְהוָה, the especial O. T. title of Israel, and of individuals, as Moses, Joshua, David, Daniel, Job, and others, who as prophets, kings, &c., were raised up for the express work of God. See Umbreit's note, Der Brief an die Römer auf dem Grunde des alten Testaments ausgelegt, p. 153 f. It must not be rendered *slave* with Schrader, nor *pius cultor* with Fritzsche: because, as Mehring remarks, the former excludes the element of freewill, while the latter does not express the entire dedication to Christ.

κλητὸς ἀπόστ.] In naming himself *a servant of Jesus Christ*, he bespeaks their attention as *a Christian speaking to Christians:* he now further specifies the *place which he held by the special calling of God;* called, and that to the very highest office, of an apostle; and even more—

στολος, [c] ἀφωρισμένος εἰς [d] εὐαγγέλιον [d] θεοῦ, 2 ὃ [e] προ-
επηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν [fg] γραφαῖς
[g] ἁγίαις 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ [h] γενομένου ἐκ [i] σπέρ-
ματος [i] Δαυεὶδ [k] κατὰ [k] σάρκα, 4 τοῦ [l] ὁρισθέντος υἱοῦ θεοῦ

C γενομ.... ABCEK LN a b c d f g h k l m n o 17

c Acts xiii. 2. Gal. i. 15. Lev. xx. 26.
d ch. xv. 16 reff.
e 2 Cor. ix. 5 only †.
f plur., Acts xvii. 2 reff.
g here only.
h = Gal. iv. 4. Phil. ii. 7. Acts xix. 26.
i Luke i. 55. John vii. 42. (Acts xiii. 23.) 2 Tim. ii. 8. Jer. xxii. 30. 29 al. Paul only. see John viii. 15. 2 Cor. xi. 18.
k = ch. iv. 1 ix. 3, 5. 1 Cor. x. 18. Gal. iv. 23, 29 al. Paul only. see John viii. 15. 2 Cor. xi. 18.
l Acts xvii. 26 reff.

see ch. xvi. 26. 2 Tim. iii. 16.

among the Apostles, not one by original selection, but one *specially called.* "Ceteri quidem apostoli per diutinam cum Jesu consuetudinem educati fuerunt, et primo ad sequelam et disciplinam vocati, deinde ad apostolatum producti. Paulus, persecutor antehac, de subito apostolus per vocationem factus est. Ita Judæi erant sancti ex promissione: Græci, sancti ex mera vocatione, ver. 6. Præcipuam ergo *vocatus apostolus* cum *vocatis sanctis* similitudinem et conjunctionem habebat." Bengel.

ἀπόστολος must not be taken here in the wider sense, of a *missionary*, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (οὓς καὶ ἀποστόλους ὠνόμασεν, Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord's brother. This title was not conferred on Paul by the ἀφορίσατε δή μοι of the Holy Spirit, Acts xiii. 2, but *in virtue of his special call by the Lord in person*; compare σκεῦος ἐκλογῆς, Acts ix. 15, with ἐξελεξάμην, John vi. 70; xiii. 18; xv. 16; Acts i. 2. "Neque enim iis assentior, qui eam de qua loquitur vocationem ad æternam Dei electionem referant." Calvin.

ἀφωρισμένος] not in Acts xiii. 2, merely, though that was a particular application of the general truth:—but (as in Gal. i. 15, ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου) *from his birth.* "Idem *Pharisæi* etymon fuerat: hoc autem loco Paulus se non solum ex hominibus, ex Judæis, ex discipulis, sed etiam ex doctoribus segregatum a Deo significat." Bengel. **εἰς**] **for the purpose of announcing.** **εὐαγγέλιον θεοῦ** = τὸ εὐαγ. τοῦ θ., which (see reff.) is the usual form. Bp. Middleton (on ver. 17) remarks on the *anarthrousness* of Paul's style, and cites from Dion. Hal. de Comp. Verb. c. 22, as a character of the αὐστηρὰ ἁρμονία, that it is ὀλιγοσύνδεσμος, ἄναρθρος. See the passage cited at length in the Prolegomena, § v. 2, —**the good tidings sent by** (not concerning) **God.** The genitive is not, as in τὸ εὐαγγέλιον τῆς βασιλείας, Matt. iv. 23, one of apposition, but of *possession* or origin; **God's Gospel.** And so, whenever the expression '*the Gospel of Christ*' occurs, it is not 'the Gospel *about* Christ,' but *Christ's Gospel;* that Gospel which flows out of His grace, and is His gift to men. Thus in the very beginning of the Epistle, these two short words announce that the Gospel is *of God,*—in other words, that *salvation is of grace only.*

2.] This *good tidings* is no new invention, no after-thought,—but was *long ago announced* in what God's prophets wrote concerning His Son:—and announced by way of *promise*, so that God stood pledged to its realization. ἐπειδὴ δὲ καὶ καινοτομίαν ἐνεκάλουν τῷ πράγματι, δείκνυσιν αὐτὸ πρεσβύτερον Ἑλλήνων ὄν, καὶ ἐν τοῖς προφήταις προδιαγραφόμενον. Chrys. Hom. ii. p. 431. **γραφ. ἁγ.**] not, '*in sacred writings,*'—nor '*in passages of Holy Writ:*'—but **in the Holy Scriptures.** The expression used is defined enough by the adjective, to be well understood without the article;—so πνεῦμα ἅγιωσ. below,—πν. ἅγιον passim. See Winer, edn. 6, § 19. 2 (and for nouns in government, Middleton, ch. iii. § 6). *But one* set of writings being holy, it was not necessary to designate them more particularly. See also above on εὐαγγ. θεοῦ. This expression (**εὐαγγ. ὃ προεπηγγ.**) is used in the strictest sense. Moses gave the *Law:* the prophets proclaimed the *Gospel.* See Umbreit's note, p. 159.

3. περὶ τοῦ υἱοῦ αὐτοῦ] belongs to ὃ προεπ. above,—**which he promised beforehand,** &c., **concerning His Son,** i. e. 'which (good tidings) He promised beforehand, &c., *and indicated that it should be* concerning His Son.' This is more natural than to bind these words to εὐαγγ. θεοῦ which went before. Either meaning will suit ver. 9 equally well. Christ, the Son of God, is the *great subject* of the good news.

γενομένου] not ὄντος, see John i. 1—3, and notes. **κατὰ σάρκα**] On the side of His humanity, our Lord ἐγένετο; *that* nature of His begins only then, when He was γενόμενος ἐκ γυναικός, Gal. iv. 4.

σάρξ is here used exactly as in John i. 14, ὁ λόγος σὰρξ ἐγένετο, to signify *that whole nature, body and soul,* of which the outward visible tabernacle of the FLESH is the concrete representation to our senses. The words **ἐκ σπέρματος Δαυεὶδ** cast a hint back at the *promise* just spoken of. At the same time,

m ἐν m δυνάμει n κατὰ no πνεῦμα op ἁγιωσύνης q ἐξ r ἀναστάσεως r νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλά-

m Mark ix. 1. ch. xv. 13, 19. 1 Cor. iv. 20. xv. 43. Col. i. 29 al. p 2 Cor. q = James

n Gal. iv. 29. o here only. see John xiv. 17. 2 Tim. i. 7. 1 John iv. 6. vii. 1. 1 Thess. iii. 13 only. Ps. xcv. 6. xcvi. 12. cxliv. 5. 2 Macc. iii. 12 only. ii. 18 (bis). Rev. viii. 11 al. r 1 Cor. xv. 12 reff. L.P.H.

in so solemn an enunciation of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest king. **4.**] The simple antithesis would have been, *τοῦ μὲν γενομένου . . . ὄντος δὲ υἱοῦ θεοῦ κατὰ πνεῦμα*, see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of Christ, keeping *ὁ υἱὸς αὐτοῦ* as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on *patent facts*,—the announcements of prophecy,—the history of the Lord's Humanity,—does not deal with the *essential subsistent Godhead of Christ*, but with *that manifestation of it* which the great fact of the Resurrection had made to men. Also (3) by amplifying *πνεῦμα* into *πν. ἁγιωσύνης*, he characterizes the Spirit of Christ as one of absolute holiness, i. e. as *divine* and *partaking of the Godhead*: see below. **ὁρισθέντος**] "Multo plus dicit quam *ἀφωρισμένος*, ver. 1: nam *ἀφορίζεται unus e pluribus, ὁρίζεται unicus quispiam*." Bengel. See reff. Nor does it = *προορισθέντος*, as vulg. *prædestinatus*, and as Irenæus (iii. 22. 1, p. 219) and Augustine de Prædest. Sanctorum, c. 15, vol. x. p. 982:—"Prædestinatus est ergo Jesus, ut qui futurus erat secundum carnem filius David, esset tamen in virtute Filius Dei secundum Spiritum Sanctificationis: quia natus est de Spiritu Sancto et Virgine Maria." But this is one of the places where Augustine has been misled by the Latin:—the text speaks, not of the *fact* of Christ's *being* the Son of God barely, but of the *proof* of that fact by His Resurrection. Chrysostom has given the right meaning: *τί οὖν ἐστιν* **ὁρισθέντος**; *τοῦ δειχθέντος, ἀποφανθέντος, κριθέντος, ὁμολογηθέντος παρὰ τῆς ἁπάντων γνώμης καὶ ψήφου . . . .* Hom. ii. p. 432. That an example is wanting of this exact use of the word, is, as Olsh. has shewn, no objection to such use; the *ὁρίζειν* here spoken of is not the objective 'fixing,' '*appointing*' of Christ to be the Son of God, but the *subjective manifestation in men's minds that He is so*. Thus the objective words *ποιεῖν* (Acts ii. 36), *γεννᾷν* (Acts xiii. 33) are used of the same *proof* or *manifestation* of Christ's Sonship by His Resurrection. So again *ἐδικαιώθη*, 1 Tim. iii. 16. **ἐν δυνάμει** belongs to *ὁρισθέντος*,—not to *υἱοῦ θεοῦ*,—nor again is it a parallel clause to *κατ. πν. ἁγ.* and *ἐξ ἀναστ. νεκ.* (as Chrys., who interprets it *ἀπὸ τῶν θαυμάτων ἅπερ ἔπραττε*, Theophyl. &c.) **manifested with power (to be) the Son of God.** See reff.

κατὰ πνεῦμα ἁγιωσύνης] *ἁγιωσ.* is not = *ἅγιον*; this epithet would be inapplicable here, for it would point out the *Third Person in the Blessed Trinity*, whereas it is *the Spirit of Christ Himself*, in distinction from His Flesh, which is spoken of. And this Spirit is designated by the gen. of quality, *ἁγιωσύνης*, to shew that it is not a human, but a divine Spirit which is attributed *here* to Christ,—a Spirit to which holiness belongs as its essence. The other interpretations certainly miss the mark, by overlooking the *κατὰ σάρκα* and *κατὰ πνεῦμα*, the two sides of the Person of Christ here intended to be brought out. Such are that of Theodoret (*διὰ τῆς ὑπὸ τοῦ παναγίου πνεύματος ἐνεργουμένης δυνάμεως*),—Chrys. (*ἀπὸ τοῦ πνεύματος, δι' οὗ τὸν ἁγιασμὸν ἔδωκεν*), &c. Calvin and Olshausen seem to wish to include the notion of *sanctifying* (*ἁγιασμός*) in *ἁγιωσύνη*,—which however true, is more than strictly belongs to the words. See by all means, on the whole, Umbreit's important note, pp. 164—172.

ἐξ] not '*from and after*' (as Theodoret, Luther, Grotius, al.), nor = *ἀπό*, which could not be used here, but **by**, as indicating the source, *out of* which the demonstration proceeds. **ἀναστάσεως νεκρῶν**] not = *ἀναστ. ἐκ νεκρῶν*,—which, besides the force done to the words, would be a weakening of the strong expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving (*ἐγώ* **εἰμι** *ἡ ἀνάστασις*, John xi. 25) *the* (*whole*) *Resurrection of the dead*. So that we must not render as E. V. '*the resurrection from the dead*,' but **the resurrection of the dead**, regarded as accomplished in that of Christ. It was the full accomplishment of *this*, which more than any thing declared Him to be the Son of God: see John v. 25—29. Thus in these words lies wrapped up the argument of ch. vi. 4 ff. **Ἰησ. Χρ. τ. κυρ. ἡμ.**] Having given this description of

s = ch. xii. 3. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2.
t Acts i. 25. 1 Cor. ix. 2. Gal. ii. 8 only. Deut. xxii. 7.
u ch. xvi. 26.
v = vv. 16, 17. 1 Pet. ii. 22. ch. xvi. 26. 2 Cor. x. 5.
w ch. v. 19. 1 Pet. i. 22.
x objective, = Acts vi. 7.
y Acts ix. 16 reff.
z ver. 1. w. gen., here only. x. 14. Phil. ii. 12 only.
(see note.)
a w. gen., Matt. xii. 18. Acts xv. 25 (of Paul). ch. xvi. 5, 8, 9. 1 Cor. Ps. cxxvi. 2.
b = Acts ix. 13 reff.

βομεν [s] χάριν καὶ [t] ἀποστολὴν [uv] εἰς [uw] ὑπακοὴν [ux] πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν [y] ὑπὲρ τοῦ ὀνόματος αὐτοῦ, [6] ἐν οἷς G ἐν πασι... ἐστε καὶ ὑμεῖς [z] κλητοὶ Ἰησοῦ χριστοῦ, [7] πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ [a] ἀγαπητοῖς θεοῦ, [z] κλητοῖς [b] ἁγίοις. D κλητοις... ABCDG KLN a b c d f g h k l m n o 17 (On the omission of E, see prolegomena.)

7. om εν ρωμη G schol-in-47(το εν ρωμη, ουτε εν τη εξηγησει, ουτε εν τω ρητω μνημονευει). for αγαπητ. θεου, εν αγαπη θεου G am fuld[1] D[1]-lat Ambrst-ms: om E 82.

the Person and dignity of the Son of God, very Man and very God, he now identifies this divine Person with JESUS CHRIST, the Lord and Master of Christians,—the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office. **5. δι' οὗ**] as in Gal. i. 1; 1 Cor. i. 9, designating the Lord Himself as the Agent in conferring the grace and Apostleship. **ἐλάβομεν**] not '*all Christians*,'—but **we**, the Apostle himself, as he not unfrequently speaks. No others need be here included in the word. *Those to whom he is writing* cannot be thus included, for they are specially contrasted with the subject of ἐλάβομεν by the following ὑμεῖς. Nor can the aor. **ἐλάβομεν** refer to any general bestowal of this kind, indicating, as it must, a definite past event, viz. the reception of the Apostleship by himself. To maintain (as Dr. Peile, Annotations on the Epistles, vol. i. Appendix) that the subject of ἐλάβομεν must be the same as the ἡμῶν which has preceded, is to overlook, not only the contrast just noticed, and the habit of Paul to use indiscriminately the singular or plural, when speaking of himself,—but also the *formulary* character of the expression, 'Jesus Christ our Lord,' in which the 'we' alluded to in 'our' is too faintly indicated to become the subject of a following verb. **χάριν**] Hardly, as Augustine, "*gratiam* cum omnibus fidelibus, *apostolatum* autem non cum omnibus communem habet" (Olsh.): for he is surely speaking of *that peculiar* χάρις, by which he wrought in his apostleship more than they all; see reff. **ἀποστολήν**] Strictly, **apostleship**, 'the office of an Apostle,' see reff.: not any *mission*, or *power of sending ministers*, resident in the *whole church*, which would be contrary to the usage of the word. The *existence* of such a power is not hereby denied, but *this place* refers *solely to the office of Paul* as an Apostle. Keep the **χάρ. κ. ἀποστ.** separate, and strictly consecutive, avoiding all nonsensical figures of Hendiadys, Hypallage, and the like. It was the general bestowal of *grace*, which conditioned and introduced the special bestowal (**καί**, as so often, coupling a specific portion to a whole) of *apostleship*: cf. 1 Cor. xv. 10. **εἰς**] **with a view to**,—'in order to bring about.' **ὑπακοὴν πίστεως**] The anarthrous character above remarked (on εὐαγγ. θεοῦ, ver. 1) must be here borne in mind, or we shall fall into the mistake of supposing ὑ. π. to mean '*obedience produced by faith*.' The key to the words is found in ref. Acts, πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει, compared with Paul's own usage of joining an objective genitive with ὑπακοή, see 2 Cor. x. 5, εἰς τὴν ὑπακοὴν τοῦ χριστοῦ. So that πίστεως is **the faith**; not = 'the gospel which is to be believed' (as Fritzsche, citing ch. x. 16), but the *state of salvation, in which men stand by faith*. And so these words form an introduction to the great subject of the Epistle. **ἐν πᾶσιν τ. ἔθν.**] **in order to bring about obedience to the faith among all** (the) **nations**. The *Jews* do not here come into account. There is no inclusion, and at the same time no express exclusion of them: but Paul was commissioned as *the Apostle of the Gentiles*, and he here magnifies the great office entrusted to him. **ὑπὲρ τ. ὀν. αὐτ.**] **on behalf of His name**, i. e. 'for His glory:' see reff. "In the name of Christ is summed up what He had done and was, what the Christian ever bore in mind, the zeal which marked him, the name wherewith he was named." Jowett. See also Umbreit's note. The words are best taken as belonging to the whole, from δι' οὗ to ἔθνεσιν.

6. ἐν οἷς . . . .] The whole to χριστοῦ should be taken together: **among whom ye also are called of Jesus Christ**; otherwise, with a comma at ὑμεῖς, the assertion, '*among whom are ye*,' is flat and unmeaning. De Wette and Calvin would take Ἰησοῦ χρ. as a gen. of *possession*, because the call of believers is generally referred to the FATHER: but sometimes the SON is said to call likewise, see John v. 25;

[c] χάρις ὑμῖν καὶ [c] εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

[8] Πρῶτον μὲν [d] εὐχαριστῶ τῷ [e] θεῷ [e] μου διὰ Ἰησοῦ χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν [f] καταγ-

c see introductory note. d w. dat., Luke xviii. 11. John xi. 41. Acts xxvii. 35. xxviii. 15. 1 Cor. i. 4 al. Judith viii. 25. (Wisd. xviii. 2.) 2 Macc. i. 11 only. e Matt. xxvii. 46 bis ‖ Mk. (from Ps. xxi. 1.) John xx. 17, 28. 1 Cor. i. 4. 2 Cor. xii. 21. Phil. i. 3. iv. 19. Philem. 4. Rev. ii. 7. iii. 12 (four times) only. Psalms and Prophets passim. f Acts xiii. 5 reff.

8. om δια ιησ. χρ. ℵ¹(ins corr¹) c. rec (for περι) υπερ (*see note*), with D³GL rel Chr Thdrt Thl Œc : txt ABCD¹KℵP 0 17 Damasc.

1 Tim. i. 12:—and with ἀγαπητοὶ θεοῦ following so close upon it, the expression can I think hardly be taken otherwise than as **called by Jesus Christ.** ἐκλεκτοὶ αὐτοῦ, Matt. xxiv. 31, cited by De W. is hardly parallel. **7.**] This verse follows, in the sense, close on ver. **1.** ἀγ. θ., κλητ. ἁγ.] Both these clauses refer to *all the Christians addressed:* not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle—that Jew and Gentile are one in guilt, and one in Christ.

ἀπ. θ. πατ. ἡμ. κ. κυρ. Ἰ. χ.] Not, as Erasmus, '*from God, the Father of us and of our Lord Jesus Christ,*'—but **from God our Father, and from the Lord Jesus Christ.** God is the *Giver* of Grace and Peace,—Christ the *Imparter.*

8—17.] OPENING OF THE EPISTLE. *His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances hitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is* THE POWER OF GOD TO ALL WHO BELIEVE. *This leads to the announcement (in a citation from the Scripture) of one great subject of the Epistle,—viz.:* JUSTIFICATION BY FAITH.

8.] This placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of Paul. The three Epistles, Gal., 1 Tim., and Titus, are the only exceptions: Olsh. adds 2 Cor., but in ch. i. 3—22 we have an equivalent: see especially vv. 6, 7, 11, 14. μέν] The corresponding δέ follows, ver. 13. 'Ye indeed are prospering in the faith: but I still am anxious *further* to advance that fruitfulness.' There is no ἔπειτα to follow to πρῶτον. τῷ θεῷ μου] ὅρα μεθ' ὅσης διαθέσεως εὐχαριστεῖ. οὐ γὰρ εἶπε, τῷ θεῷ, ἀλλὰ τῷ θεῷ μου· ὃ καὶ οἱ προφῆται ποιοῦσι, τὸ κοινὸν ἰδιοποιούμενοι. καὶ τί θαυμαστὸν εἰ οἱ προφῆται; αὐτὸς γὰρ αὐτὸ συνεχῶς ὁ θεὸς φαίνεται ποιῶν ἐπὶ τῶν δούλων, θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἰδιαζόντως λέγων ἑαυτόν. Chrys. Hom. iii. p. 436. διὰ Ἰ. χ.] "Velut per Pontificem magnum: oportet enim scire eum qui vult offerre sacrificium Deo, quod per manus Pontificis debet offerre." Origen. So also Calvin, "Hic habemus exemplum, quomodo per Christum agendæ sunt gratiæ, secundum Apostoli præceptum ad Heb. xiii. 15." Olshausen says, "This is no mere phrase, but a true expression of the deepest conviction. For only by the Spirit of Christ dwelling in men's hearts are thanksgivings and prayer acceptable to God." But perhaps here it is better to take the words as expressing an acknowledgment that the faith of the Romans, for which thanks were given, *was due to, and rested on* the Lord Jesus Christ: see ch. vii. 25, and rendering there. περί] This prep. and ὑπέρ both occur in this connexion, see 1 Cor. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3; Eph. i. 16; Phil. i. 4:—and it is impossible to say, in cases of their confusion by the MSS., which may have been substituted for the other. The internal criticism which would adopt ὑπέρ as being the less usual, may be answered by the probability that ὑπέρ, being known to be sometimes used by Paul, may have been substituted as more in his manner for the more usual περί. So that manuscript authority in such cases must be our guide; and this authority is here decisive. The difference in meaning would be, that ὑπέρ would give more the idea that thanks were given by Paul *on their behalf,* as if he were *aiding them* in giving thanks, for such great mercies: whereas περί would imply only that they were the *subject* of his thanks,—that he gave thanks *concerning them.*

ἡ πίστις ὑμ.] "In ejusmodi gratulationibus Paulus vel totum Christianismum describit, Col. i. 3, sqq.,—vel partem aliquam, 1 Cor. i. 5. Itaque hoc loco *fidem* commemorat, suo convenienter instituto, vv. 12, 17." Bengel. καταγγέλλεται] De Wette notices the other side of the report, as given by the Jews at Rome, Acts xxviii.

γέλλεται ἐν ὅλῳ τῷ κόσμῳ. 9 [g] μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ [h] λατρεύω ἐν τῷ [i] πνεύματί μου [j] ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, [k] ὡς [l] ἀδιαλείπτως [mn] μνείαν ὑμῶν [m] ποιοῦμαι πάντοτε [o] ἐπὶ τῶν [o] προσευχῶν μου 10 δεόμενος, [p] εἴ πως [q] ἤδη [r] ποτὲ [s] εὐοδωθήσομαι [t] ἐν τῷ [t] θελήματι τοῦ

ABCDG KLNa b c d f g h k l m n o 17

g 2 Cor. i. 23. Phil. i. 8.
h 1 Thess. ii. 5, 10. Gen. xxxi. 50. constr., Acts v. 32.
i Acts vii. 7 reff.
j Acts xvii. 16 reff.
j 2 Cor. viii. 18. x. 14 al.
k = Acts x. 28. Phil. i. 8. eh. ix. 2. 2 Tim. i. 3.)
l 1 Thess. i. 2. ii. 13. v. 17 only †. 2 Tim. i. 3. 1 Thess. iii. 6. 2 Tim. i. 3 only. Diod. Sic. iv. 3. Phil. iv. 10 only. Thuc. viii. 69. Num. xiv. 41. -δως, Proy. xxx. [see xxiv.] 29.)
m Eph. i. 16. 1 Thess. i. 2. Philem. 4. Ps. cx. 4.
n as above (m). Phil. i. 3.
o Eph. i. 16. 1 Thess. i. 2. Philem. 4 only. ἐπὶ τῶν δείπνων, p ch. xi. 14. Phil. iii. 11. Acts xxvii. 12 (w. opt.) only.
q ch. xiii. 11.
r Phil. iv. 10 only. Thuc. viii. 69.
s 1 Cor. xvi. 2. 3 John 2 bis, only. Gen. xxxix. 3, 23. 2 Chron. xiii. 12. (-δος, Num. xiv. 41. -δως, Proy. xxx. [see xxiv.] 29.)
t Heb. x. 10. (Col. iv. 12.)

9. μαρτυρ D[1]. for 1st μου, μοι D[1]G b[1] o vulg syrr arm Thdrt[1] lat-ff. for ως, πως *quomodo* G.
10. for ει πως, οπως L o 5. 71-7. 93 lect-12.

22, to Paul himself. This *praise* was in the *Christian churches*, and brought by *Christian brethren*. **ἐν ὅλῳ τῷ κόσμῳ**] A popular hyperbole, common every where, and especially when speaking of general diffusion through the Roman empire, the 'orbis terrarum.' The praise would be heard in every city where there was a Christian church,—intercourse with the metropolis of the world being common to all. **9.**] "Asseveratio pia, de re necessaria, et hominibus, remotis præsertim et ignotis, occulta." Bengel. There could be no other witness to his practice in his secret prayers, but God: and as the assertion of a habit of incessantly praying for the Roman Christians, whom he had never seen, might seem to savour of an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Eph., Phil. (see however Phil. i. 8), Col., Thess., he gives the same assurance, but without the asseveration. The thus calling God to witness is no uncommon practice with Paul: see reff. in E. V. **ᾧ λατρ.**] The *serving God in his spirit* was a guarantee that his profession was sincere, and that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit. See also Phil. iii. 3 (present text), and John iv. 24. "The LXX use λατρεύω generally (not so, but only in a few places, e. g. Num. xvi. 9, Ezek. xx. 32; it is mostly rendered by λειτουργεῖν; λατρεύειν for the most part rendering עָבַד) for the Heb. שָׁרַת, which mostly implies the service of the priests in the temple: e. g. Num. iii. 31; iv. 12; xviii. 2, &c. The Apostle means then, that he is an intelligent, true priest of his God, not in the temple, but in his spirit,—not at the altar, but at the gospel of His Son." Umbreit. **ἐν τῷ εὐαγ.**] ἡ τοῦ εὐαγγελίου προσθήκη τὸ εἶδος δηλοῖ τῆς διακονίας, Chrys. Hom. iii. p. 438. His peculiar method of λατρεία was concerned with the gospel of the Son of God. "Quidam accipiunt hanc particulam, quasi voluerit Paulus cultum illum, quo se prosequi Deum dixerat, ex eo commendare, quod Evangelii præscripto respondeat: certum est autem, spiritualem Dei cultum in Evangelio nobis præcipi. Sed prior interpretatio longe melius quadrat, nempe quod suum Deo obsequium addicat in Evangelii prædicatione." Calvin. See εὐαγγέλιον, Phil. iv. 15. **ὡς**] Not to be taken with ἀδιαλείπτως, but (see reff.) depends on μάρτυς: **my witness, that . . . . πάντοτε** belongs to the following, not to the preceding words. This latter construction would not be without example,—ἐν παντὶ καιρῷ ἀδιαλείπτως, 1 Macc. xii. 11, but this very example shews that if so, its natural place would be close to ἀδιαλείπτως. The whole phrase is a favourite one with Paul, see reff. "πάντοτε vice nominis accipio, ac si dictum foret, 'In omnibus meis orationibus, seu quoties precibus Deum appello, adjungo vestri mentionem.'" Calvin. **αἱ προσευχαί μου** must be understood of his *ordinary stated* prayers, just in our sense of **my prayers**: "quoties ex professo et quasi meditatus Deum orabat, illorum quoque habebat rationem inter alios." Calv.

10. εἴ πως] **if by any means.** No subject of δεόμενος is expressed, but it is left to be gathered from this clause, as in Simon's entreaty, Acts viii. 24, δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ . . . . ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε, where ὅπως κ.τ.λ. is not the *contents* of the prayer, but the *end aimed at* by it. **ἤδη ποτέ**] **before long**:—lit., '*at last, some day or other.*' **εὐοδωθήσομαι**] **I shall be allowed, prospered**: see reff., and Deut. xxviii. 29: and cf. Umbreit's note. The rendering, '*I might have a prosperous journey*' (Vulg. and E.V.), is etymologically

θεοῦ ἐλθεῖν πρὸς ὑμᾶς· 11 [u]ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι [v]μεταδῶ [w]χάρισμα ὑμῖν [x]πνευματικὸν [y]εἰς τὸ [z]στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ ἐστιν [a]συνπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. 13 οὐ [b]θέλω δὲ ὑμᾶς [bc]ἀγνοεῖν, ἀδελφοί, [c]ὅτι πολλάκις [d]προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ [e]ἐκωλύθην [f]ἄχρι τοῦ [g]δεῦρο, ἵνα τινὰ [h]καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν

u w. inf., 2 Cor. v. 2. 1 Thess. iii. 6. 2 Tim. i. 4. (Ps. cxviii. 20.) see 2 Cor. ix. 14 reff.
v ch. xii. 8 reff. constr., 1 Thess. ii. 8. 2 Macc. viii. 12. Xen. Anab. iv. 5. 5.
w = ch. v. 15, 16. vi. 23. xii. 6. 1 Cor.

i. 7 al. Paul only, exc. 1 Pet. iv. 10†. x = Eph. i. 3. Col. iii. 16. y Acts iii. 19. vii. 19. ver. 20 al. z = Luke xxii. 32. ch. xvi. 25 al. Ps. l. 12 (14). a here only †.
b ch. xi. 25. 1 Cor. x. 1. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13. c ch. ii. 4. vi. 3. Wisd. xii. 10.
d = Eph. i. 9 (ch. iii. 25) only‡. Exod. xl. 4. e Acts xvi. 6 reff. see Acts xxviii. 31. f Acts xx. 6 reff. g = and w. art., here only. (Acts vii. 3 reff.) h = John iv. 36. ch. vi. 21, 22. Phil. i. 22. iv. 17. James iii. 18. Jer. xvii. 10.

12. τουτ εστιν, omg δε, A latt(but G-lat has *id est aut hoc enim est*). rec συμπαρακληθηναι, with B^2(sic: see table) L: txt $AB^1CDG\aleph$. om 2nd εν G. aft πιστεως ins της G.

13. for ου θελω, ουκ οιομαι D^1G Ambrst. for δε, γαρ C 73 fuld: om k^1. rec καρπον bef τινα: om τινα L 42. 115 Syr copt: txt ABC(D)GK$\aleph$ rel vulg gr-ff lat-ff.—for τινα, τι D^1. for σχω, εχω G 77. om 2nd και G b 048. 109-78 æth.

incorrect; the passive of *ὁδόω*, '*to shew the way*,' '*to bring into the way*,' must be '*to be shewn* the way,' or '*brought* into the way.' So Herod. vi. 73, *ὡς τῷ* Κλεομένεϊ *εὐωδώθη τὸ ἐς τὸν Δημάρητον πρῆγμα.*

ἐν τῷ θελ. τοῦ θεοῦ] **In the course of,—by, the will of God.** **ἐλθεῖν** belongs to **εὐοδωθήσομαι**, not to **δεόμενος**. **11. ἐπιποθῶ**] not '*I vehemently desire*:' *ἐπί* does not *intensify*, but merely expresses the direction of the *πόθος*, see Herod. v. 93, and compare such expressions as *μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου*, Acts xxvii. 7.

ἵνα τι μεταδῶ χάρισμα πν.] That the *χάρισμα* here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the meaning of the word itself in reff. And even if *χάρισμα*, barely taken, could ever (1 Cor. xii. 4, 9 are no examples, see there) mean technically a *supernatural endowment of the Spirit*, yet the epithet *πνευματικόν*, and the object of imparting this *χάρισμα*, *confirmation in the faith*, would here preclude that meaning. Besides, Paul did not value the mere bestowal of these 'gifts' so highly, as to make it the subject of his earnest prayers incessantly. The gift alluded to was *παράκλησις*, as De Wette observes. **πνευμ., spiritual**:—springing from the Spirit of God, and imparted to the spirit of man. **εἰς τὸ στηρ. ὑμ.**] Knowing the trials to which they were exposed, and being conscious of the fulness of spiritual power for edification (2 Cor. xiii. 10) given to him, he longed to impart some of it to them, that they might be confirmed. "The Apostle does not say *εἰς τὸ στηρίζειν ὑμ.*, for this belongs to God; see ch. xvi. 25. He is only the instrument: hence the passive." Philippi. **12.**] *εἶτα ἐπειδὴ καὶ τοῦτο σφόδρα φορτικὸν ἦν, ὅρα πῶς αὐτὸ παραμυθεῖται διὰ τῆς ἐπαγωγῆς. ἵνα γὰρ μὴ λέγωσι, τί γάρ; σαλευόμεθα καὶ περιφερόμεθα, καὶ τῆς παρὰ σοῦ δεόμεθα γλώττης εἰς τὸ στῆναι βεβαίως, προλαβὼν ἀναιρεῖ τὴν τοιαύτην ἀντίῤῥησιν οὕτω λέγων* (ver. 12). *ὡς ἂν εἰ ἔλεγε, μὴ ὑποπτεύσητε ὅτι κατηγορῶν ὑμῶν εἶπον, οὐ ταύτῃ τῇ γνώμῃ ἐφθεγξάμην τὸ ῥῆμα· ἀλλὰ τί ποτέ ἐστιν, ὅπερ ἠβουλήθην εἰπεῖν; Πολλὰς ὑπομένετε θλίψεις ὑπὸ τῶν διωκόντων περιαντλούμενοι· ἐπεθύμησα τοίνυν ὑμᾶς ἰδεῖν, ἵνα παρακαλέσω, μᾶλλον δὲ οὐχ ἵνα παρακαλέσω μόνον, ἀλλ' ἵνα καὶ αὐτὸς παράκλησιν δέξωμαι.* Chrys. Hom. ii. p. 440. The inf. *συμπαρακληθῆναι* is parallel with *στηριχθῆναι*, *ἐμέ* being understood: **that is, that I with you may be comforted among you, each by the faith which is in the other.** That the gift he wished to impart to them was *παράκλησις*, is implied in the **συνπαρακλ.** See the same wish expressed in different words ch. xv. 32, and the partial realization of it, Acts xxviii. 15.

ἐν ἀλλήλοις, which might otherwise be ambiguous, is explained by *ὑμῶν τε καὶ ἐμοῦ* to mean *which we recognize in one another*: or as above and in A. V. R. The expression "*mutual faith*," of the E. V. should properly mean, *faith which each has in the other*. **πίστις** is used in the most general sense—*faith* as the necessary condition and working instrument of all Christian exhortation, comfort, and confirmation; producing these, and evidenced by them. **13. οὐ θέλω δὲ ὑμ. ἀγ.**] A

τοῖς λοιποῖς ἔθνεσιν. 14 [o]Ἕλλησίν τε καὶ [i]βαρβάροις, ABCDG KLN a b
σοφοῖς τε καὶ [k]ἀνοήτοις [l]ὀφειλέτης εἰμί· 15 [m]οὕτως [n]τὸ c d f g h
[n]κατ' ἐμὲ [o]πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ [p]εὐαγγελί- k l m n
σασθαι. 16 οὐ γὰρ [q]ἐπαισχύνομαι τὸ εὐαγγέλιον· [r]δύναμις o 17

i Acts xxviii. 2, 4 reff.
k Luke xxiv. 25. Gal. iii. 1, 3. 1 Tim. vi. 9. Tit. iii. 3 only, L.P. Prov. xvii. 28.
l ch. viii. 12. xv. 27. Matt. vi. 12. xviii. 24. Luke xiii. 4. Gal. v. 3 only †. Soph. Aj. 590.
m = Rev. iii. 16.
n ch. ix. 5. Eph. vi. 21. Polyb. x. 44. 1. see ch. xii. 18.
o Matt. xxvi. 41 ‖ Mk. only. 2 Chron. xxix. 31. (-μως, 1 Pet. v. 2. -μία, Acts xvii. 11.)
p constr., Gal. iv. 13. pass., 1 Pet. iv. 6.
q Luke ix. 26 (bis) ‖Mk. ch. vi. 21. 2 Tim. i. 8. Heb. ii. 11 al. Job xxxiv. 19 BN. Isa. i. 29 AN[1-3b] only.
r = Acts viii. 10 reff.

15. for το κατ εμε, ο επ εμε G-gr: *quod in me promptum est* vulg G-lat Sedul$_1$ Pel: *quod in me est promtus sum* D-lat Ambr Ambrst Ruf Sedul$_1$. ins εν bef υμιν D^1 (and lat^1) b^1 o am fuld^1 G-lat: επ G-gr. om τοις εν ρωμη G.
16. for το, επι *super* G: *de* Aug Vig. rec aft ευαγγελιον ins του χριστου, with D^{3}KL rel Thl Œc: om ABCD^{1}GN 17 vulg syrr copt arm Orig Eus Bas Cyr Chr Thdrt

Pauline formula: see reff. **καὶ ἐκωλ. ἄχρι τ. δεῦρο** is best as a parenthesis, as it is impossible that *ἵνα* can depend on *ἐκωλύθην*. So Demosth. p. 488. 7, *ἐμοὶ δ', ὦ ἄνδρες Ἀθ., δοκεῖ Λεπτίνης (καί μοι πρὸς Διὸς μηδὲν ὀργισθῇς· οὐδὲν γὰρ φλαῦρον ἐρῶ σε) ἢ οὐκ ἀνεγνωκέναι τοὺς Σόλωνος νόμους ἢ οὐ συνιέναι.* The *reason of the hindrance* is given in ch. xv. 20—22: it was, *his φιλοτιμία to preach the gospel where it had not been preached before, rather than on the foundation of others.*

καρπόν] Not, 'wages,' or 'result of my apostolic labour,' for such is not the ordinary meaning of the word in the N. T., but *fruit borne by you* who have been planted to bring forth fruit to God. This fruit I should then gather and present to God; cf. the figure in ch. xv. 16: see also Phil. i. 22 and note. **14.**] The connexion seems to be this: He wishes to have some fruit, some produce of expended labour, among the Romans as among other Gentiles. Till this was the case, he himself was a *debtor* to every such people: which situation of *debtor* he wished to change, by paying the debt and conferring a benefit, into that of one having money out at interest there, and yielding a *καρπός*. The debt which he owed to all nations was (ver. 15) the obligation laid on him to preach the gospel to them; see 1 Cor. ix. 16.

Ελλ.—βαρβ.—σοφ.—ἀνοήτ.] These words must not be pressed as applying to any particular churches, or as if any one of them designated the Romans themselves,—or even as if *σοφοῖς* belonged to *Ἕλλησιν*, and *ἀνοήτοις* to *βαρβάροις*. They are used, apparently, merely as comprehending *all Gentiles*, whether considered in regard of race or of intellect; and are placed here certainly not without a prospective reference to the universality of guilt, and need of the gospel, which he is presently about to prove existed in the Gentile world. Notice that he does not call himself a debtor to the *Jews*—for they can hardly be included in *βαρβάροις* (see Col. iii. 11). Though he had earnest desires for them (ch. ix. 1—3; x. 1), and every where preached to them first, this was not his peculiar *ὀφείλημα*, see Gal. ii. 7, where he describes himself as *πεπιστευμένος τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς.* **15. οὕτως**] "Est quasi .... illatio a toto ad partem insignem." Bengel. '*As* to all Gentiles, *so* to you, who hold no mean place among them.' **16.**] The **οὐ γὰρ ἐπαισχύνομαι** seems to be suggested by the *position of the Romans in the world.* 'Yea, to you at Rome also: for, though your city is mistress of the world, though your emperors are worshipped as present deities, though you are elated by your pomps and luxuries and victories, yet I am not ashamed of the apparently mean origin of the gospel which I am to preach; for (and here is the transition to his great theme) it is,' &c. So for the most part, Chrysostom, Hom. iii. p. 444.

δύναμις γὰρ θ. ἐστίν] The gospel, which is the greatest example of the Power of God, he strikingly calls *that Power itself.* (Not, as Jowett, '*a divine power*,' nor is *δικαιοσ. θεοῦ* below to be thus explained, as he alleges.) So in 1 Cor. i. 24 he calls Christ, *the Power of God.* But not only is the gospel the great example of divine Power; it is the *field of agency* of the power of God, working in it, and interpenetrating it throughout. The bare substantive *δύναμις* here (and 1 Cor. i. 24) carries a *superlative* sense: the *highest and holiest vehicle* of the divine Power, the *δύναμις κατ' ἐξοχήν.* "It is weighty for the difference between the Gospel and the Law, that the Law is never called God's power, יָד, but light, or teaching, in which a man must walk, Ps. xxxvi. 10; cxix. 105; Prov. vi. 23; Isa. ii. 5." Umbreit. And the *direction in which* this power acts

γὰρ θεοῦ ἐστιν [s] εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. 17 [t] δικαιοσύνη γὰρ [t] θεοῦ ἐν

s = ver. 5 reff.
t ch. iii. 5, 21, 22. x 3. 2 Cor. v. 21. James i. 20. 2 Pet. i. 1. (Micah vi. 5.)

Procop Damasc Phot Tert Arnob Hil Ruf. om εις σωτηριαν G. for ιουδαιω τε, ιουδε(sic) ℵ¹(txt ℵ-corr¹). om πρωτον BG Tert: ins ACDKLℵ 17 rel Orig Chr Thdrt Damasc Thl Œc Ruf Bede.

in the gospel is **εἰς σωτηρίαν**—it is a *healing, saving power:* for as Chrysostom reminds us, there is a power of God εἰς κόλασιν, and εἰς ἀπώλειαν, see Matt. x. 28.

But *to whom* is this gospel the power of God to save? **παντὶ τῷ πιστεύοντι.** The *universality* implied in the παντί, the *condition* necessitated in the πιστεύοντι, and the δύναμις θεοῦ acting εἰς σωτηρίαν, are the great subjects treated of in the former part of this epistle. *All* are proved to be *under sin*, and so *needing God's righteousness* (ch. i. 18—iii. 20), and the *entrance* into this righteousness is shewn to be *by faith* (ch. iii. 21—v. 11). Then the δύναμις θεοῦ in freeing from the dominion of sin and death, and as issuing in salvation, is set *forth* (ch. v. 11—viii. 39). So that if the subject of the Epistle is to be stated in few words, these should be chosen: **τὸ εὐαγγέλιον, δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι.** This expresses it better than merely '*justification by faith*,' which is in fact only a subordinate part of the great theme,—only the *condition necessitated by man's sinfulness for his entering the state of salvation:* whereas the argument extends *beyond this*, to the *death unto sin* and *life unto God* and *carrying forward of the sanctifying work of the Spirit*, from its first fruits even to its completion. Ἰουδ. πρῶτον κ. Ἕλλ.] This is the *Jewish* expression for all mankind, as Ἕλλ. κ. βαρβ. ver. 14 is the *Greek* one. Ἕλλ. here includes *all Gentiles*. **πρῶτον** is not *first* in order of time, but **principally** (compare ch. ii. 9), spoken of *national precedence*, in the sense in which the Jews were to our Lord οἱ ἴδιοι, John i. 11. Salvation was ἐκ τῶν Ἰουδαίων, John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any *preference* under the gospel; only he *inherits*, and has a *precedence*. οὐδὲ γὰρ ἐπεὶ δὴ πρῶτός ἐστι, καὶ πλέον λαμβάνει τῆς χάριτος· ἡ γὰρ αὐτὴ δωρεὰ καὶ τούτῳ κἀκείνῳ δίδοται· ἀλλὰ τάξεώς ἐστε τιμὴ μόνον τὸ πρῶτος. Chrys. Hom. iii. p. 445. 17.] An explanation, *how* the gospel is the *power of God to salvation*, and how it is so *to the believer*:—because in it **God's righteousness** (not His *attribute* of righteousness,—'the righteousness of God,' but righteousness *flowing from, and acceptable to Him*) is unfolded, and the more, the more we believe. I subjoin De Wette's note on δικ. θεοῦ. "The Greek δικ. and the Heb. צְדָקָה are taken sometimes for 'virtue' and 'piety' which men possess or strive after,—sometimes imputatively, for 'freedom from blame' or 'justification.' The latter meaning is most usual with Paul: δικ. is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic Judgment, or of '*Imputation*' (ch. iv. 5). It may certainly be imagined, that a man *might obtain* justification by *fulfilling the law:* in that case his righteousness is an ἰδία [δικαιοσύνη] (ch. x. 3), a δικ. ἐκ τοῦ νόμου (Phil. iii. 9). But it is impossible for him to obtain a 'righteousness of his own,' which at the same time shall avail before God (ch. iii. 20; Gal. ii. 16). The Jews not only *have* not fulfilled the law (ch. iii. 9—19), but *could* not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous from being unrighteous,—this can only happen by God's grace,—because God *declares him righteous*, assumes him to be righteous, δικαιοῖ (iii. 24; Gal. iii. 8):—δικαιοῦν is not only negative, '*to acquit*,' as הַצְדִּיק Exod. xxiii. 7; Isa. v. 23; ch. ii. 13 [where however see my note], but also positive, '*to declare righteous*:' but never '*to make* righteous' by transformation, or imparting of moral strength by which moral perfection may be attained. *Justificatio* must be taken as the old protestant dogmatists rightly took it, *sensu forensi*, i. e. *imputatively*. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of *His justification* is δικαιοσύνη ἐκ πίστεως, and as He imparts it freely, it is δικαιοσύνη θεοῦ (gen. subj.) or ἐκ θεοῦ, Phil. iii. 9: so Chrys. &c. (δικ. θεοῦ is ordinarily taken for δικ. παρὰ θεῷ, as Luth.: 'die Gerechtigkeit die vor Gott gilt:' compare ch. ii. 13; iii. 20; Gal. iii. 11; but that this is at least not necessary, see 2 Cor. v. 21). This justification is certainly an objective act of God: but it must also be subjectively apprehended, as its *condition* is subjective. It is *the acquittal from guilt, and cheer-*

u = Matt. xi. 25. xvi. 17 al. Isa. lvi. 1.
v Hab. ii. 4.
w = Luke xvii. 30. 1 Cor. iii. 13. 2 Thess. ii. 3.

αὐτῷ [u] ἀποκαλύπτεται ἐκ πίστεως [s] εἰς πίστιν, καθὼς γέγραπται [v] Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
18 [w] Ἀποκαλύπτεται γὰρ [x] ὀργὴ [x] θεοῦ ἀπ' οὐρανοῦ [y] ἐπὶ

ABCDG KLℵ a b c d f g h k l m n o 17

x John iii. 36. (ch. iii. 5. ix. 22.) Eph. v. 6. Rev. xix. 15. y = Acts xiii. 11 reff.

17. for γαρ, δε A Clem. aft δικαιος ins μου (*as* LXX-A) C[1]; aft εκ πιστεως (*as* LXX-Bℵ) syr Eus Jer: txt ABDGKLℵ rel Clem Chr Thdrt Iren-int Ambr.

fulness of conscience, attained through faith in God's grace in Christ,—the very frame of mind which would be proper to a perfectly righteous man,—if such there were,—the harmony of the spirit with God,—peace with God. All interpretations which overlook the fact of imputation (the R.-Cath., that of Grotius, Baumgarten-Crusius, &c.) are erroneous." To say, with Jowett, that all attempts to define δικαιοσ. θεοῦ are "the after-thoughts of theology, which have no real place in the interpretation of Scripture," is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Apostle's argument and our own faith: of which uncertainty his note here is an eminent example. **ἐν αὐτῷ**] in it, '*the gospel*:' not, in τῷ πιστεύοντι.

ἀποκαλύπτεται] generally used of *making known* a thing hitherto concealed: but here of that gradually more complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the Gospel. **ἐκ πίστεως**] "ἐκ points to the condition, or the subjective ground. πίστις is faith in the sense of *trust*, and that (a) *a trustful assumption of a truth* in reference to knowledge = *conviction*: (b) *a trustful surrender of the soul*, as regards the *feeling*. Here it is especially the latter of these: that trust reposed in God's grace in Christ, which tranquillizes the soul and frees it from all guilt,—and especially trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is *humility*, consisting in the abandonment of all merits of a man's own, and recognition of his own unworthiness and need of redemption." De Wette.

εἰς πίστιν] ἀπὸ πίστεως ἄρχεται κ. εἰς πιστεύοντα λήγει (Œcum.) seems the most probable interpretation, making πίστιν almost = τοὺς πιστεύοντας, see ch. iii. 22: but not entirely,—it is still the *aspect*, the *phase*, of the man, which is receptive of the δικαιοσύνη θεοῦ, and to this it is revealed. The other interpretations,—'*for the increase of faith*' (Meyer),—'*that faith may be given to it*' (Fritzsche, Tholuck, Krebs),—'*proceeding from faith, and leading to a higher degree of faith*' (Baumg.-Crus.),—do not seem so suitable or forcible. It will be observed that ἐκ π. εἰς π. is taken with ἀποκαλύπτεται, not with δικαιοσύνη. The latter connexion would do for ἐκ π., but not for εἰς π.

καθὼς γέγρ.] He shews that *righteousness by faith* is *no new idea*, but found in the prophets. The words (ref.) are cited again in Gal. iii. 11; Heb. x. 38, in the former place with the same purpose as here. They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, *all faith is one*, in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose. The two ways of arranging them, ὁ δίκαιος—ἐκ πίστεως ζήσεται, and ὁ δίκαιος ἐκ πίστεως—ζήσεται, in fact amount to the same: if the former, which is more agreeable to the Heb., be taken, ζήσεται must mean, 'shall live *on*,' *endure in his* δικαιοσύνη, *by means of faith*, which would assert that it was a δικαιοσύνη of faith, as strongly as does the latter. See by all means, on the quotation, Umbreit's note: and Delitzsch, der Proph. Habakuk, p. 51 ff. This latter remarks (I quote from Philippi), "The Apostle rests no more on our text than it will bear. He only places its assertion, that the life of the just springs from his faith, in the light of the N. T."

Chap. I. 18—XI. 36.] The Doctrinal Exposition of the above truth: that the Gospel is the power of God unto Salvation to every one that believeth. And herein, ch. i. 18—iii. 20,—*inasmuch as this power of God consists in the revelation of God's righteousness in man by faith, and in order to faith the first requisite is the recognition of man's unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all, Gentiles and Jews, are* guilty *before God, as holding back the truth in unrighteousness. And* first, ch. i. 18—32, of the Gentiles. **18.**] He first states the general fact, of *all mankind*; but immediately passes off to the considera-

πᾶσαν [z] ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν [z] ch. xi. 26 (from Isa. lix. 20). 2 Tim. ii. 16. Tit. ii. 12. Jude
ἐν ἀδικίᾳ [a] κατεχόντων, 19 [b] διότι τὸ [c] γνωστὸν τοῦ θεοῦ

15, 18 only. Jer. v. 6. (-βης, ch. iv. 5. -βεῖν, 2 Pet. ii. 6.) a = 2 Thess. ii. 6 (see note).
b = Acts xviii. 10, or 1 Cor. xv. 9. c = Acts i. 19 reff. (see note.) constr., see Winer, § 34. 2.

18. ins των bef ανθρωπων D^1G.

tion of the *majority* of mankind, the Gentiles; reserving the Jews for exceptional consideration afterwards. **ἀποκ. γάρ**] The statement of ver. 17 was, that the RIGHTEOUSNESS *of* God is revealed. The necessary condition of this revelation is, *the* DESTRUCTION *of the righteousness of* MAN by the revelation of God's anger against sin.

ἀποκαλύπτεται, not *in the Gospel* (as Grot.): not *in men's consciences* (as Tholuck, ed. 1, Reiche): not *in the miserable state of the then world* (as Köllner): but (as implied indeed by the adjunct **ἀπ' οὐρανοῦ**,—that it is a *providential, universally-to-be-seen* revelation) in the PUNISHMENTS which, ver. 24, God has made to follow upon sin, see also ch. ii. 2 (so De W., Meyer, Tholuck, ed. 5, &c.). So that **ἀποκ.** is of an *objective reality here*, not of an evangelic internal and subjective unfolding.

ὀργὴ θεοῦ is anthropopathically, but with the deepest truth, put for *the righteousness of God in punishment* (see ch. ii. 8; v. 9; Eph. ii. 3; Matt. iii. 7; John iii. 36). It is the opposite, in the divine attributes, to *Love* (De W.).

ἀπ' οὐρ. (see above) belongs to **ἀποκαλύπτεται,** not to **θεοῦ,** nor to **ὀργὴ θεοῦ** (**ἡ ἀπ' οὐρ.**). **ἀσέβειαν,** godlessness; **ἀδικίαν,** iniquity: but neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that **ἀσέβ.** is more the *fountain* (but at the same time partially the result) of **ἀδικία,**—which **ἀδικ.** is more the *result* (but at the same time partially the fountain) of **ἀσέβεια. ἀδικ.** is the *state* of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds. We may notice by the way, that the word **ἀσέβεια** forms an interesting link to the Pastoral Epistles. **ἀνθρ. τῶν τὴν ἀλ. ἐν ἀδικίᾳ κατεχόντων**] **of men who hold back the truth in iniquity:** who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this *truth* in their lives, in the love and practice of sin. That this is the meaning of **κατεχόντων** here is plain from this circumstance: that wherever **κατέχω** in the N. T. signifies 'to hold,' it is *emphatic*, 'to hold *fast*,' or 'to *keep to*,' or 'to take or have *complete possession of*:' see for the first, Luke viii. 15; 1 Cor. xi. 2; xv. 2; 1 Thess. v. 21; Heb. iii. 6, 14; x. 23: for the second, Luke xiv. 9 (every other place except the lowest being excluded): for the third, Matt. xxi. 38; 1 Cor. vii. 30. Now no such emphatic sense will apply here. If the word is to mean 'holding,' it must be only in the loosest and least emphatic sense: 'having a half and indistinct consciousness of,' which does not at all correspond to the **κατά,** indicating vehemence of purpose, as in **καταφιλέω,** &c. But the meaning '*keeping back*,' '*hindering the development of*,'—while it has a direct example in Paul's own usage in reff., and in Luke iv. 42, and indirect ones in [the spurious John v. 4] Acts xxvii. 40; ch. vii. 6; Philem. 13,—admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this **ἀλήθεια** they **κατεῖχον ἐν ἀδικίᾳ,** i. e. *crushed, quenched,* in (as the element, conditional medium in which) their state and practice of unrighteousness. It is plain that to take **ἐν ἀδικίᾳ** for **ἀδίκως** (as Theophyl. and Reiche) is to miss the force of the expression altogether—the pregnant **ἐν,** '*in and by*,' implying that it is their **ἀδικία,**—the very absence of **δικαιοσύνη** for which the argument contends,—which is the *status wherein,* and the *instrument whereby,* they hold back the truth lit up in their consciences. 19.] **διότι,** because, may either give the reason why *the anger of God is revealed,* and thus apply to all that follows as far as ver. 32, being taken up again at vv. 21, 24, 26, 28 (so Meyer): or may explain **τῶν . . . . κατεχ.** (so Thol.): which latter seems most probable: the *subauditum* being, '(this charge I bring against them), because.' For he proves, first (ver. 20) that they *had* the **ἀλήθεια**; then (vv. 21 ff.) that they *held it back.* **τὸ γνωστόν,** that which is known, the objective knowledge patent and recognized in Creation:—so Chrys., Theodoret, Luther, Reiche, Meyer, De Wette, al.:—not '*that which may be known*' (as Orig., Theophyl., Œc., Erasm.,

d = ch. ii. 15. e ch. iii. 21. xvi. 26. John i. 31 al. fr. Jer. xl. (xxxiii.) 6 only. f Col. i. 15, 16. 1 Tim. i. 17. Heb. xi. 27 only. Gen. i. 2. Isa. xlv. 3. 2 Macc. ix. 5 only. i Eph. ii. 10 only. Isa. xxix. 16. only. Num. xxiv. 2. Job x. 4 only. F [not ABN].) viii. 6. vi. 29. Mal. i. 11. g = Matt. xxv. 34. k = Matt. xxiv. 15. 2 Tim. ii. 7. m Jude 6 only†. n here only. Wisd. xviii. 9 only. (-ος, Acts xvii. 29.) p ch. ii. 1 only†. q = 1 Cor. xv. 9. h = Mark x. 6. xiii. 19. 2 Pet. iii. 4. Heb. xi. 3. Prov. i. 2, 6. o ch. iv. 11 reff. r 1 Cor. i. 21 reff. 1 here = 2 Cor. s = 1 Cor.

ABCDG KLℵ a b c d f g h k l m n o 17

φανερόν ἐστιν [d] ἐν αὐτοῖς· ὁ θεὸς γὰρ [e] αὐτοῖς ἐφανέρωσεν. 20 τὰ γὰρ [f] ἀόρατα αὐτοῦ [g] ἀπὸ [h] κτίσεως κόσμου τοῖς [i] ποιήμασιν [k] νοούμενα [l] καθορᾶται, ἥ τε [m] ἀΐδιος αὐτοῦ δύναμις καὶ [n] θειότης, [o] εἰς τὸ εἶναι αὐτοὺς [p] ἀναπολογήτους, 21 [q] διότι [r] γνόντες τὸν [r] θεὸν οὐχ ὡς θεὸν [s] ἐδόξασαν

19. for διοτι, οτι D^1G Chr. rec γαρ bef θεος, with D^3KL Ath_1 Thl Œc: txt ABCD¹GN m 17 $Orig_3$ Eus Ath_1 Chr Thdrt.
20. for αορ., ορατα G-gr 115. om αιδιος L.

Beza, Grot., al.), which would assert what, as simple matter of fact, was not the case, that *all which could be known of God* was φανερὸν ἐν αὐτοῖς. He speaks *now* not of what they *might have known* of God, but of what they *did know*. Thus τὸ γνωστ. τ. θεοῦ will mean, *that universal objective knowledge of God as the Creator* which we find more or less in every nation under heaven, and which, as matter of historical fact, was proved to be in possession of the great Gentile nations of antiquity.

φαν. ἐστ. ἐν αὐτοῖς] **is evident in them**, i. e. *in their hearts*: not, *to them* (as Luth.),—nor, *among them* (as Erasm., Grot., &c.): for if it had been a thing acknowledged *among them*, it would not have been κατεχόμενον. Every man has in him this knowledge; his senses convey it to him (see next verse) with the phænomena of nature. **ὁ θ. γ. ἐφ.**] gives the reason why that which is known of God is manifest in them, viz. because God Himself so created the world as to leave impressed on it this testimony to Himself. Notice, and keep to, the *historic aorist*, ἐφανέρωσεν, not '*hath* manifested it' (perf.), but **manifested it**, viz. at the Creation. This is important for the right understanding of ἀπὸ κτ. κόσμ. ver. 20.

20.] **For** (justifying the clause preceding) **His invisible attributes** (hence the plur. applying to δύναμις and θειότης which follow), **ἀπὸ κτίσεως κόσμ., from the time of the creation**, when the manifestation was made by God: not = ἐκ κτίσεως κ. 'by the creation of the world;' which would be tautological, τοῖς ποιήμασι νοούμενα following, besides that κτίσις κόσμου cannot = ἡ κτίσις, in the sense of 'the creation,' i. e. 'the creatures.' Umbreit has here a long and important note on O. T. prophecy in general, which will be found well worth study. **τοῖς ποιήμ. νοούμ.**] **being understood** (apprehended by the mind, see reff.) **by means of His works** (of creation and sustenance,—not here of moral government), **καθορᾶται, are perceived**; not, 'are *plainly* seen,'—this is not the sense of κατά in καθοράω, but rather that of looking down on, taking a survey of, and so apprehending or perceiving. **ἥ τε ἀΐδ. αὐτ. δύν.**] **His eternal Power.** To this the evidence of Creation is plainest of all: Eternal, and Almighty, have always been recognized epithets of the Creator.

κ. θειότης] **and Divinity** (not *Godhead*, which would be θεότης). The fact that the Creator is *divine*;—is of a *different nature* from ourselves, and accompanied by distinct attributes, and those of the highest order,—which we call *divine*. **εἰς τὸ εἶναι αὐτ. ἀναπολ.**] εἰς τό with an inf. never *properly* indicates only the *result*, 'so that;' but is often *used* where *the result*, and *the intention*, are bound together in the process of thought. This is done by a very natural habit in speaking and writing, of transferring one's self to the position of the argument, and regarding that which contributed to a result, as worked purposely for that result. And however true it is, that in the doings of the Allwise, *all results are purposed*,—to give the sense '*in order that they might be inexcusable*,' would be manifestly contrary to the whole spirit of the argument, which is bringing out, not at present *God's sovereignty in dealing with man*, but *man's inexcusableness in holding back the truth by unrighteousness*. **εἰς τό**, then, in this case, is most nearly expressed by **wherefore**, or **so that**. See Winer, edn. 6, § 44. 6. οὐ διὰ τοῦτο ταῦτα πεποίηκεν ὁ θεός, εἰ καὶ τοῦτο ἐξέβη. οὐ γὰρ ἵνα αὐτοὺς ἀπολογίας ἀποστερήσῃ, διδασκαλίαν τοσαύτην εἰς μέσον προύθηκεν, ἀλλ' ἵνα αὐτὸν ἐπιγνῶσιν· ἀγνωμονήσαντες δὲ πάσης ἑαυτοὺς ἀπεστέρησαν ἀπολογίας. Chrys. Hom. iv. p. 450.

21. διότι] expands ἀναπολογήτους—'*without excuse*, **because** . . .' **γνόντες**]

ἢ [t] ηὐχαρίστησαν, ἀλλ' [u] ἐματαιώθησαν ἐν τοῖς [v] διαλογισμοῖς αὐτῶν, καὶ [w] ἐσκοτίσθη ἡ [x] ἀσύνετος αὐτῶν καρδία. 22 [y] φάσκοντες εἶναι σοφοὶ [z] ἐμωράνθησαν 23 καὶ [a] ἤλλαξαν τὴν δόξαν τοῦ [b] ἀφθάρτου θεοῦ [c] ἐν [d] ὁμοιώματι [e] εἰκόνος [f] φθαρτοῦ ἀνθρώπου καὶ [g] πετεινῶν καὶ [h] τετραπόδων καὶ [i] ἑρπετῶν. 24 [k] διὸ [[k] καὶ] [l] παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς [mn] ἐπιθυμίαις τῶν [n] καρδιῶν αὐτῶν εἰς [o] ἀκαθαρσίαν

t 1 Cor. xi. 24 reff.
u here only. 1 Kings xiii. 13. Jer. ii. 5. (-ότης, ch. viii. 20.)
v = 1 Cor. iii. 20 (from Ps. xciii. 11). James iv. 4.
w = ch. xi. 10, from Ps. lxviii. 23 (Matt. xxiv. 29 ‖ Mk. Luke xxiii.

45. Rev. viii. 12) only.
y Acts xxiv. 9. xxv. 19 only. Gen. xxvi. 20. 2 Macc. xiv. 27, 32 only. v. 15. Luke xiv. 34) only. Jer. x. 13. 2 Kings xxiv. 10.
b 1 Cor. ix. 25. xv. 52. 1 Tim. i. 17. 1 Pet. i. 4, 23. iii. 4 only †. Wisd. xii. 1. xviii. 4 only.
c constr., Ps. l. c. viii. 29 reff.
d ch. v. 14. vi. 5. viii. 3 Phil. ii. 7. Rev. ix. 7 only. Deut. iv. 17, 18.
f 1 Cor. ix. 25. xv. 53, 54. 1 Pet. i. 18, 23 only †. Wisd. ix. 15 al2.
16 only.
g Acts x. 12 reff. Deut. xiv. 19, 20.
i Acts as above (h). James iii. 7 only. Gen. i. 24. vii. 42. constr., vv. 26, 28. ch. vi. 17. Eph. iv. 19. Isa. xxxiii. 23. Sir. iv. 19. iv. 5. 2 Pet. ii. 18. Xen. Cyr. i. 6. 34. vi. 19. 2 Cor. xii. 21. Eph. iv. 19 al5.) only, exc. Matt. xxiii. 27. Prov. vi. 16.
x Matt. xv. 16 ‖ Mk. ver. 31. ch. x. 19 (from Deut. xxxii. 21) only.
z = 1 Cor. i. 20 (Matt.
a Psa. cv. 20. 1 Cor. xv. 51, 52 reff.
(-σία, ch. ii. 7.)
e ch.
2 Macc. vii.
h Acts x. 12. xi. 6 only. Gen. xxxiv. 23.
k = [ch. iv. 22.] Phil. ii. 9.
l = Acts
m = 1 Thess.
n Sir. v. 2 BN3c P (om. ACN1).
o Paut (ch.

21. om η A. [ηυχαριστησαν, so ACDℵ c d k l m n 17 Clem Orig Eus Ath Cyr Thdrt Thl.] αλλα B. καρδια bef αυτων D1G vulg.
23. ηλλαξαντο K c g h k Orig1 Eus Cyr Thdrt1 Thl.
24. om και ABCℵ 17 vulg Orig Did Damasc Aug Ambrst Pelag: ins DGKL rel syr

'with the knowledge above stated.' This participle testifies plainly that matter of *fact*, and not of *possibility*, has been the subject of the foregoing verses. From this point, we take up what they MIGHT HAVE DONE, *but* DID NOT. **οὐχ ὡς θεὸν ἐδόξ.**] **They did not give Him glory** (δοξάζω here principally of recognition by worship) AS GOD, i. e. as the great Creator of all, distinct from and infinitely superior to all His works. Bengel well divides **ἐδόξασαν** and **ηὐχαρίστησαν**—"*Gratias agere* debemus ob beneficia: *glorificare* ob ipsas virtutes divinas." They *did neither*: in their *religion*, they deposed God from His place as Creator,—in their *lives*, they were ungrateful by the abuse of His gifts. **ἐματαιώθησαν**] הֶבֶל, *vanus fuit*, is used of worshipping idols, 2 Kings xvii. 15; Jer. ii. 5, and הֶבֶל, *vanitas*, of an idol, Deut. xxxii. 21; 1 Kings xvi. 26 al.: and hence probably the word *ματαιόω* was here chosen. **διαλογισμοῖς**] **their thoughts**: but generally in N. T. in a *bad* sense; **they became vain** (idle, foolish) **in their speculations.** **ἐσκοτίσθη ἡ ἀσύν. αὐτ. καρδ.**] *ἀσύνετος* is not the *result of ἐσκοτ.*,—'*became darkened so as to lose its understanding*,'—but the converse, —**their heart** (*καρδία* of the whole inner man,—the seat of knowledge and feeling) **being foolish** (unintelligent, not retaining God in its knowledge) **became dark** (lost the little light it had, and wandered blindly in the mazes of folly). **22. φάσκοντες εἶν. σοφ.**] Not, '*because they professed themselves wise*,' but **while they professed themselves wise—professing themselves to be wise.** The words relate perhaps not so much to the schools of philosophy, as to the assumption of wisdom by the Greeks in general, see 1 Cor. i. 22, of which assumption their philosophers were indeed eminent, but not the only examples.

23. ἤλλαξαν κ.τ.λ.] quoted from ref. Ps., only **τὴν δόξαν αὐτῶν**, '*their* glory,' of the Psalm, is changed to '*God's* glory,'—viz. His Power and Majesty visible in the Creation. **ἐν** represents the conditional element in which the change subsisted. **ἀφθάρτου** and **φθαρτοῦ** shew by contrast the folly of such a substitution: He who made and upholds all things must be *incorruptible*, and *no corruptible thing can express His likeness.* **ὁμοιώματι εἰκόνος**] **the similitude of the form**—*εἰκόνος* generalizes it to mean *the human form*, it not being any one particular man, but the *form of man* (examples being abundant) to which they degraded God,—and so of the other creatures. Deities of the *human* form prevailed in Greece—those of the *bestial* in Egypt. Both methods of worship were practised in Rome. **24—32.**] *Immorality, and indeed bestiality, were the sequel of idolatry.* **24.**] The **καί** after **διό** may import, *As they advanced in departure from God, so God also on His part gave them up*, &c.;—*His* dealings with *them* had a progression likewise. **παρέδωκεν**] not merely permissive, but judicial: **God delivered them over.** As sin begets sin, and darkness of mind deeper darkness, grace gives place to judgment, and the divine wrath hardens men, and

p = 1 Cor. x. 13 reff.
q Acts v. 41 reff.
r = Acts x. 41 reff.
s here bis only. Esth. ii. 20 BN(not A). Esdr. i. 31 (29) al.
t = here only. see 1 Thess. i. 9.
u = Eph. iv. 14 al. fr.
v = 2 Thess. ii. 11. 1 John ii. 21. Isa. xliv. 20.
w here only †.

p τοῦ q ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, 25 r οἵτινες ABCDG KLN a b
s μετήλλαξαν τὴν t ἀλήθειαν τοῦ θεοῦ u ἐν τῷ v ψεύδει καὶ c d f g h
w ἐσεβάσθησαν καὶ x ἐλάτρευσαν τῇ y κτίσει z παρὰ τὸν k l m n
a κτίσαντα, ὅς ἐστιν b εὐλογητὸς bc εἰς τοὺς αἰῶνας, ἀμήν. o 17
26 διὰ τοῦτο d παρέδωκεν αὐτοὺς ὁ θεὸς εἰς e πάθη f ἀτιμίας·
αἵ τε γὰρ g θήλειαι αὐτῶν r μετήλλαξαν τὴν h φυσικὴν
i χρῆσιν k εἰς τὴν l παρὰ m φύσιν, 27 n ὁμοίως n τε n καὶ οἱ
o ἄρσενες p ἀφέντες τὴν h φυσικὴν i χρῆσιν τῆς g θηλείας

x ver. 9. y = ch. viii. 39 reff. z = ch. xiv. 5 reff. a Mark xiii. 19. Eph. iii. 9. Col. iii. 10. 1 Tim. iv. 3 al. Deut. iv. 32. b ch. ix. 5 reff. c ch. xi. 36. Heb. xiii. 8. d ver. 24. e Col. iii. 5. 1 Thess. iv. 5 only †. Job xvi. 4 Symm. = Xen. Mem. iii. 10. 8. f ch. ix. 21. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. xi. 21. 2 Tim. ii. 20 only. P. Jer. xx. 11. g fem., here bis only. Lev. xxvii. 4. neut., Matt. xix. 4 ‖ Mk. Gal. iii. 28 only. Gen. i. 27. vii. 2. h here bis. 2 Pet. ii. 12 only †. (-κῶς, Jude 10.) i here bis only. 1 Kings i. 28. Wisd. xv. 7, 15. Sir. xviii. 8 only. Thuc. vii. 5. k = James iv. 9. Rev. xi. 6. l = Acts xviii. 13. ch. iv. 18. xi. 24. Gal. i. 8, 9 al. m ch. ii. 14, 27. xi. 21, 24 (3ee). 1 Cor. xi. 14. Gal. ii. 15. iv. 8. Eph. ii. 3. James iii. 7 bis. 2 Pet. i. 4 only †. Wisd. vii. 20 only. n here only. see 1 Cor. vii. 3, 4. o here 3ce. Matt. xix. 4 ‖ Mk. Luke ii. 23. Gal. iii. 28. Rev. xii. 5, 13 only. Jer. xx. 15. p = Matt. xxiii. 23. Rev. ii. 4. Judg. ix. 9 &c. A. propr., Matt. iv. 11, 22.

Ath Chr Thdrt Thl Œc. om *ο θεος* C[1](appy) Did Ath-mss. rec *εαυτοις*, with D[3]EGKL 17 rel Chr$_2$ Thdrt Damasc Thl Œc: txt ABCD[1]ℵ copt Chr$_1$.

26. for *χρησιν, κτισιν* D[1]: *sensum* D-lat. aft *παρα φυσιν*, add *χρησιν* D[1]G vulg arm Jer.

27. for *τε, δε* AD[1]G d l 17 vulg syr Clem Ath Chr Thdrt Damasc Thl Aug Ruf$_1$ Ambrst: om C a[1] b h o copt Orig Jer Ruf$_1$: txt BD[3]KLℵ Syr æth Œc. om *οι* L k. rec (1st) *αρρενες*, with ACD[3]Lℵ rel Ath Chr Thdrt Thl: txt BD[1]G (c?) Athen

hurries them on to more fearful degrees of depravity. **ἐν ταῖς ἐπιθ.**] **in the lusts**—not *by* nor *through* the lusts (as Erasmus and E. V.);—the lusts of the heart were the *field of action*, the department of their being, *in which* this dishonour took place. **ἀκαθαρσίαν**] more than mere profligacy in the satisfaction of natural lust (as Olsh.); for the Apostle uses cognate words *ἀτιμάζεσθαι* and *ἀτιμία* here and in ver. 26:—**bestiality**; impurity in the *physical*, not only in the social and religious sense. **τοῦ ἀτιμάζεσθαι**] the genitive may imply either (1) the *purpose* of God's delivering them over to impurity, '*that their bodies should be dishonoured*,' or (2) the result of that delivering over, '*so that their bodies were dishonoured*,' or (3) the nature of the *ἀκαθαρσία*, as *πάθη ἀτιμίας* below,—'*impurity, which consisted in their bodies being dishonoured*.' The second of these seems most accordant with the usage of the Apostle and with the argument. *ἀτιμάζεσθαι* is most likely *passive* (Beza, al. De Wette), as the middle of *ἀτιμάζω* is not found in use. And this is confirmed by the old and probably genuine reading *αὐτοῖς*, which has been altered to *ἑαυτοῖς* from imagining that '*they*' was the subject to *ἀτιμάζεσθαι*. **So that their bodies were dishonoured among them.** **25.**] This verse casts light on the *τὴν ἀλήθ. ἐν ἀδικίᾳ κατεχόντων* of ver. 18. The *truth of God* (the true notion of Him as the Creator) which they professed, they changed into (see on *ἐν*, ver. 23) *a lie* (*ψεῦδος* = שֶׁקֶר, used of idols, Jer. xvi. 19), thus counteracting its legitimate agency and depriving it of all power for good. **σεβάζομαι**, of the honour of *respect* and *observance* and *reverence*,—**λατρευω**, of *formal worship with sacrifice and offering*. Both verbs belong to *τῇ κτίσει*; though *σεβάζομαι* would require an accusative, *λατρεύω*, the nearest, takes the government. **τῇ κτ.**] the *thing made*, the **creature**—a general term for all objects of idolatrous worship. **παρά, beyond**—which would amount to the exclusion of the Creator.

The doxology expresses the horror of the Apostle at this dishonour, and puts their sin in a more striking light. But we need not supply *εἰ καὶ οὗτοι ὕβρισαν*, as Chrys. **εὐλογητός** is **Blessed**, *κατ' ἐξοχήν*: the LXX put for it the perf. part., Ps. cxvii. 24. The adjective is usually of *God*: the participle, of man. **26.**] **πάθη ἀτιμ.**,—see above, ver. 24,—stronger than *ἄτιμα πάθη*, as setting forth the *status*, *ἀτιμία*, to which the *πάθη* belonged. Contrast 1 Thess. iv. 4, *τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν τιμῇ*. **χρῆσιν**] *usum venereum*; see examples in Wetstein. This abuse is spoken of first, as being the most revolting to nature. "In peccatis arguendis sæpe scapha debet scapha dici. Pudorem præposterum ii fere postulant qui

[q] ἐξεκαύθησαν ἐν τῇ [r] ὀρέξει αὐτῶν εἰς ἀλλήλους, [o] ἄρσενες [s] ἐν [o] ἄρσεσιν τὴν [t] ἀσχημοσύνην [u] κατεργαζόμενοι καὶ τὴν [v] ἀντιμισθίαν ἣν ἔδει τῆς [w] πλάνης αὐτῶν ἐν ἑαυτοῖς [x] ἀπολαμβάνοντες. 28 καὶ καθὼς οὐκ [y] ἐδοκίμασαν τὸν θεὸν [z] ἔχειν ἐν [a] ἐπιγνώσει, [b] παρέδωκεν αὐτοὺς ὁ θεὸς [b] εἰς [c] ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ [d] καθήκοντα, 29 [e] πεπληρωμένους [f] πάσῃ [g] ἀδικίᾳ, [hik] πονηρίᾳ, [il] πλεονεξίᾳ, [km] κακίᾳ,

q here only. Deut. xxix. 20. Diod. Sic. xiv. 108. Polyb. ix. 10. 10.
r here only †. Sir. xxiii. 6 al.
s = 1 Tim. i. 16.
t = here (Rev. xvi. 15) only. (Exod. xx. 26.) Jos. Antt. xvi. 7. 6.
(-μων, 1 Cor. xii. 23. -μονεῖν, 1 Cor. vii. 36.)
u = ch. ii. 9 reff.
v 2 Cor. vi. 13 only †.
w = James v. 20. 2 Pet. ii. 18. Jude 11. Ezek. xxxiii. 10.
x Luke vi. 34. xxiii. 41 al. Num. xxxiv. 14. 2 Macc. iv. 46. vi. 21. viii. 6 only.
y = here only ‡. Jos. Antt. ii. 7. 4. see ch. xiv. 22 reff. 1 Cor. iii. 13 reff.
z = 1 Tim. iii. 4. so ἔχειν ἐν αἰτίαις or δι' αἰτίας, Thuc. ii. 18. see Viger, p. 249.
a ch. iii. 20 reff. Hos. iv. 1.
b ver. 24.
c 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. 2 Tim. iii. 8. Tit. i. 16. Heb. vi. 8 only. P.H. Prov. xxv. 4. Isa. i. 22 only.
d Acts xxii. 22 only. Deut. xxi. 17. 2 Macc. vi. 4.
e constr., Luke ii. 40. 2 Cor. vii. 4 only. 2 Macc. vii. 21.
f = Acts xx. 19 reff.
g Luke xiii. 27. Acts i. 18. Ps. xxvii. 3.
h Acts iii. 26 reff.
i Mark vii. 22.
k 1 Cor. v. 8.
l Eph. iv. 19. 2 Pet. ii. 3 al. Ezek. xxii. 27.
m = 1 Cor. xiv. 20 reff.

Orig Eus Œc. αρρενες (2nd) AC𝔎[1] b[1] 17 Clem Orig Ath[5] Chr Thdrt: txt BDGL 𝔎-corr[1] Thl Œc. εν αρρεσι A𝔎[1] 5. 17 Clem Orig Ath[1] Thdrt: txt BCDGL 𝔎-corr[1] Ath[1] Chr Thl Œc. for εαυτ., αυτοις BK 35.

28. om ο θεος A 𝔎[1](ins corr[1]) 2 Nyss Ath Damasc Hil-mss Vict-tun: Chr has it bef αυτους.

29. rec aft αδικια ins πορνεια, with L rel syrr Thdrt Thl Œc Ennod, and D[1]EG vulg Lucif Ruf Ambrst aft κακια, omg πονηρια: om ABCK𝔎 17 copt æth Ephr Bas Chr Isid Max Gennad Damasc Aug Ruf-comm. κακια bef πλεονεξ. A𝔎 Ephr Aug: κακ. πον. πλ. C (d) 17 copt æth Isid Max Damasc: κακ. πορνεια πλεον. D[1](aft πορν. ins πονηρ. D[3]) G 2. 46. 71. 92: txt BK(omg πονηρ.) L rel syr Bas Chr Thdrt Thl Œc.

pudicitia carent . . . Gravitas et ardor stili judicialis, proprietate verborum non violat verecundiam." Bengel. **27.**] **τὴν ἀσχημ.** perhaps, as De W., '*the* (well-known, too frequent) *indecency*,'—'cui ipsa corporis . . . conformatio reclamat,' Bengel: but more probably the article is only generic, as in 2 Pet. i. 5—8 repeatedly. **τὴν ἀντιμισθίαν**] The Apostle treats this **ἀτιμία** into which they fell, as a *consequence of*, a *retribution for*, their departure from God into idolatry,—with which *in fact* it was closely connected. *This shame*, and not its *consequences*, which are not *here* treated of, is the **ἀντιμισθία** of their **πλάνη**, their aberration from the knowledge of God, which they received. This is further shewn by **ἣν ἔδει** in the past tense. **εἰ γὰρ καὶ μὴ γέεννα ἦν, μηδὲ κόλασις ἠπείλητο, τοῦτο πάσης κολάσεως χεῖρον ἦν. εἰ δὲ ἥδονται, τὴν προσθήκην μοι λέγεις τῆς τιμωρίας.** Chrys. Hom. v. p. 457. **ἐν ἑαυτοῖς**, in their own persons, viz. by their degradation even below the beasts.

28.] The play on **δοκιμάζω** and **ἀδόκιμος** can hardly be expressed in any other language. 'Non probaverunt' and 'reprobum' of the Vulgate does not give it. **Because they reprobated the knowledge of God, God gave them over to a reprobate mind**, is indeed a very inadequate, but as far as the *form* of the two words is concerned, an *accurate* representation of it. (Mr. Conybeare gives it,—"As they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind.") For **ἀδόκιμος** is not 'judicii expers' (as Beza, Tholuck, &c.), but **reprobate**, *rejected by God*. God withdrew from them His preventing grace and left them to the evil which they had chosen. The *active* sense of **ἀδόκιμος**, besides being altogether unexampled, would, in the depth of its meaning, be inconsistent with the assertion of the passage. God did *not* give them up to a mind which had *lost the faculty of discerning*, but to a mind judicially abandoned to that depravity which, being well able to exercise the **δοκιμασία** required, not only does not do so, but in the headlong current of its abandonment to evil, sympathizes with and encourages (ver. 32) its practice in others. It is the '*video* meliora *proboque*,' which makes the 'deteriora sequor' so peculiarly criminal. **οὐκ ἐδοκίμασαν ἔχειν** is not = **ἐδοκίμ. οὐκ ἔχειν** (as Dr. Burton): the latter would express more a *deliberate act of the judgment* ending in rejection of God, whereas the text charges them with *not having exercised* that judgment which would, if exercised, have led to the retention of God in their knowledge. **ἔχειν ἐν ἐπιγν.**] So Job xxi. 14,—"they say to God, Depart from us: for we desire not the knowledge of thy ways," and xxii. 15—17.

29—31.] **πεπληρωμένους** belongs to the

n = Matt. xxiii. 26. ch. xv. 14. James iii. 8, 17 al. Ezek. xxxvii. 1. Nah. i. 10 only. o [Gal. v. 20, 21.] iii. 3. James iv. 5. 1 Pet. ii. 1 only. s here only †. 3 Macc. iii. 22. vii. 3. t here only †. (-ίζειν, Ps. xl. 7. -ισμός, 2 Cor. xii. 20.) iv. 11.) Prov. xx. 1.) only. Ps. cxviii. 21, 51. (-νία, Mark vii. 22.) ii. 5 only. v here only †. x 2 Tim. iii. 2. a here only †. p Phil. i. 15. 1 Tim. vi. 4. w 1 Tim. i. 13 only. Prov. vi. 17 al. (-τρια, Jer. xxvii. [l.] 31. -τικός, z as above (x) only. Job xxviii. 8. Prov. xxi. 24. Hab. q as above (op). Matt. xxvii. 18 ‖ Mk. Tit. r 1 Cor. i. 11 reff. u here only †. (-λία, 2 Cor. xii. 20. -λεῖν, James y as above (x). Luke i. 51. James iv. 6. 1 Pet. v. 5

n μεστοὺς opq φθόνου, o φόνου, opr ἔριδος, δόλου, s κακοηθείας, t ψιθυριστάς, 30 u καταλάλους, v θεοστυγεῖς, w ὑβριστάς, xy ὑπερηφάνους, xz ἀλαζόνας, a ἐφευρετὰς κακῶν, x γονεῦσιν

ABCDG KLN a b c d f g h k l m n o 17

φονων G D¹-lat Lucif Ennod : εριδος bef φονου A. om δολου A Bas.
30. κακολαλους D¹. [vv 27—30 are in a difft hand from the rest of D.]

subject of ποιεῖν, understood. The reading πορνείᾳ appears to have arisen out of πονηρίᾳ, and is placed by some MSS. after that word, by some after κακίᾳ, omitting πον. The Apostle can hardly have written it here, treating as he does all these immoralities of the heart and conscience as *results* of, and *flowing from*, the licentious practices of idolatry above specified. Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each excluding the rest, I have collected the most interesting notices respecting them. Umbreit has illustrated their LXX usage and Hebrew equivalents.

ἀδικίᾳ] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of **injustice**; of which on the part of the Romans, Wetst. gives abundant testimonies. **πονηρίᾳ**] Ammonius interprets τὸ πονηρόν, τὸ δραστικὸν κακοῦ,—used therefore more of the tempter and seducer to evil. **πλεονεξίᾳ**] **covetousness** (not as 1 Thess. iv. 6, see there), of which the whole provincial government and civil life of the Romans at the time was full. 'Quando | major avaritiæ patuit sinus?' exclaims Juvenal, soon after this. Sat. i. 87. **κακίᾳ**] more the *passive side of evil*—the capability of and proclivity to evil,—the opposite to ἀρετή:—so Arist. Eth. Nic. ii. 3. 6, ὑπόκειται ἄρα ἡ ἀρετὴ εἶναι . . . . τῶν βελτίστων πρακτική· ἡ δὲ κακία, τοὐναντίον. **φθόνου** and **φόνου** are probably put together from similarity of sound. So Eurip. Troad. 770 ff., ὦ Τυνδάρειον ἔρνος, οὔποτ' εἶ Διὸς | πολλῶν δὲ πατέρων φημί σ' ἐκπεφυκέναι, | Ἀλάστορος μὲν πρῶτον, εἶτα δὲ φθόνου, | φόνου τε, θανάτου θ', ὅσα τε γῆ τρέφει κακά. **κακοηθείας**] see reff. **ψιθυρ.** secret maligners,—**καταλ.** open slanderers. The distinction attempted to be set up by Suidas and others, between θεομισής, ὑπὸ θεοῦ μισούμενος, and θεομίσης, ὁ μισῶν τὸν θεόν, has been applied to θεοστυγεῖς also, which has therefore been written θεοστύγεις. But the distinction is untenable; all compound adjectives in ης being oxyton.

θεοστυγής is never found in an active sense, '*hater of God*,' but always in a passive, **hated by God** (cf. Eur. Troad. 1205, ἡ θεοστυγὴς Ἑλένη: Cycl. 395, τῷ θεοστυγεῖ ᾄδου μαγείρῳ: ib. 598: so θεοφιλής, Demosth. 1486 ult.: εὐτυχεστάτην πασῶν πόλεων τὴν ὑμετέραν νομίζω καὶ θεοφιλεστάτην: and Æsch. Eum. 831); and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally different kind inserted between καταλάλους and ὑβριστάς, if θεοστ. is to signify '*haters of God*.' But on the other supposition,—if any crime was known more than another as '*hated by the gods*,' it was that of '*delatores*,' abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; see Tacitus, Ann. vi. 7, where he calls the delatores 'Principi quidem grati, et *Deo exosi*.' So also Philo, ap. Damascen. (quoted by Wetst.) διάβολοι καὶ θείας ἀποπέμπτοι χάριτος, οἱ τὴν αὐτὴν ἐκείνῳ διαβολικὴν νοσοῦντες κακοτεχνίαν, θεοστυγεῖς τε καὶ θεομισεῖς πάντη. It does not follow that the *delatores only* are intended, but the expression may be used to include all those abandoned persons who were known as *Diis exosi*, who were employed in pursuits hateful and injurious to their kind. So Wetst., Meyer, Rückert, Fritzsche, De Wette:—the majority of Commentators incline to the *active* sense,—so Theodoret, Œc., Erasm., Luther, Calv., Beza, Estius, Grot., Tholuck, Reiche, &c. **ὑβριστάς**] opposed by Xenoph. Mem. i. and Apol. Socr. to σώφρων, 'a discreet and modest man:' but here perhaps, as said by Paul of himself, ref. 1 Tim., 'qui contumeliâ afficit,' 'an insulting person.' **ὑπερηφάνους**]

[xb] ἀπειθεῖς, 31 [c] ἀσυνέτους, [d] ἀσυνθέτους, [e] ἀστόργους, [f] ἀνελεήμονας, 32 [g] οἵτινες τὸ [hi] δικαίωμα τοῦ θεοῦ [hk] ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες [mn] ἄξιοι [n] θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ [o] συνευδοκοῦσιν τοῖς πράσσουσιν.

II. [1] Διὸ [p] ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ [q] κρί-

b Luke i. 17. Acts xxvi. 19. 2 Tim. iii. 2. Tit. i. 6. iii. 3 only. L.P. Deut. xxi. 18. (-θειν, -θεια, ch. xi. 30.)
c ver. 21 reff.
d here only. Jer. iii. 8, 10, 11 only. Demosth. p. 383. 6.
e 2 Tim. iii. 3 only †. Æschin. p. 47, 29.
f here only. Prov. v. 9. xi. 17.
g = Acts x. 41 reff.
h Job xxxiv. 27. xiii. 12 reff. xxiii. 29 reff.
i = Luke i. 6. ch. ii. 26. viii. 4. Heb. ix. 1, 10. Exod. xv. 25.
k = 1 Cor. m = of persons, ch. xiii. 46. Matt. x. 10 al. Deut. xxv. 2.
n Acts o 1 Cor. vii. 12, 13 reff.
p ch. i. 20 only †.
q = ch. xiv. 3, 4 reff.

31. rec aft αστοργους ins ασπονδους (*gloss in marg to explain* ασυνθετους), with CD^{3}KL$\aleph^{3}$ rel vulg syrr Chr(omg ασυνετους) Thdrt; pref, 17. 76 Thl; bef ασυνθετους D^{3}: om ABD^{1}G$\aleph^{1}$ fuld^{1} copt Ephr$_{2}$ Damasc Lucif.

32. επιγνωντες L 17: επιγινωσκοντες B 80: γνοντες Thl: ειδοτες 116 Chr: add ουκ ενοησαν D Bas: ουκ εγνωσαν G 8-pe: ου συνηκαν 15: *non intellexerunt*, or the like, latt. ου μονον γαρ (*see above*) D^{1}: ου μ. δε 46 Bas: και ου μ. vulg arm Ambrst. ποιουντες and συνευδοκουντες B: ου μον. οι ποιουντες αυτα αλ. και οι συνευδοκουντες some mentd by Isid vulg(not am^{1}) D^{2}-lat G-lat arm (Clem-rom) Ephr$_{1}$ Bas.

ἐστὶ δὲ ὑπερηφανία καταφρόνησίς τις πλὴν αὐτοῦ τῶν ἄλλων, Theophr. Char. 34. It may be observed that Aristotle, Rhet. ii. 16, mentions ὑβρισταί and ὑπερήφανοι as examples of τῷ πλούτῳ ἃ ἕπεται ἤθη.

ἀλαζόνας] see reff. δοκεῖ δὲ καὶ ἀλαζὼν εἶναι ὁ θρασὺς καὶ προποιητικὸς ἀνδρείας, Aristot. Eth. Nic. iii. 10. δοκεῖ δὴ ὁ μὲν ἀλαζὼν προποιητικὸς τῶν ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ μειζόνων ἢ ὑπάρχει . . . . [ἕνεκα δόξης καὶ τιμῆς] . . . . καὶ γὰρ ἡ ὑπερβολὴ καὶ ἡ λίαν ἔλλειψις ἀλαζονικόν, Ibid. iv. 13. ἐφευρ. κακ.] 'Sejanus omnium facinorum repertor habebatur,' Tacit. Ann. iv. 11:—'scelerumque inventor Ulixes,' Virg. Æn. ii. 161: στασιάρχαι, φιλοπράγμονες, κακῶν εὑρεταί, ταραξιπόλιδες, Philo in Flacc. § 4, vol. ii. p. 520:—πάσης κακίας εὑρετής (of Antiochus Epiph.), 2 Macc. vii. 31. **ἀσυνέτους, destitute of** (moral) **understanding**, see Col. i. 9, and reff. Here perhaps suggested by the similarity of sound to **ἀσυνθέτους, without good faith**, οὐκ ἐμμένοντας ταῖς συνθήκαις, Suid. and Hesych. In the same sense, εὐσυνθετεῖν and ἀσυνθετεῖν are opposed by Chrysippus and Plutarch (see Wetst.). **ἀστόργους**] μὴ ἀγαπῶντάς τινα, Hesych. And Athenæus, speaking of οἱ καλούμενοι ὄρνιθες μελεαγρίδες, —ἐστὶ δὲ ἄστοργον πρὸς τὰ ἔκγονα τὸ ὄρνεον, καὶ ὀλιγωρεῖ τῶν νεωτέρων, xiv. p. 655 C. "In hac urbe nemo liberos tollit, quia, quisquis suos hæredes habet, nec ad cœnas nec ad spectacula admittitur." Petronius, 116. (Wetst.) 32.] The Apostle advances to the *highest grade of moral abandonment*,—the knowledge of God's sentence against such crimes, united with the contented practice of them, and encouragement of them in others. **τὸ δικαίωμα τ. θ.] the sentence of God**, unmistakeably pronounced in the conscience.

ὅτι κ.τ.λ.] viz. **that they who do such things are worthy of death**; this *is* the sentence, and must not be enclosed in a parenthesis, as in Wetstein, Griesbach, and Scholz. **θανάτου**, *what sort of death?* Probably a general term for the *fatal* consequence of sin; that such courses *lead to ruin*. The word can hardly be pressed to its exact meaning: for many of the crimes mentioned could never be visited with judicial capital punishment in this world (as Grot.): nor could the heathen have any definite idea of eternal, spiritual death, as the penalty attached to sin (Calov.),—nor again, any idea of the *connexion* between sin and natural death. "Life and Death," remarks Umbreit, "are ever set over against one another in the O. T. as well as in the N. T., the one as including all good that can befall us, the other, all evil." p. 246. The description here given by the Apostle of the moral state of the heathen world should by all means be compared with that in Thucyd. iii. 82—84, of the moral state of Greece in the Peloponnesian war: and a passage in Wisd. xiv. 22—31, the opening of which is remarkably similar to our text: εἶτ' οὐκ ἤρκεσε τὸ πλανᾶσθαι περὶ τὴν τοῦ θεοῦ γνῶσιν, ἀλλὰ . . . . , ver. 22, and again ver. 27, ἡ γὰρ τῶν ἀνωνύμων εἰδώλων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν.

II. 1—29.] *Secondly*, THE SAME, *that all are guilty before God*, IS PROVED OF THE JEWS ALSO. And first, vv. 1—11, *no man* (the practice of the Jews being hinted

νων· [r]ἐν ᾧ γὰρ [q]κρίνεις τὸν [s]ἕτερον, σεαυτὸν [t]κατα- ABCDG KLN a b
κρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ [q]κρίνων. 2 οἴδαμεν δὲ c d f g h
ὅτι τὸ [u]κρῖμα τοῦ θεοῦ ἐστὶν [v]κατὰ [v]ἀλήθειαν [w]ἐπὶ τοὺς k l m n
τὰ τοιαῦτα πράσσοντας. 3 [x]λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε o 17
ὁ [q]κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά,
[x]ὅτι σὺ [y]ἐκφεύξῃ τὸ [u]κρῖμα τοῦ θεοῦ; 4 ἢ τοῦ [z]πλούτου
τῆς [ab]χρηστότητος αὐτοῦ καὶ τῆς [cd]ἀνοχῆς καὶ τῆς
[ade]μακροθυμίας [f]καταφρονεῖς, [g]ἀγνοῶν [g]ὅτι τὸ [h]χρηστὸν
τοῦ θεοῦ εἰς μετάνοιάν σε [i]ἄγει, 5 κατὰ δὲ τὴν [k]σκλη- ...σε ἀγει κα. C.

r ch. xiv. 22. 1 Pet. ii. 12.
s ch. xiii. 6. 1 Cor. iv. 6. vi. 1. x. 24, 29 al. Exod. xvi. 15.
t = Matt. xxvii. 3. [John viii. 10.] ch. xiv. 23. Esth. ii. 1.
u = Mark xii. 40. Luke xx. 47. ch. iii. 8. xiii. 2 al. Jer. xxviii. (li.) 10.
v here only.
w = Acts xiii. 11 reff.
x constr., (ch. xiv. 14) 2 Cor. x. 7, 11. Heb. xi. 19. 1 Macc. vi. 9.
y = Luke xxi. 36. 2 Cor. xi. 33. 1 Thess. v. 3 (Acts xvi. 27 reff. xix. 6) only. L.P.H. 2 Macc. vii. 35.
z = ch. ix. 23. xi. 33. Eph. i. 7, 18. ii. 7 al. (Paul.) τρυφᾷς ὑπὸ πλούτου τῆς σοφίας, Plato, Euthyphr. p. 12 A. (= πλῆθος, LXX. Ps. lxviii. 16 al.)
a 2 Cor. vi. 6. Gal. v. 22.
b as above (a). ch. iii. 12. xi. 22 (3ce). Eph. ii. 7 al2. P. Ps. xxiv. 7. (-τεύεσθαι, 1 Cor. xiii. 4.)
c (=) ch. iii 25 only +. (1 Macc. xii. 25 only. Jos. Antt. vi. 5. 1.)
d see Eph. iv. 2.
e ch. ix. 22. 1 Tim. i. 16 al. Prov. xxv. 15. (-μεῖν, 1 Cor. xiii. 4. -μως, Acts xxvi. 3.)
f Matt. xviii. 10. 1 Cor. xi. 22 al. Prov. xiii. 13.
g ch. i. 13 reff.
h 1 Cor. xv. 33 reff. Ps. xxxiii. 8. constr., ch. i. 19, 20.
i = ch. viii. 14. Gal. v. 18. 2 Tim. iii. 6. Polyb. i. 15. 13.
k here only. = Deut. ix. 27. see Matt. xix. 8.

CHAP. II. 1. ins κριματι bef κρινεις C[1] m 73. 80. 93. 179 syr-w-ast copt Jer.
2. for δε, γαρ CK m 17. 80. 122-79 vulg D-lat copt arm Chr Pelag: txt AB D-gr GKL rel Thdrt Damasc Thl Œc Tert: om 23 æth.
3. τουτω A.

at) *must condemn another, for all alike are guilty.* **1.**] The address passes gradually to the Jews. They were the people who *judged*—who pronounced all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply, but these are hardly in the Apostle's mind. This is evident by comparing τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων with vv. 21—23, where the same charge is implied in a direct address to the Jew. **διό,** on account of this δικαίωμα θεοῦ decreeing death against the doers of these things—FOR *thou doest them thyself.* Therefore thy setting thyself up as a judge, is unjustifiable. **πᾶς ὁ κρίνων**] The Jew is not yet named, but hinted at (see above): not in order to conciliate the Jews (Rückert), but on account of the as yet purposely general form of the argument. This verse is in fact the major of a syllogism, the minor of which follows, vv. 17—20, where the position here declared to be unjustifiable, is asserted to be assumed by *the Jew.* **ἐν ᾧ . . .**] **For wherein** (not '*in that*'), as E. V.—i. e. '*in the matter in which.*' **2.**] **οἴδ. δέ,** '*atqui scimus*'—**now we know.** **κατὰ ἀλ.**] **according to truth,** as E. V., De Wette:—not, '*truly,*' '*revera*' (as Raphel, &c.)—for οἴδαμεν, on which the emphasis is, implies certain knowledge. Nor does κατὰ ἀλ. belong to κρῖμα, '*judgment according to truth*' (as Olsh.),—but to ἐστίν, **is,** (proceeds) **according to justice** (John viii. 16). **3.**] Here he approximates nearer to the Jews. They considered that because they were the children of Abraham they should be saved, see Matt. iii. 7, 9. **τοῦτο,** viz. ὅτι σὺ ἐκφ., following. **σύ** has the emphasis on it, **thou thyself,**—'*thou above all others.*' **4.**] **ἤ, or** (introducing a new error or objection, see ch. iii. 29; vi. 3; xi. 2), '*inasmuch as God spares thee day by day* (see Eccles. viii. 11), *dost thou set light by His long-suffering, ignorant that His intent in it is to lead thee to repentance?*' **πλούτου,**—a favourite word with the Apostle (see reff.),—**the fulness,** 'abundance.' **χρηστ.,** as shewn by His **ἀνοχή** and **μακροθ.** (reff.) **ἀγνοῶν, not knowing,**—being blind to the truth, **that** . . . Grot., Thol., al. would render it '*not considering:*' but as De Wette remarks, it is a *wilful and guilty ignorance,* not merely an inconsiderateness, which is blamed in the question. **ἄγει, is leading thee:** this is its intent and legitimate course, which thy blindness will frustrate. 'Malo *deducit* quam *invitat;* quia illud plus quiddam significat. Neque tamen pro adigere accipio, sed pro manu ducere.' Calvin. **5.**] I am inclined with Lachmann to regard the question as continued. If not, the responsive contrast to the question in ver. 4 would begin more emphatically than with κατὰ δὲ . . .; it would be σὺ δὲ κατὰ . . . . or θησαυρίζεις δὲ σεαυτῷ κατὰ . . . . . But the enquiry loses itself in the digressive clauses following, and no where comes pointedly to an end. I have therefore not placed a mark of interroga-

ρότητά σου καὶ [1] ἀμετανόητον καρδίαν [m] θησαυρίζεις σεαυτῷ [n] ὀργὴν ἐν [o] ἡμέρᾳ [no] ὀργῆς καὶ [p] ἀποκαλύψεως [q] δικαιοκρισίας τοῦ θεοῦ, [6] ὃς [r] ἀποδώσει [r] ἑκάστῳ [r] κατὰ τὰ ἔργα αὐτοῦ, [7] τοῖς μὲν καθ' [s] ὑπομονὴν [t] ἔργου [t] ἀγαθοῦ [u] δόξαν καὶ

1 here only †. m = Prov. i. 18. (Matt. vi. 19, 20 al.) n abs., Luke xxi. 23. ch. iii. 5. iv. 15 al. o Rev. vi. 17. Zeph. ii. 3.

p = 1 Cor. i. 7. 2 Thess. i. 7 al. 2 Macc. xii. 41.) xxi. 19. ch. v. 3, 4. Heb. xii. 1 al. 36 reff. sing., ch. xiii. 3.

q here only †. Hos. vi. 5 (for מִשְׁפָּט) Incert. in Hexapl. (-κρίτης, r = Matt. xvi. 27. Rev. xxii. 12. Prov. xxiv. 12. Ezra x. 2. see James i. 4. constr., 1 Thess. i. 3. u = ch. v. 2. viii. 18. ix. 23 al.

s = Luke t Acts ix.

5. for αποκαλυψεως, ανταποδοσεως A æth Cæs-arel. ins και bef δικαιοκρισιας $D^3KL\aleph^3$ 17 rel syr æth $Orig_3$ Eus Ephr Bas Chr Thdrt$_{\text{sæpe}}$; της 3. 33-5. 108-21: om $ABD^1G\aleph^1$ vulg Syr copt goth $Orig_3$ Damasc Œc Iren-int Cypr Lucif.

tion at ἄγει or at θεοῦ, as Lachm, does,—but have left the construction to explain itself. **κατά**] not, '*in proportion to*' (Meyer), but as E. V. after, '*in consonance with*,' '*secundum*,'—describing the state out of which the action springs: see ver. 7, καθ' ὑπομονήν. **ἀμεταν.**] not admitting that μετάνοια to which God is leading thee. **ἐν ἡμέρᾳ**, not for, nor = εἰς ἡμέραν, nor should it be rendered '*against* the day,' as E. V. I need hardly remind any accurate scholar, that such an interpretation as '*ἐν* for *εἰς*' is *no where* to be tolerated. It belongs to ὀργήν,—**wrath in the day of wrath**, 'wrath which shall come upon thee in that day,'—not to θησαυρίζεις, imagining which has led to the mistake. The ἡμέρα ὀργῆς is the *day of judgment*, viewed in its relation to *sinners:* see reff. **ἀποκαλ. δικαιοκρ.**] **the manifestation** (public enforcement, it having been before latent though determined) **of God's righteous judgment.** The reading ἀποκ. **καὶ** δικαιοκρ. would mean, '*the appearance* (reff.) *of God, and his righteous judgment*,'—not referring merely to *the detection of men's hearts*, as Origen, Theophyl., Rückert. But the reading is not strongly upheld, nor is it according to the mode of speaking in the argument—see ch. i. 17, 18.

6, 7.] This *retribution* must be carefully kept in its place in the argument. The Apostle is here speaking *generally*, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question *at present* arises, *how* this righteousness in God's sight *is to be obtained*—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shewn that by ἔργα νόμου no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure, justify before God (so Toletus in Pool's Syn.), and (2) an idea (Tholuck 1st edn. and Köllner) that by ἔργου ἀγαθοῦ here is *meant* faith in Christ. However true it be, so much is certainly not *meant* here, but merely the fact, that *every where, and in all, God punishes evil, and rewards good.* **7, 8. τοῖς μὲν καθ' ὑπ. . . . . ὀργὴ κ. θυμός**] **To those who by endurance in good works seek for glory and honour and immortality** (will He render) **eternal life: but to those who are** (men) **of self-seeking, and disobey the truth, but obey iniquity** (shall accrue) **anger and wrath,** &c. The verb ἀποδώσει, ver. 6, should have two accusatives, representing the two sides of the final retribution,—ζωὴν αἰών. and ὀργήν, &c. But the second of these is changed to a nominative and connected with ἔσται understood, and made the first member of the following sentence, δόξα δὲ κ.τ.λ. being opposed to it. Thus also two datives belong to ἀποδώσει, viz. τοῖς . . . . ζητοῦσιν,—and τοῖς . . . ἀδικίᾳ. To ζητοῦσιν belong δόξ. κ. τιμ. κ. ἀφθ. as its accusatives, and καθ' ὑπομ. ἔργ. ἀγ. as its adverb. This, as De Wette remarks, is the only admissible construction: in opposition to (α) Œcum. and Beza, who divide ἔργ. ἀγ. from καθ' ὑπομ. (*iis quidem qui secundum patientem expectationem quærunt boni operis gloriam*),—(β) Bengel, Knapp, Fritzsche, Olsh., and Krehl, who take τοῖς . . . . ἀγαθοῦ as meaning '*those who endure in good works*' (as Œc. does τοῖς καθ' ὑπομ. *those who endure*, absol.), and δόξαν . . . . ζητοῦσιν, as in apposition with it,—(γ) Photius (in Œcum.), Luther, and Estius, who take it, τοῖς . . . . . ζητοῦσιν ζωὴν αἰών.,—δόξαν κ.τ.λ.,—(δ) Reiche, who takes τοῖς μέν,—'*to the one*,'—alone, and makes καθ' ὑπομ. parallel to κατὰ τὰ ἔργα, representing the *rule of judgment*, taking the rest as (γ). **ἔργου**, sing. of *moral habitude* in the whole, the *general course of life and action* (see reff.). **δόξαν**, *absolute* imparted *glory* like His own, see Matt. xiii. 43; John xvii. 22:—**τιμήν**, *re-*

v = 1 Cor. xv. 42, &c. 2 Tim. i. 10 (Eph. vi. 24) only †. (Wisd. ii. 23. vi. 18, 19 only.) w = Matt. vi. 33. Col. iii. 1 al. Ps. xxxiii. 14. x = John xviii. 37. ch. iii. 26. iv. 12, 14. Gal. iii. 7 al. y 2 Cor. xii. 20. Gal. v. 20. Phil. i. 17. ii. 3. James iii. 14, 16 only †. z = ch. x. 21. Deut. xxi. 20. a = 1 John i. 6 al. b = Acts v. 36 reff. c ch. i. 18 al. d ver. 6. e Eph. iv. 21. f Ps. lxxvii. 49. g = Rev. xv. 1. Ezek. v. 15. h = 2 Thess. i. 6. i ch. viii. 35. 2 Cor. vi. 4. Isa. viii. 22. xxx. 6. j as above (i). 2 Cor. xii. 10 only. (-ρεῖσθαι, 2 Cor. iv. 8.) k = Acts xiii. 11 reff. l Acts ii. 43 reff. Luke ix. 56 v. r. Num. xix. 11, 13. m = ch. i. 27. vii. 13, 15, 17, 18. 1 Cor. v. 3. 1 Pet. iv. 3. Ps. lxvii. 31 (29) ℵ^{3b} Ald. n John xviii. 23. ch. vii. 21. xii. 21 (bis). xiii. 4 (bis). xvi. 19. 1 Cor. xiii. 5. 3 John 11 only. Deut. xxx. 15.

τιμὴν καὶ [v] ἀφθαρσίαν [w] ζητοῦσιν ζωὴν αἰώνιον· 8 τοῖς δὲ [x] ἐξ [y] ἐριθείας καὶ [z] ἀπειθοῦσι μὲν τῇ [a] ἀληθείᾳ, [b] πειθομένοις δὲ τῇ [c] ἀδικίᾳ, [def] ὀργὴ καὶ [efg] θυμός, 9 [fhi] θλῖψις καὶ [ij] στενοχωρία, [k] ἐπὶ πᾶσαν [l] ψυχὴν ἀνθρώπου τοῦ [m] κατεργαζομένου [n] τὸ [n] κακόν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος· ABDG KLN a h c d f g h k l m n o 17

8. ερηθειας A f: ερειθιας B^{1}D^{3}G: εριθιας D^1. om μεν BD^{1}Gℵ^1 Thl: ins AD^{3}KLℵ^3 rel 17 syr Orig Ephr Chr Thdrt Damasc Thl Œc Ruf$_3$. rec θυμος και οργη, with D^{3}KL 17 rel syr Thdrt Œc: txt ABD^{1}Gℵ m vulg Syr arm Orig Ephr Damasc Thl.
9. ιουδαιω and ελληνι G m 1. 109 D^1-lat.

cognition, relative precedence, see Matt. x. 32; xxv. 34:—**ἀφθαρσίαν, incorruptibility:** so the aim of the Christian athlete is described, 1 Cor. ix. 25, as being to obtain *στέφανον ἄφθαρτον.* **8. τοῖς δὲ ἐξ ἐριθείας**] as in reff., to be supplied by *οὖσιν,* those who live in, act from, are situated in and do their deeds from—**ἐριθεία** as a status, as *οἱ ἐξ* spoken of *place.*

ἐριθεία,—not from ἔρις, from which it is distinguished 2 Cor. xii. 20; Gal. v. 20, but from ἔρῑθος, a hired workman, whence ἐριθεύω or -ομαι, properly 'to work for hire,' but met. and generally, '*ambitum exercere,*' used principally of official persons, who seek their own purposes in the exercise of their office, and (according to the analogy of παιδεία from παιδεύω, δουλεία from δουλεύω, ἀλαζονεία from ἀλαζονεύομαι) ἐριθεία, '*ambitus,*' '*self-seeking,*' '*greed.*' It stands opposed to ὑπομονὴ ἔργου ἀγαθοῦ, which requires self-denial and forbearance. There seems to be no reason why this, the proper meaning, should not here apply, without seeking for a more far-fetched one, as '*the party spirit of the Jews,*' Rückert. The mistake of rendering it '*contentiousness,*' and imagining a derivation from ἔρις prevailed universally (Orig., Chrys., Theodoret, Theophyl., Œcum., Hesych. (ἠριθεύετο, ἐφιλονείκει), Vulg., Erasm., Grot., &c., and even the more recent English Commentators, Bloomf., Slade, and Peile, τοῖς ἐξ ἐριθείας, i. e. τοῖς ἐρίζουσι) according to De Wette, *down to Rückert,* who first suggested the true derivation. It appears to have arisen from ἐρεθίζω being somewhat similar in sound. Aristotle uses it in the sense of 'ambitus,' canvassing for office, in Polit. v. 3,—μεταβάλλουσι δὲ αἱ πολιτεῖαι καὶ ἄνευ στάσεως διά τε τὰς ἐριθείας, ὥσπερ ἐν Ἤραίᾳ· ἐξ αἱρετῶν γὰρ διὰ τοῦτο ἐποίησαν κληρωτάς, ὅτι ᾑροῦντο τοὺς ἐριθευομένους. Fritzsche, who has an excursus on the word, renders *οἱ ἐξ ἐριθ.,*—'*malitiosi fraudum machinatores.*' Ignatius, ad Philad. § 8, p. 704, opposes ἐριθ. to χριστομαθία. On the whole, **self-seeking** seems best to lay hold of the idea of the word: see note on Phil. i. 16, 17.

ἀπειθ. μ. τῇ ἀλ.] Hindering (see ch. i. 18) the truth which they possess from working, by self-abandonment to iniquity.

ὀργὴ κ. θυμός] According to this arrangement (see var. readd.) the former word denotes the *abiding, settled mind of God towards them* (ἡ ὀργὴ τ. θεοῦ μένει ἐπ' αὐτόν, John iii. 36),—and the latter, the *outbreak* of that anger at the great day of retribution. So the grammarians: θυμὸς μέν ἐστι πρόσκαιρος (*excandescentia,* as Cicero)· ὀργὴ δὲ πολυχρόνιος μνησικακία, Ammon. See the same further brought out by Tittmann, Syn. i. p. 131. **9. θλῖψ. κ. στεν.**] An expression from the LXX (see reff.): the former signifying more the outward weight of objective infliction, —the latter the subjective feeling of the pressure. It is possible, in the case of the *suffering Christian,* for the former to exist without the latter: so 2 Cor. iv. 8, ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι. But here the objective weight of infliction and the subjective weight of anguish, are coexistent. **ἐπὶ πᾶσαν ψ. ἀνθ.**] probably a periphrasis for the sake of emphasis and solemnity. Had it been (as Fritzsche and Meyer) to indicate that the soul is the suffering part of the man (nearly so Olsh.), it should have been as De W. observes, ἐπὶ ψυχὴν παντὸς ἀνθρ., or ἐπὶ πᾶσαν ψυχὴν ἀνθρώπων (see reff.). **κατεργ.**] κατεργάζομαι and ἐργάζομαι seem to have but this slight difference,—that κατεργάζομαι, answering rather to our 'commit,' is more naturally used of *evil,* as manifested

10 ° δόξα δὲ καὶ τιμὴ καὶ ᵖ εἰρήνη παντὶ τῷ ᵍ ἐργαζομένῳ ʳ τὸ ʳ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. 11 οὐ γάρ ἐστιν ˢ προσωπολημψία παρὰ τῷ θεῷ· 12 ὅσοι γὰρ ᵗ ἀνόμως ἥμαρτον, ᵗ ἀνόμως καὶ ᵘ ἀπολοῦνται, καὶ ὅσοι ᵛ ἐν ᵛ νόμῳ ἥμαρτον, διὰ νόμου ʷ κριθήσονται· 13 οὐ γὰρ οἱ

° = ver. 7. ᵖ = ch. v. 1. viii. 6. [x. 15 (from Isa. lii. 7)] al. ᵍ = Matt. vii. 23. xxvi. 10. Gal. vi. 10 al. Ps. xiv. 2. ʳ Matt. xix. 17. Luke vi. 45. ch. vii. 13

bis. xii. 21. xiii. 3, 4. Philem. 14 al. 2 Kings xiv. 17. see John v. 29. 1 Pet. iii. 11. ˢ Eph. vi. 9. Col. iii. 25. James ii. 1 only †. (-πτης, Acts x. 34. -πτεῖν, James ii. 9.) ᵗ here bis only †. 2 Macc. viii. 17 only; but not =. (-μος, 1 Cor. ix. 21.) ᵘ = Matt. xviii. 14. 1 Cor. i. 18. 2 Cor. ii. 15. iv. 3. 2 Thess. ii. 10. Lev. xxiii. 30. ᵛ = here only. (Gal. iii. 11. v. 4.) ʷ = Acts xvii. 31. ver. 16. ch. iii. 6 al. Ps. xcv. 13.

10. τω εργαζ. το αγαθον bef παντι G. 11. om τω D¹.

and judged of by *separate acts* among men, whereas ἐργάζομαι, answering to our 'work,' is used indifferently of both good and evil. That this is not always kept to, see reff., especially ch. vii. 18, and Plato Legg. iii. p. 686, end, in both which places, however, *definite acts* are spoken of. The *pres. part.* denotes the status or habit of the man. **Ἰουδ. τε πρῶτον**] Because the Jew has so much greater advantages, and better opportunities of knowing the divine will: and, therefore, pre-eminent responsibility. **10. εἰρήνη**] Here in its highest and most glorious sense, see reff. **11.**] This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what *preceded*, it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what *follows*, it introduces a comparison between him and the Gentile to shew *how fairly* he will be, for those greater advantages, regarded as πρῶτος in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison between him and the Gentile, and consideration of his state.

12—16.] *The justice of a* GENERAL *judgment of* ALL, *but according to the advantages of each.* **12. ὅσοι γ. ἀνόμως . . . .**] **For as many as have sinned without** (the) **law** (of Moses): **shall also perish without** (the) **law** (of Moses): i. e. *it shall not appear against them in judgment.* Whether that will *ameliorate* their case, is not even hinted,—but only the *fact*, as consonant with God's justice, stated. That this is the meaning of ἀνόμως is clear from 1 Cor. ix. 21. That even these have sinned against *a νόμος*, is presently (ver. 14) shewn. Chrys. says (Hom. vi. p. 466), ... ὁ μὲν γὰρ Ἕλλην ἀνόμως κρίνεται· τὸ δὲ ἀνόμως ἐνταῦθα οὐ τὸ χαλεπώτερον, ἀλλὰ τὸ ἡμερώτερον λέγει· (this is perhaps saying too much, see above) τοῦτέστιν, οὐκ ἔχει κατηγοροῦντα τὸν νόμον. τὸ γὰρ ἀνόμως τοῦτ' ἐστι, χωρὶς τῆς ἐξ ἐκείνου κατακρίσεως, φησίν, ἀπὸ τῶν τῆς φύσεως λογισμῶν καταδικάζεται μόνων. ὁ δὲ Ἰουδαῖος, ἐνόμως, τουτέστι, μετὰ τῆς φύσεως καὶ τοῦ νόμου κατηγοροῦντος· ὅσῳ γὰρ πλείονος ἀπήλαυσεν ἐπιμελείας, τοσούτῳ μείζονα δώσει δίκην. **καί** (De W.) serves to range ἀπολ., as well as ἥμαρτ. under the common condition *ἀνόμως*: **As many as without the law have sinned, without the law shall also perish.** **ἀπολοῦνται**, the *result* of the judgment on them, rather than *κριθήσονται*, its *process*, because the absence of the law would thus seem as if it were the *rule by which they are to be judged*,—whereas it is only an *accident* of that judgment, which *depends on other considerations.* **ἐν νόμῳ**, **under** (*in*, as a status) **the** (Mosaic) **law**; not '*a* law,' which would make the sentence a truism: it is on *that very* undeniable assumption, '*that all who have had a law given shall be judged by that law*,' that the Apostle constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. As to the omission of the article, no inference can be drawn, as the word follows a preposition: see ver. 23, where *ἐν νόμῳ* unquestionably means '*in the law of Moses.*' Besides, these verses are no general assertions concerning men who have, and men who have not, a law revealed (for *all have one*), but a *statement of the case as concerning Jews and Gentiles.* **νόμος**, *throughout*, signifies *the law of Moses*, even though anarthrous, in every place, except where the absence of the article corresponds to a *logical* indefiniteness, as e.g. *ἑαυτοῖς εἰσιν νόμος*, ver. 14: and even there not '*a* law:' see note. And I hope to shew that it is never thus anarthrously used as = *ὁ νόμος*, except where usage will account for such omission of the article. **διὰ νόμ. κριθ.**] Now, **shall be judged by the law**: for that will furnish the *measure* and *rule* by which judgment

x James i. 22, 23, 25 only. Isa. iii. 3 only.
y 1 Cor. iii. 19. Gal. iii. 11 al.
z = James, as above (x), and iv. 11 (Acts xvii. 28) only †. 1 Macc. ii. 67 only.
a = Paul (Acts xiii. 39. ch. iii. 20 al23.) only, exc. Luke xviii. 14. (ch. i. 26 reff.) x. 41 reff. iv. 14 [see note there] al2.

x ἀκροαταὶ νόμου δίκαιοι y παρὰ τῷ θεῷ, ἀλλ' οἱ z ποιηταὶ νόμου a δικαιωθήσονται. 14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα b φύσει c τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος, 15 d οἵτινες e ἐνδείκνυνται τὸ f ἔργον τοῦ νόμου g γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, h συμμαρτυρούσης αὐτῶν τῆς i συνειδήσεως καὶ k μεταξὺ ABDG KLℵ ab cdfgh klmn o 17

b Gal. ii. 15. iv. 8. Eph. ii. 3 only. (ch. i. 26 reff.)
c constr., ch. viii. 5. Matt. xvi. 23. Luke ii. 49. Thuc. viii. 31.
d = Acts e = ch. ix. 17 (from Exod. ix. 16), 22. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16 (2 Tim. iv. 14 [see note there] al2.
Heb. vi. 10, 11) only. P.H. (Gen. i. 15, 17.)
f see ver. 7 reff.
g here only. 2 Chron. xxxvi. 22. Esdr. ii. 2. 2 Macc. xi. 15 only. i. 10 reff. (Eccles. x. 20.)
Wisd. xvii. 11 only.
h ch. viii. 16. ix. 1 only †.
i 2 Cor. k Acts xv. 9 reff.

13. rec ins του bef 1st νομου, with KL 17 rel Mcion-e Chr Thdrt Phot: om ABDGℵ Damasc. om τω BD¹ k¹: ins AD³GKLℵ rel Mcion-e Chr Thdrt. for αλλ' οι, αλλα G. rec ins του bef 2nd νομου, with D³KL 17 rel Mcion-e Chr Thdrt Phot: om ABD¹Gℵ Damasc. aft δικαιωθησονται iins παρα θεω G.

14. for γαρ, δε G æth arm Orig$_1$(om$_1$). ins τα bef εθνη G k. rec ποιη (*grammatical corrn*), with D³ rel Chr Thdrt: ποιει KL a17: ποιουσιν D¹G: txt ABℵ Clem Orig$_3$ Damasc. for ουτοι, οι τοιουτοι G vulg D-lat Orig$_1$ Hil Pelag Fulg.

15. ενδιγνυται A: ενδικν. Gℵ. της συνειδησεως bef αυτων DG Aug: αυτοις τ. συν. tol¹ Chr Jer Ruf: αυτοις τ. σ. αυτων vulg Pelag Ambrst: txt ABKLℵ 17 rel.

will proceed. **13.**] This is to explain to the Jew the fact, that not his mere hearing of the law read in the synagogue (= his being by birth and privilege a Jew) will justify him before God, but (still keeping to general principles and not touching as yet on the *impossibility of being thus justified*) the doing of the law. τοῦ has been apparently inserted in both cases in the later MSS. from seeing that νόμος was indisputably the law of Moses, and stumbling at the unusual expression οἱ ἀκροαταὶ νόμου. But the οἱ in both cases is *generic*, and ἀκροατὴς-νόμου, ποιητὴς-νόμου (almost as *one word* in each case), 'a *hearer-of-the-law*,' a '*doer-of-the-law*.' So that the correct English for οἱ ἀκροαταὶ νόμου is **hearers of the law**, and for οἱ ποιηταὶ νόμου, **doers of the law**. It is obvious, that with the *omission* of the τοῦ in both places, the whole elaborate and ingenious criticism built by Bp. Middleton on its *use*, falls to the ground. (See Middleton, Gr. Art. in loc.) His dictum, that such an expression as οἱ ἀκροαταὶ νόμου is *inadmissible*, will hardly in our day be considered as deciding the matter. **14.**] ἔθνη, **the Gentiles**; see ch. iii. 29; xi. 13; xv. 10, 12. In this place, ἔθνη τὰ μὴ νόμ. ἔχοντα is the only way in which the sense required could be expressed, for τὰ ἔθνη τὰ μὴ ν. ἔχ., would mean '*those Gentiles who have not the law*,' as also would ἔθνη μὴ νόμον ἔχ., whereas the meaning clearly is, **the Gentiles not having the law.**

νόμον] Again, '*the* law,' viz. *of Moses. A* law, they have; see below.

φύσει, **by nature**, τοῖς φυσικοῖς ἑπόμενα λογισμοῖς, Schol. in Matthaï. τὰ τοῦ νόμου π.] **do things pertaining to the law**, e. g. abstain from stealing, or killing, or adultery. But it by no means follows that the Apostle means that the Gentiles could *fulfil* the law, do *the* things, i. e. *all* the things enjoined by the law (as De Wette): he argues that a conscientious Gentile, who knows not *the law*, does, when he acts in accordance with requirements of the law, so far set up the (see below on the art.) law to himself. τὰ τοῦ νόμου is interpreted by Beza, Wetst., and Elsner, '*that which the law does*,' i. e. make sanctions and prohibitions: but this can hardly be. The Apostle does not deny certain virtues to the Gentiles, but maintains the inefficiency of those, and all other virtues, towards man's salvation.

ἑαυτοῖς εἰσιν νόμος] **are to themselves** (so far) **the law**, not '*a* law,' for *a law* may be just or unjust, God's law or man's law: there is *but one law of God*, partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ. The art. could not have been here used without stultifying the sentence by distributing the predicate, making the conscientious heathen to be to himself *the whole of the law*, instead of '*the law, so far as he did the works of the law*.' Cf. Aristot. Eth. iv. 14, ὁ δὲ χαρίεις κ. ἐλευθέριος οὕτως ἕξει οἷον νόμος ἂν ἑαυτῷ. **15.**] ἐνδείκν., **by their conduct shew forth**,—give an example of.

τὸ ἔργ. τοῦ νόμου = τὰ τοῦ νόμου above: but sing. as applying to each of the particular cases supposed in the ὅταν .... ποιῶσιν. If it had here been τὰ ἔργα τοῦ νόμου, it might have been understood to

ἀλλήλων τῶν [l]λογισμῶν [m]κατηγορούντων ἢ καὶ [n]ἀπο- 12 Cor. x. 5 only. Prov. vi. 18. Jer. xi. 19.
...ο θεος G. ABDK LN a b c d f g h k l m n o 17 λογουμένων. 16 ἐν ἡμέρᾳ [o]ᾗ [p]κρινεῖ ὁ θεὸς τὰ [q]κρυπτὰ [m] = John v. 45 al. Paul, Acts xxiv. 13 al3. Epp., here only +. 1 Macc. vii. 6.
τῶν ἀνθρώπων, κατὰ τὸ [r]εὐαγγέλιόν [r]μου διὰ Ἰησοῦ χριστοῦ. 17 εἰ δὲ σὺ Ἰουδαῖος [s]ἐπονομάζῃ καὶ [t]ἐπαναπαύῃ

n abs., Luke xxi. 14. Acts xxvi. 1 (xix. 33 reff.). L.P. Jer. xii. 1. o constr., 2 Cor. i. 4. Matt. xxiv. 50. p ver. 12 reff. q Matt. vi. 4 al. Deut. xxix. 29. constr., 1 Cor. iv. 5. xiv. 25. 2 Cor. iv. 2. Isa. xxij. 9. r ch. xvi. 25. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess. i. 5. 2 Thess. ii. 14. s here only. Gen. iv. 17, 25. t = here (Luke x. 6) only. (Num. xi. 25.) Micah iii. 11. w. dat., 1 Macc. viii. 12.

διαλογισμων G.

16. rec (for ᾗ) οτε, with DGKLℵ 17 rel vulg syr Ath Chr Thdrt Œc Ruf$_4$: txt A B(ημ.) tol Syr copt Cyr Damasc(ἐν ᾗ) Ambr Aug Ambrst. χρ. bef ιησ. B(ℵ^1 ?): εν χριστω ιησ. Orig: om ιησ. Tert: δια ω̄ χ̄ῡ is written by ℵ-corr^1 over an erasure. add του κυριου ημων D G-lat Ambr.

17. rec for ει δε, ιδε (*see note*), with D^{s}L rel syr Chr Thdrt Œc: txt ABD^{1}KℵP d^2 vulg G-lat Syr Clem Damasc Thl. επαναπανει K 17(sic).

mean *the whole works of the law*, which the indefinite ὅταν prevents above.

γραπτὸν ἐν τ. κ. αὐτ.] Alluding to the tables of stone on which the law was written: see a similar figure 2 Cor. iii. 3.

συμμαρτ. αὐτ. τ. συνειδ.] This is a *new* argument, not a mere continuation of the ἔνδειξις above. Besides their giving this example by actions consonant with the law, their *own conscience*, reflecting on the thing done, *bears witness to it as good.*

συμμ., not merely = μαρτ., as Grot., Thol., nor = *una testatur*, viz. as well as their practice,—but **confirming by its testimony**, the συν signifying the agreement of the witness with the deed, as *con* in *contestari*, *confirmare*:—perhaps also the συν may be partly induced by the συν in συνειδήσεως,—referring to the reflective process, in which a man confers, so to speak, with himself. **καὶ μετ. ἀλλ. κ.τ.λ.**] **and their thoughts** (*judgments* or *reflections*, the self-judging voices of the conscience, which being corrupted by sinful desires are often *divided*) **among one another** (i. e. thought against thought in inner strife) **accusing, or perhaps excusing** (these two participles are *absolute*, describing the office of these judgments,—and nothing need be supplied, as '*them*,' or '*their deeds*'). Notice the similarity of this strife of conscience, and its testimony, as here described, to the higher and more detailed form of the same conflict in the Christian man, ch. vii. 16. **16.**] *To what has this verse reference?* Hardly to that just preceding, which surely speaks of a process going on *in this life* (so however Chrys. takes it. See also a fine passage in Bourdaloue's Sermons, Vol. i. Serm. ii. p. 27, ed. Paris, 1854): nor, as commonly assumed, to κριθήσονται (ver. 12), which only terminates one in a series of clauses connected by γάρ:—but to *the great affirmation of the passage, concluding with ver.* 10. To this it is bound, it appears to me, by the τὰ κρυπτὰ τῶν ἀνθρώπων, answering to πᾶσαν ψυχὴν ἀνθρώπου, ver. 9. This affirmation is the *last* sentence which has been in the dogmatic form:—after it we have a series of quasi-parenthetic clauses οὐ γάρ—ὅσοι γάρ—οὐ γάρ—ὅταν γάρ; i. e., the reasons, necessitated by the startling assertion, are one after another given, and, that having been done, *the time is specified when the great retribution shall take place.* **κατὰ τὸ εὐαγγ. μου**] See reff. **according to** (not belonging to κρινεῖ as the *rule of judgment*, but to the whole declaration, 'as taught in,' 'as forming part of') **the Gospel entrusted to me to teach.** **διὰ Ἰησ. χρ.**] **by Jesus Christ**, viz. as *the Judge*—see John v. 22:—belongs to κρινεῖ. See also Acts xvii. 31. **17—24.**] *The pride of the Jews in their law and their God contrasted with their disobedience to God and the law.* **17. εἰ δέ**] This has been in the later MSS. changed into ἰδέ, apparently to avoid the anacoluthon, or perhaps merely by mistake originally. The anacoluthon, however, is more apparent than real. It is only produced by the resumption of the thread of the sentence with οὖν, ver. 21. Omit (in the sense) only that word, and all proceeds regularly—'*But if thou art denominated a Jew, and &c. . . ., thou that teachest thy neighbour, dost thou not teach thyself?*' &c. The **εἰ δὲ σύ** carries on the apostrophe from ver. 5, since when it has been broken off by reference to the great day of retribution and its rule of judgment; the **σύ** identifies the person addressed here as the same indicated by the **σου** and **σεαυτῷ** there, and by **ὦ ἄνθρωπε** in ver. 1. Thus the Apostle by degrees *sets in his place as a Jew* the somewhat indefinite object of his remonstrances hitherto, —and reasons with him as such. **ἐπον.**] No stress on **ἐπ-**,—**art named**, 'denomi-

u Paul (ver. 17. ch. v. 3, 11. 2 Cor. x. 15 al.) only, exc. James i. 9. iv. 16. Jer. ix. 23, 24.
v Acts xxii. 14 reff.
w ellips., here only. see ch. xii. 2.
x Phil. i. 10.
y = Luke xii. 56. Ps. xvi. 3.
z = 1 Cor. xv. 41. Dan. vii. 3.
a Luke i. 4.

νόμῳ καὶ [u] καυχᾶσαι [u] ἐν θεῷ [18] καὶ [v] γινώσκεις [vw] τὸ θέλημα [xy] δοκιμάζεις τὰ [xz] διαφέροντα, [a] κατηχούμενος ἐκ τοῦ νόμου, [19] [b] πέποιθάς τε σεαυτὸν [c] ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν [d] ἐν [d] σκότει, [20] [e] παιδευτὴν [f] ἀφρόνων, διδάσκαλον [g] νηπίων, ἔχοντα τὴν [h] μόρφωσιν τῆς [i] γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· [21] ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων [k] μὴ κλέπτειν κλέπτεις; [22] ὁ λέγων [k] μὴ μοιχεύειν μοιχεύεις; ὁ [l] βδελυσσόμενος τὰ

ABDK L N a b c d f g h k l m n o 17

b Acts i. 16 reff. c Acts d Luke i. 79. 1 Thess. v. 4. 1 John i. 6. see Matt. iv. 16. Isa. ix. 2. e Heb. xii. 9 only. Hos. v. 2. Sir. xxxvii. 19 only. f Luke xi. 40. xii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16 bis, 19. xii. 6, 11. Eph. v. 17. 1 Pet. ii. 15 only. Job v. 3. g = 1 Cor. iii. 1 reff. h 2 Tim. iii. 5 only †. (-οῦσθαι, Gal. iv. 19.) i = Luke i. 77. xi. 52 al. Mal. ii. 7. k constr., Acts xxi. 4, 21. l = here (Rev. xxi. 8) only. Exod. v. 21.

rec ins τω bef νομω, with D³KL 17 rel Thdrt Thl Œc: om ABD¹ℵ Clem Did Chr-comm(and mss) Damasc.

20. om διδασκ. νηπιων A. **21.** ins τον bef ετερον L n 1. 30-8. 93.

nated,'—'hast the name put on thee;' see reff. **ἐπαναπ.**] Used of *false trust*, see reff. The τῷ of the rec. has been inserted in the later mss. before νόμῳ, because it here clearly applied to the 'law of Moses,' and the absence of the article gave offence. It is omitted, because 'the law' is not here *distributed*—it is not *the law itself in its entirety*, which is meant, but *the fact of having or of knowing the law*:—the strict way of expressing it would perhaps be, 'in the fact of possessing a law,' which condensed into our less accurate English, would be in one word, **in the law**: viz. 'which thou possessest.'

καυχ. ἐν θ.] viz. 'as thy *Covenant God*:' 'as being peculiarly thine.' **18. γιν. τὸ θέλ.**] θεός having been just mentioned, it is left to be inferred that θέλημα refers to Him. **δοκιμ. τ. διαφ.**] **provest** (in the sense of sifting and coming to a conclusion on) **things which differ**,—ἐναντία ἀλλήλοις, δικαιοσύνην κ. ἀδικίαν, κ.τ.λ. Theod. κρίνεις τί δεῖ πρᾶξαι κ. τί μὴ δεῖ πρᾶξαι, Theophylact. The Vulg. 'probas utiliora,' and E. V. '*approvest the things that are more excellent*,' is somewhat flat in meaning, and not so applicable.

κατηχ. ἐκ τοῦ νόμ.] **being** (habitually, not in youth only,—force of pres.) **instructed** (not merely catechetically but didactically, in the synagogues, &c.) **out of the law** (τοῦ νόμου, though after a preposition—because the law is *distributed*—it is the book of the law, the *law itself*, out of which the κατήχησις takes place).

19.] πέποιθας, sometimes with ἑαυτῷ or ἐφ' ἑαυτῷ (see Luke xviii. 9), and sometimes with ὅτι (Luke, ib.; Gal. v. 10; Phil. ii. 24; Heb. xiii. 18),—**regardest thyself as,—art confident in thyself as being.**

ὁδηγὸν τυφλ.] We can hardly say with Olsh., that the Apostle *undoubtedly* refers to the saying of our Lord, Matt. xv. 14,—but rather that both that saying and this were allusive to a title 'leaders of the blind' given to themselves by the Pharisees, with which Paul as a Pharisee would be familiar. Similarly, the following titles may have been well-known and formal expressions of Jewish pride with reference to those who were without the covenant.

20.] **μόρφωσιν**, not the mere apparent likeness (Theophylact, &c.), but *the real representation*. The law, as far as it went, was a reflexion of the holiness and character of God. Hardly so much is *here* meant (Olsh.), as that the law *contained a foreshadowing of Christ*,—for the Apostle is speaking now more of *moral* truth and knowledge, by which a rule of judgment is set up, sufficient to condemn the Jew as well as the Gentile. But after all, this clause (ἔχοντα . . . νόμῳ) is not to be pressed as *declaring a fact*, but taken subjectively with regard to the Jew, after πέποιθας, and understood of *his estimate* of the law. **ἐν τῷ νόμῳ**, because the *book of the law*, the whole law, is denoted.

22. ὁ βδελ. τὰ εἴδ. ἱεροσυλεῖς] The contrast here must be maintained; which it will not be if we understand ἱεροσυλεῖς of robbing the temple of God of offerings destined for him (Jos. Antt. xviii. 3, 4). And τὰ εἴδωλα leads into the kind of robbery which is meant. **Thou who abhorrest idols, dost thou rob their temples?** That it was necessary to vindicate Jews from such a charge, appears from Acts xix. 37: and Jos. Antt. iv. 8. 10 gives as a law, μὴ συλᾶν ἱερὰ ξενικά, μηδ' ἂν ἐπωνομασμένον ᾖ τινι θεῷ κειμήλιον λαμβάνειν.

m εἴδωλα n ἱεροσυλεῖς; 23 ὃς o ἐν νόμῳ o καυχᾶσαι, διὰ τῆς
p παραβάσεως τοῦ νόμου τὸν θεὸν q ἀτιμάζεις; 24 τὸ γὰρ
ὄνομα τοῦ θεοῦ δι' ὑμᾶς r βλασφημεῖται ἐν τοῖς ἔθνεσιν,
καθὼς γέγραπται. 25 περιτομὴ μὲν γὰρ s ὠφελεῖ, ἐὰν
t νόμον t πράσσῃς· ἐὰν δὲ u παραβάτης νόμου ᾖς, ἡ
G ητ περι- περιτομή σου v ἀκροβυστία w γέγονεν. 26 ἐὰν οὖν ἡ v ἀκρο-
τομη... ABDG KLℵ a b c d f g h k l m n o 17 βυστία τὰ x δικαιώματα τοῦ νόμου y φυλάσσῃ, οὐχὶ ἡ
v ἀκροβυστία z αὐτοῦ a εἰς περιτομὴν a λογισθήσεται; 27 καὶ
b κρινεῖ ἡ c ἐκ cd φύσεως v ἀκρόβυστία τὸν νόμον e τελοῦσα

m w. art., Acts xv. 20. 1 Cor. xii. 2. 1 Thess. i. 9. 1 John v. 21. 2 Chron. xvii. 3.
n here only †. (-λος, Acts xix. 37. -λία, 2 Macc. xiii. 6.)
o ver. 17.
p w. gen., here only. 2 Macc. xv. 10. abs., ch. iv. 15 reff. (-βάτης, ver. 25.)
q Acts v. 41 reff.
r Isa. lii. 5. Tit. ii. 5. only. see John vii. 19.
s absol., = John vi. 63 only. Hab. ii. 18. Xen. Anab. v. 1. 12. u here bis. Gal. ii. 18. James ii. 9, 11 only †. Symm., Ps. xvi. 4; Ezek. xviii. 10.
t here iv. 3 ‖ L. John ii. 9. x. 16. v ch. iv. 9—12 al. Paul only, exc. Acts xi. 3. Gen. xvii. 11. x ch. i. 32 reff. w = Matt. xv. 26. y act., = Acts xvi. 4 reff. Exod. edn. 6, § 22. 3. b. only. z indef. pron., Luke xxiii. 51. John viii. 44. Eph. v. 12. 1 Pet. iii. 14. Jude 24 al. Winer, a = ch. ix. 8 reff. b see ch. xiv. 22. James iv. 11, 12. c here d = Gal. ii. 15. (ch. i. 26 reff.) e = James ii. 8. Gal. v. 16.

25. om γαρ d m vulg D-lat æth arm lat-ff. for πρασσῃς, φυλασσῃς D^1-gr; *observes* vulg D-lat; *custodias* Aug. ακροβιστια (but corrd) $ℵ^1$.
26. for τα δικαιωματα, δικαιωμα G-gr G^2-lat harl^1. φυλασσει L Damasc. for ουχι, ουχ BN 44 Damasc: txt DGKL 17 rel Chr Thdrt Thl Œc. (A uncert.)
27. om η εκ φυσ. ακροβ. G.

23.] ἐν νόμῳ, see above (ver. 17) for the omission of the art.—but it is not διὰ παραβάσεως νόμου, because a παράβασις is τοῦ νόμου, the law being broken *as a whole* (see James ii. 10: and on παραβάτης νόμου below, ver. 25). And τῆς παρ. τ. νόμ., is thy breaking of the law.

This question comprehends the previous ones. 24.] 'For what is written in the prophet Isaiah, is no less true now of you:' 'the fact is so, as it is written.'

25—29.] Inasmuch as CIRCUMCISION was the especial sign of the covenant, and as such, a distinction on which the Jewish pride dwelt with peculiar satisfaction: the Apostle sets forth, *that circumcision without the keeping of the law is of no avail, and that true circumcision and true Judaism are matters of the heart, not of the flesh only.* ἀλλ' ἡ περιτομὴ μέγα, φησίν. ὁμολογῶ κἀγώ, ἀλλὰ πότε; ὅταν ἔχῃ τὴν ἔνδον περιτομήν. καὶ σκόπει σύνεσιν, πῶς εὐκαίρως τὸν περὶ αὐτῆς εἰσήγαγε λόγον. οὐ γὰρ εὐθέως ἀπ' αὐτῆς ἤρξατο, ἐπειδὴ πολλὴ ἦν αὐτῆς ἡ ὑπόληψις· ἀλλ' ἡνίκα ἔνδειξεν αὐτοὺς ἀπὸ τοῦ μείζονος προσκεκρουκότας καὶ τῆς εἰς θεὸν βλασφημίας αἰτίους, τότε λοιπὸν λαβὼν τὸν ἀκροατὴν κατεγνωκότα αὐτῶν, καὶ γυμνώσας τῆς προεδρίας, εἰσάγει τὸν περὶ περιτομῆς λόγον, θαῤῥῶν ὅτι οὐδεὶς αὐτῇ ψηφιεῖται λοιπόν. Chrys. Hom. vii. 474. 25.] περιτομή, chosen as an example in point, and as the most comprehensive and decisive example; and μὲν γάρ binds it on to the foregoing reasoning: q. d. '*in the same way circumcision* &c.' νόμον, not τὸν νόμον, πράσσῃς,—because the latter would import *the perfect fulfilment of the whole law:* whereas the supposition is of acting according to the law, doing the law. παραβάτης νόμου here, not τοῦ νόμου, the παραβάτης νόμου, like ἀκροατὴς-νόμου and ποιητὴς-νόμου, ver. 13, being a designation generally of a *law-breaker*, as *those* of a *law-hearer* and *law-fulfiller*. ἀκροβ. γέγ.] *counts for nothing:* the Jewish transgressor is no better off than the Gentile transgressor.

26. ἡ ἀκροβ.] i. e. οἱ ἐν τῇ ἀκροβυστίᾳ. τὰ δικαίωμ.] plainly, the *moral* requirements, not the ceremonial: for one of the very first of the latter was, *to be circumcised.* The case is an *impossible one:* nor does the Apostle put it as possible, only as shewing manifestly, that circumcision, the sign of the covenant of the Law, was *subordinate to the keeping of the Law* itself. The articles shew how completely hypothetical the case is—no less than entire fulfilment of all the moral precepts of the law being contemplated. οὐχὶ ἡ . . .] 'In such a case would not he be counted as a circumcised person?'

27.] I prefer with De Wette (and Erasm.), Luth., Bengel, Wetst., Knapp, and Meyer, to regard this verse not as a continuation of the question, but as a separate emphatic assertion, and as leading the way to the next verse. κρινεῖ, 'shall rise up in judgment against,' judge indirectly by his example. See Matt. xii. 41, 42, where κατακρίνω is used in a sense precisely similar. ἡ ἐκ φύσεως ἀκροβ.] 'he, who

σὲ τὸν [f] διὰ [g] γράμματος καὶ περιτομῆς [u] παραβάτην νόμου. ABDG KLNab
28 οὐ γὰρ ὁ [h] ἐν τῷ [h] φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ [h] ἐν cdfgh klmn
τῷ [h] φανερῷ [i] ἐν [i] σαρκὶ περιτομή, 29 ἀλλ' ὁ [hk] ἐν τῷ o17
[hk] κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ [l] καρδίας ἐν [m] πνεύματι
οὐ [m] γράμματι· οὗ ὁ [n] ἔπαινος οὐκ [o] ἐξ ἀνθρώπων ἀλλ'
[o] ἐκ τοῦ θεοῦ.

f = ch. iv. 11. xiv. 20. 2 Cor. ii. 4. Heb. ix. 12. Winer, edn. 6, § 47 4.
g see note & ver. 29 reff.
h here [Matt. vi. 4, 6 rec.] only, ch. viii. 8, 9. 2 Cor. x. 3. Gal. ii. 20. vi. 12. Eph. ii. 11 (bis). Phil. i. 22, iii. 3, 4 (bis). Col. ii. 1. 1 Tim. iii. 16. Philem. 16. 1 Pet. iv. 1, 2. 1 John iv. 2. 2 John 7.
k Matt. as above (h). John vii. 4, 10. xviii. 20. l = 1 Cor. iv. 5. Ezek. xliv. 7, 9. m ch. vii. 6. 2 Cor. iii. 6. n Paul (1 Cor. iv. 5. Eph. i. 6 al6,) only, exc. 1 Pet. i. 7. ii. 14. o = Matt. i. 20. Acts v. 39. ch. v. 16.

29. αλλα (1st) D¹G. for 2nd εν, ος G D-lat. αλλα (2nd) B. om του [bef θε.] D²G a. aft θεου ins εστιν D¹ vulg lat-ff.

remains in his natural state of uncircumcision.' ἐκ φύσ. is contrasted with διὰ γράμ. κ. περιτ. below. The position of ἐκ φύσεως decides for this rendering and against joining it with τελοῦσα, which would require ἡ ἀκροβυστία, ἐκ φύσεως τὸν νόμον τελοῦσα. τὸν νόμ. τελ.] such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. It is not ἡ τὸν νόμ. τελ.; because ἀκροβ. is used in the widest abstract sense: no distinction is made between one and another uncircumcised person, but some one man is taken as an example of ἀκροβυστία. So that the omission of the art. does not give a new hypothetic sense, '*if it fulfil the law*,' but merely restates the hypothesis: **fulfilling** (as it does, as we have supposed) **the law.**

σὲ τὸν ..... παραβάτην νόμου] Here again the position of διὰ γράμματος κ. περιτομῆς, between τὸν and παραβάτην, sufficiently shews that, as ἐκ φύσεως above, it is a qualification of σὲ τὸν παραβάτην νόμου. Bp. Middleton (it appears, Gr. Art. in loc. and compare his ref.) would take σὲ τὸν διὰ γράμματος κ. περιτομῆς (ὄντα), '*thee who art a professor of the law and a circumcised person*,' and understand εἶναι after παραβάτην,—*shall adjudge thee to be a transgressor of the law.* But this appears exceedingly forced, and inconsistent with the position of παραβ. νόμου, which if it had been thus emphatic, would certainly have been placed either before, or immediately after κρινεῖ. We may well imagine that such an interpretation would not have been thought of, except to serve the supposed canon, that, 'if τόν were immediately the article of παραβάτην, νόμου depending on it could not be anarthrous.' See above on παραβ. νόμ. ver. 25, and on ver. 13. διὰ γρ. κ. περ.] διά (see reff.) is here used of the *state in which the man is* when he does the act, *regarded as the medium* through which the act is done. It is rightly rendered **by** in E. V. (not, '*in spite of*,' as Köllner and al.)

γράμματος] 'litera scripta,' the *written word:* here in a more general sense than in ver. 29, where it is pressed to a contrast with πνεῦμα: **thee, who in a state of external conformity with the written law and of circumcision, art yet a transgressor of the law.** In vv. **28, 29,** supply the ellipses thus: in ver. 28, fill up the subjects from the predicates,—οὐ γὰρ ὁ ἐν τῷ φανερῷ (Ἰουδαῖος) Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ (περιτομὴ) περιτομή (ἐστιν); in ver. 29, fill up the predicates from the subjects,—ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος (Ἰουδαῖός ἐστιν), καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι (περιτομή ἐστιν). Thus the *real Jew only*, and the *real circumcision only*, are *expressed* in both verses. This is the arrangement of Beza, Estius, Rückert, De Wette: Erasm., Luther, Meyer, Fritzsche, take Ἰουδαῖος, and ἐν πν. οὐ γράμ., as the predicates in ver. 29; but the latter gives a very vapid sense, besides that the opposition of ὁ ἐν τῷ φανερῷ, and ὁ ἐν τῷ κρυπτῷ is, as De W. observes, also vapid.

29.] ἐν τῷ κρ. as belonging to Ἰουδ. is parallel with καρδίας as belonging to περιτομή, both designating the inner and spiritual reality, of which the name of Jew and the carnal circumcision are only the signs.

περ. καρδ. is no new expression:—we have it virtually in Deut. x. 16; Jer. iv, 4: see also Acts vii. 51. ἐν πν. οὐ γρ.] **in spirit, not in letter.** Not merely 'spiritually, not externally:' nor does πν. allude to the *necessitating cause* of circumcision (the uncleanness of the inner man) (Ec., Grot., Estius, Fritzsche): —nor signify the *material* ('quæ spiritu constat,' Erasm.): nor the *rule* (Meyer), —but as De Wette rightly, the *living power or element*, wherewith that inner sphere of being is filled—ἐν being as in Acts xvii. 28, of that in which any thing lives and moves,—compare χαρὰ ἐν πν. ἁγίῳ, ch. xiv. 17,—ἀγάπη ἐν πν., Col. i.

III. [1] Τί οὖν τὸ [p]περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ [q]ὠφέλεια τῆς περιτομῆς; [2] πολὺ [r]κατὰ [r]πάντα [r]τρόπον. [s]πρῶτον [s]μὲν [s]γὰρ ὅτι [t]ἐπιστεύθησαν τὰ [u]λόγια τοῦ θεοῦ. [3] [v]τί γάρ; εἰ [w]ἠπίστησάν τινες· μὴ ἡ [x]ἀπιστία

p = Matt. v. 37, 47. Eccles. vii. 1 BN. Dan. v. 12, 14 Theod. (-σσεια, Eccles. i. 3.)
q Jude 16 only. Job xxii. 3. Ps. xxix. 9.
r = Num. xviii. 7. see Acts xv. 11. s 1 Cor. xi. 18. t = 1 Cor. ix. 17. constr., Acts xxi. 3. Gal. ii. 7. 1 Thess. ii. 4. πιστευθέντος τὴν ἐν Περγάμῳ βιβλιοθήκην, Diog. Laert. vii. 1. 29. Winer, edn. 6, § 39. 1. u Acts vii. 38. Heb. v. 12. 1 Pet. iv. 11 only. Num. xxiv. 4, 16 al. v Phil. i. 18. w = 2 Tim. ii. 13. (Acts xxviii. 24 reff. -τος, Luke xii. 46.) x = ch. xi. 20. Heb. iii. 19. see note.

• CHAP. III. 1. om ἡ GN¹.

2. rec ins γαρ, with AD³KLN 17 rel syr Thdrt Phot Thl Œc; om BD¹G vulg Syr Chr Aug Orig. aft επιστευθησαν ins αυτοις G².

3. ηπειθησαν A, *deliquerunt* Pacian.

8,—δουλεύειν ἐν καιν. πν., ch. vii. 6,—εἶναι ἐν πν., ch. viii. 9. So that πνεῦμα *here* is not man's spirit, nor properly the Holy Spirit, but *the spirit*, as opposed to *the letter*, of the Jewish law and of all God's revelation of Himself. **οὖ**] viz. Ἰουδαίου, —of the true Jew. περιτομὴ καρδ. as belonging to him, is subordinate. The ἔπαινος of such a character, (for ἔπαινος it must be,) can only come from Him who sees ἐν τῷ κρυπτῷ (Matt. vi. 4, 6), and can discern the heart. III. 1—20.] TAKING INTO ALL FAIR ACCOUNT THE REAL ADVANTAGES OF THE JEWS, THESE CANNOT, BY THE TESTIMONY OF SCRIPTURE ITSELF CONCERNING THEM, EXEMPT THEM FROM THIS SENTENCE OF GUILTINESS BEFORE GOD, IN WHICH ALL FLESH ARE INVOLVED. 1—4.] *The circumcised Jew did unquestionably possess great advantages, which were not annulled by the rebellion of some.* 1.] **οὖν**, 'quæ cum ita sint.' If true Judaism and true circumcision be merely spiritual, what is the profit of external Judaism and ceremonial circumcision? **περισσόν**] **advantage, profit, pre-eminence,**—see reff. *It* is best to take the question, not as *coming from an objector*, which supposition has obscured several parts of this Epistle, but as *asked by the Apostle himself*, anticipating the thoughts of his reader. 2.] **πολύ** answers the first question of ver. 1, but takes no account of the second, as it is virtually included in the first. Nor can it be properly regarded as answered in ch. iv. 1 ff. (see there). **κατὰ πάντα τρ.**] not merely *omnino*, but as E. V. in **every way**, i. e. in all departments of the spiritual life. **πρῶτον**] The Apostle begins as if intending to instance *several* of these advantages, but having mentioned the greatest, leaves it to his reader to fill in the rest, and turns to establish what he has just asserted. For πρῶτον can only be first,—'secondly,' &c., being to follow: —not, '*primarium illud*' (as Beza),—nor '*præcipue*' (as Calv.),—nor '*id quod præcipuum est*' (as Calov.), all of which are attempts to avoid the anacoluthon: compare a similar one at ch. i. 8. **ἐπιστ.**] see reff.—**they were entrusted with. τὰ λόγια τ. θεοῦ**] These words look very like a reminiscence of Stephen's apology, see Acts vii. 38. These oracles are not only the law of Moses, but all the revelations of God hitherto made of Himself *directly*, all of which had been entrusted to *Jews only*. By these they were received into a special covenant, which advantage is therefore included in their being entrusted with the divine oracles. 3.] And this advantage is not cancelled, nor the covenant annulled, by their disobedience. **τί γάρ;**] **For what?** ('quid enim?' Hor. Sat. i. 1. 7.) The γάρ confirms the preceding—the τί indicates some difficulty, or anticipated objection to it. **εἰ ἠπίστ. τινες**] If we place an interrogation at γάρ, we must render this, **suppose some were unfaithful**; if only a comma, as in E. V., '*For what if . . .*' The former seems preferable, as more according to usage. See Phil. i. 18. **ἠπίστησαν, did not believe.** If this seem out of place here, where he is not speaking of faith or want of faith as yet, but of ἀδικία (ver. 5) and moral guilt, we may meet the objection by remembering that unbelief is here taken more on its practical side, as involving *disobedience*, than on the other. They were ἄπιστοι, *unfaithful to the covenant*, the very condition of which was to walk in the ways of the Lord and observe His statutes. The word may have been chosen on account of ἐπιστεύθησαν above and τ. πίστιν τ. θεοῦ below. **μὴ ἡ ἀπ. κ.τ.λ.**] **shall their unfaithfulness** (to the covenant: see above, and Wisdom xiv. 25: in the root of the matter, their *unbelief*, as in reff.: and the substantive ἀπιστία is bound to the verb ἠπίστησαν, but its *rendering* must be ruled by the contrast to ἡ πίστις τοῦ θεοῦ, which *must* be "the

αὐτῶν τὴν [y] πίστιν τοῦ θεοῦ [z] καταργήσει; [4] [a] μὴ γένοιτο· ABDG KLN ab cdfgh klmn o 17
[b] γινέσθω δὲ ὁ θεὸς [c] ἀληθής, πᾶς δὲ ἄνθρωπος [d] ψεύστης,
καθὼς γέγραπται [e] Ὅπως [e] ἂν [f] δικαιωθῇς ἐν τοῖς λόγοις
σου καὶ νικήσῃς ἐν τῷ [g] κρίνεσθαί σε. · [5] εἰ δὲ ἡ [h] ἀδικία
ἡμῶν θεοῦ [i] δικαιοσύνην [j] συνίστησιν, [k] τί [k] ἐροῦμεν; μὴ
ἄδικος ὁ θεὸς ὁ [l] ἐπιφέρων τὴν [m] ὀργήν; [n] κατὰ ἄνθρωπον
λέγω. [6] [o] μὴ γένοιτο· ἐπεὶ [p] πῶς [q] κρινεῖ ὁ θεὸς τὸν
κόσμον; [7] εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ [r] ἐν τῷ ἐμῷ [s] ψεύ-

y = Matt. xxiii. 23. Tit. ii. 10 al. Prov. xii. 22.
z Paul (ver. 31. 1 Cor. xiii. 8 al. fr.) only, exc. Luke xiii. 7. Heb. ii. 14. Ezra iv. 21, 23. v. 5. vi. 8 only.
a Paul (ver. 6 all1.) only, exc. Luke xx. 16. Josh. xxii. 29.
b = ch. xi. 6. 1 Cor. xiii. 1 al.
c subj., Matt. xxii. 16. John iii. 33. vii. 18. viii. 26. 2 Cor. vi. 8 ‡.
d John viii. 44, 55. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10 al4.
e Acts iii. 19 reff.
f = Luke vii. 29, 35. 1 Tim. iii. 16. Ps. l. c.
g = Acts xxv. 9, 10 al.
h = ch. i. 18 al.
i ch. i. 17 reff.
j = ch. v. 8. 2 Cor. vi. 4. vii. 11. Gal. ii. 18.
k ch. iv. 1. vi. 1. vii. 7. viii. 31. ix. 14, 30 only. P. Josh. vii. 8.
l = Jude 9 (only). Gen. xxxvii. 22. ἐπιφ. τινὶ πόλεμον, Polyb. xv. 18. 4.
m = ch. ii. 5, 8.
n Gal. iii. 15. 1 Cor. ix. 8. (see ch. vi. 19. 2 Cor. iii. 3. xv. 32. Gal. i. 11. xi. 18. ch. vi. 2 al. only †. Job xxxiv. 6 Aq. Theod.
o 1 Pet. iv. 6.) ver. 4 reff.
p = Luke xi. 18. ch. vi. 2 al.
q = ch. ii. 12 reff.
r = ch. v. 9. Matt. xvii. 21. Luke xxi. 34.
s here

καταργηση L b[1] o Chr-2-mss : καταργει 47 : κατεργασει 5 : κατηργησε 28. 76 syrr Cypr Pelag Vig.

4. for γινεσθω, εστω G-gr; *est* vulg D-lat Syr Cypr, *est* and *esto* G-lat, *sit* Ambr : γενεσθω L c Chr. for δε, γαρ G D-lat Syr Cypr Ambrst Sedul : ουν arm. for καθως, καθαπερ BN Thdrt : ως 73 : καθο 76. νικησεις ADN n : νικησις 17.

5. δικαιοσυνην bef θεου G vulg. aft οργην ins αυτου N[1](N[3] disapproving).

7. for γαρ, δε A d 5. 23. 57. 74. 124 harl copt Damasc.

faithfulness of God") **cancel** (nullify) **the faithfulness of God?** 'Because they have broken faith on their part, shall God break faith also on His?' 4.] **μὴ γέν., let it not be:** see reff. The Apostle uses this expression of pious horror, when he has supposed or mentioned any thing by which the honour, truth, or justice of God would be compromised, as here by His covenant-word being broken. It is often found in Polybius, Arrian, and the later Greek writers.

γινέσθω κ.τ.λ.] 'rather let us believe all men on earth to have broken their word and truth, than God His. Whatever becomes of men and their truth, *His truth must stand fast.*' The citation which follows goes to the depth of the matter. It is the penitent confession of a sinner, that he is sensible how entirely *against God* his sin has been, and how clearly his own unworthiness sets God's judgment against sin vindicated before him. And to this meaning the objection in the next verses is addressed,—see below. **That thou mightest be justified** (shewn to be just) **in thy sayings** (sentences, words of judgment), **and mightest conquer when Thou art judged,**—בְּשָׁפְטֶךָ '*in thy judging,*' which cannot well be our rendering of **ἐν τῷ κρίνεσθαί σε,**—i. e. 'when thy dealings are called in question by men.' 5.] In the citation, the penitent regarded his sin as having been the instrument of bringing out God's justice into clearer light. On the abuse which might be made of such a view,—the Apostle founds another question:—'It would almost seem as if God would be unjust in inflicting His wrath (the consequences of His wrath) on men whose very impiety has been the means whereby His own righteousness has been shewn forth, and established.' **ἡμῶν**] '*of the Jews*' (Grot., De Wette, &c.), not 'of all men' (Fritzsche), for only to the Jews can ver. 7 apply. **δικαιοσύνην**] viz. that established by the **δικαιοῦσθαι** of ver. 4; not *His goodness* (as Chrys., Theodoret, Grot., al.),—nor *His truth* (Beza, al.).

κατὰ ἄνθρωπον λέγω] said, as elsewhere by Paul, to excuse a supposition bearing with it an aspect of inconsistency or impiety:—not implying that he speaks *in the person of another,* but that he puts himself into the place of the generality of men, and uses arguments such as they would use.

6.] He does not enter into the objection and answer it in detail, but rejects at once the idea of God being *unjust,* alluding probably to Gen. xviii. 25, by recalling to mind, that *the Judge of all the earth must do right.* **ἐπεί,** for (i. e. 'if it were so,' 'alioquin'). **τὸν κόσμον** is not *the Gentiles* (Bengel, Reiche, Olsh., al.), nor is the respondent in ver. 7 a Gentile (Olsh., al., not Bengel), but one of the **ἡμῶν** in ver. 5, only individualized to bring out *one such case* of pretended injustice more strikingly.

7.] This follows (connected by **γάρ**) upon ver. 6, and shews that the supposition if carried out, would overthrow all God's judgment, and (ver. 8) the whole moral life of man. **How shall God judge the**

σματι [t] ἐπερίσσευσεν [u] εἰς τὴν δόξαν αὐτοῦ, [v] τί ἔτι κἀγὼ ὡς [w] ἁμαρτωλὸς [x] κρίνομαι; [8] καὶ μὴ καθὼς [y] βλασφημούμεθα καὶ καθώς φασίν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν τὰ κακὰ ἵνα [z] ἔλθῃ τὰ ἀγαθά; ὧν τὸ [a] κρίμα [b] ἔνδικόν ἐστιν. [9] [c] Τί οὖν; [d] προεχόμεθα; [e] οὐ [e] πάντως. [f] προ-

t Phil. i. 26. 1 Thess. iv. 1.
u Tobit iv. 16.
v = 1 Cor. ii. 7. x. 31. Eph. i. 6 al.
w ch. ix. 19. Gal. v. 11.
x Matt. ix. 10. xi. 19. ch. v. 8, 19. Ps. xlix. 16.
y = ch. xiv. 16. 1 Cor. x. 30. Tit. iii. 2. James ii. 7.
z = Matt. xviii. 7. a = ch. ii. 2 reff. b Heb. ii. 2 only †. c ch. vi. 15. xi. 7.
d here only. Eccl. x. 10 Symm. see note. reff.) Winer, edn. 6, § 61. 4 (5). f. e = here only. see 1 Cor. v. 10, xvi. 12. (Acts xxi. 22 f here only †.

8. om 2nd και BK a 39. 74. om οτι G vulg 76. 120 Epiph Aug Pelag Ruf Ambrst. om τα [bef κακα] D[1].

9. προεχωμεθα AL k: ερουμεν æth: προκατεχομεν περισσον D[1](and lat) G 31 Syr Chr-2-mss Ambrst-mss Ruf: κατεχομεν π. Thdrt Sev: *tenemus* D-lat G-lat. for

world? For, if the truth (faithfulness) of God abounded (was manifested, more clearly established) by means of my falsehood (unfaithfulness), to His glory (so that the result has been the setting forth of His glory), why any longer (ἔτι, this being so,—assuming the premises) am I also (i. e. as well as others,—am I to be involved in a judgment from which I ought to be exempt) judged (to be judged,—the pres. expressing the rule or habit of God's proceeding) as a sinner? And (shall we) not (in this case rather say), as we (I Paul, or we Christians) are slanderously reported, and as some give out that we (do) say (ὅτι recitantis), "Let us do evil that good may come?" whose condemnation (not that of our slanderers [Grot., Tholuck], but that of those who so say and act) is according to justice (not only by the preceding argument, but by the common detestation of all men, for such a maxim as doing evil that good may come).

The way adopted generally (Calv., Beza, Grot., Bengel, Wolf, Rückert, Köllner, Tholuck) is to connect ver. 7 by γάρ with ver. 5, and to regard κατὰ ἄνθρ. . . . . κόσμον as a series of parentheses; but I very much prefer that given above, which, in the main, is De Wette's. Fritzsche and Schrader strangely enough regard κἀγώ as bona fide the individual Paul, and κρίνομαι as the judgment passed by his adversaries ("nam si Dei veracitas meo peccatoris mendacio abunde in Dei laudem cessit, cur adhuc ego quoque, Paulus, tanquam facinorosus ab hominibus reus agor," &c.): Reiche, Olsh., &c. put ver. 7 into the mouth of a *Gentile:* Bengel, into that of a *Jew.* Doubtless the main reference of this part of the argument is to Jews: but the reasoning from the introduction of the words τὸν κόσμον (see above) is *general,* applying both to Jew and Gentile, and shewing the untenableness of *any* such view as that of the Jewish objection of ver. 5.

9—20.] *The Jew has no preference, but is guilty as well as the Gentile, as shewn by Scripture; so that no man can by the law be righteous before God.* 9.] τί οὖν cannot be joined with προεχόμεθα (Œc., &c.), because οὐδέν would then have been the answer. There is considerable difficulty in προεχόμεθα. The meaning of προέχομαι every where else is *passive,* 'to be surpassed,' and προέχω, act., is to surpass, or have the pre-eminence. So Plut. p. 1038 D (Wetst.), κατ' οὐδὲν προεχομένοις ὑπὸ τοῦ Διός, 'cum Jove minores non sint:' and Herod. i. 32, ὁ μὲν δὴ μέγα πλούσιος ἀνόλβιος δέ, δυοῖσι προέχει τοῦ εὐτυχοῦς μόνον, &c. (see Wetst.) Those therefore who have wished to preserve the usage of the word, have variously interpreted it in that attempt: (α) Wetst. would render it passively, and understand it (as spoken by a Jew) '*Are we surpassed by the Gentiles?*' But (1) for this inference there is no ground in what went before, but the contrary (vv. 1 ff.),—and (2) the question if it mean this, is not dealt with in what follows. (β) Œcum. (2nd altern.) regards it as said by a Gentile, '*Are we surpassed by the Jews?*' but for this question there is no ground in the preceding, for all has tended to lower the Jews in comparison and reduce all to one level. (γ) Reiche and Olsh. take it passively, and render, '*Are we preferred (by God)?*' but no example of this meaning occurs, the above use in Plutarch not justifying it. (δ) Koppe and Wahl render, taking it as the middle voice, '*What can we then allege (as an excuse)?*' but this will not suit οὐ πάντως. (ε) Meyer, '*What then, have we an excuse?*' but προεχόμ. has not this meaning. (ζ) Fritzsche, '*What then? do we excuse ourselves* (i. e. shall we make any excuse)?' But (1) προεχ. *is put absolutely;* and (2) the answer would rather be μηδαμῶς than οὐ πάντως, which replies to a question on *matter of fact.* Besides (3) the argument

g = Matt. viii. 9. ch. vi. 14, 15. Gal. iii. 10. iv. 2 &c. Deut. xxxiii. 3. h Psa. xiii. 1 ff. BN[1](AN[3a] om our vv. 13—18) freely at beg. i Acts iv. 32 reff. k = ch. xv. 21 reff. l Acts xv. 17 reff. m ch. xvi. 17. 1 Pet. iii. 11 only. = Job xxxiv. 27. Mal. ii. 8. Psa. lii. 3 BN. (A def.) n here only. 4 Kings iii. 19. Jer. xi. 16. Polyb. i. 14. 6 al. o = here only. (ch. ii. 4 reff.)

προηγ., ητιασαμεθα D[1]G 31. 89[1] æth Chr-2-mss Œc-comm, *causati sumus* latt. om γαρ D[1]. aft ιουδ. τε ins πρωτον A. απαντας G: παντα n. υπο B.

10. ουδ D[1] l.

11. om 1st ο ABG: ins DKLN Chr Thdrt Damasc Thl Œc. om 2nd ο BG. for εκζ., ζητων B.

12. ηχρεωθησαν AB[1]D[1]GN. ins ο bef ποιων (*so Ps* xiii. 3 N[1]) DN. om 2nd ουκ εστιν B 67[2] Syr æth.

13. λαρυξ A d k: -νξ G. **14.** aft στομα ins αυτων B(not Tischdf) 17.

ABDG KLNa b cdfgh klmn o 17

ἡτιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας [g] ὑφ' ἁμαρτίαν [g] εἶναι, **10** καθὼς γέγραπται [h] ὅτι οὐκ ἔστιν [i] δίκαιος [i] οὐδὲ εἷς· **11** οὐκ ἔστιν ὁ [k] συνιών, οὐκ ἔστιν ὁ [l] ἐκζητῶν τὸν θεόν· **12** πάντες [m] ἐξέκλιναν, ἅμα [n] ἠχρειώθησαν· οὐκ ἔστιν ποιῶν [o] χρηστότητα, οὐκ ἔστιν ἕως ἑνός. **13** [p] τάφος ἀνεῳγμένος ὁ [q] λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν [r] ἐδολιοῦσαν. [s] ἰὸς [t] ἀσπίδων ὑπὸ τὰ [u] χείλη αὐτῶν. **14** [v] ὧν τὸ στόμα [w] ἀρᾶς καὶ [x] πικρίας [y] γέμει. **15** [z] ὀξεῖς οἱ πόδες αὐτῶν [a] ἐκχέαι [a] αἷμα. **16** [b] σύντριμμα καὶ [c] ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, **17** καὶ [d] ὁδὸν [d] εἰρήνης οὐκ ἔγνωσαν. **18** [e] οὐκ ἔστιν [f] φόβος [f] θεοῦ [g] ἀπέναντι τῶν

Ps. xxxvi. 3. p Matt. xxiii. 27, 29 al[4]. only. Psa. v. 9. q here only. Ps. clix. 6. r here only. Num. xxv. 28. Ps. l. c. (v. xiii.) civ. 25 only. s James iii. 8. v. 3 only. Psa. (xii. 3 BN[1]) cxxxix. 3. Ezek. xxiv. 6, 11, 12, 13. Ep. Jer. 12, 24 only. t here only. Job xx. 14. u Matt. xv. 8 ‖ Mk. 1 Cor. xiv. 21. Heb. xi. 12. xiii. 15. 1 Pet. iii. 10 (from Ps. xxxiii. 13) only. v Psa. ix. 7 (27) (singular). w here only. Hos. iv. 2. x = Acts viii. 23 reff. y Matt. xxiii. 6, 7. Luke xi. 39. Rev. iv. 6, 8 al[15]. only. z = here (Rev. i. 16. ii. 12. xiv. 14, &c. xix. 15) only. Amos ii. 15. a (χύν., Acts xxii. 20.) Rev. xvi. 6 only. Gen. ix. 6. Isa. lix. 7, 8. Prov. i. 16 AN[3] (not BCN[1]). b here only. Prov. xx. 30 al. c James v. 1 only. Isa. xlvii. 11. (-ρος, ch. vii. 24.) d Luke i. 79 only. l. c. (Ps.) Isa. only. e Psa. xxxv. 1. f 2 Cor. vii. 1 only. (Acts ix. 31. 2 Cor. v. 11. Eph. v. 21.) = Neh. v. 9. Isa. xi. 3. g Matt. xxi. 2. xxvii. 24, 61. Acts iii. 16. xvii. 7 only. Josh. xxiv. 26.

would then go to shew, not that all are *sinners, as it does*, vv. 10—20, but that all are liable to God's wrath, *without excuse*. (η) The only way left seems (with Theophyl., Œc. (1st altern.), Schol. in Matthaï, Pelag., Vulg., Erasm., Luther, Calv., Beza, Grot., Bengel, Tholuck, Köllner, Schrader, De Wette, al.) to take προεχόμεθα as middle, and understand it as προέχομεν—**Have we (Jews) the (any) preference?** We have an use of παρέχομαι as active, Acts xix. 24, Tit. ii. 7. See also Winer, edn. 6, § 38. 5.

οὐ πάντως] **No, by no means.** This would more naturally be πάντως οὐ, see reff. But we have οὐδὲν πάντως for 'not at all,' Herod. v. 34. The meaning 'not in every way,' 'not altogether,'—as 1 Cor. v. 10 and Theophr. de Caus. Plant. vi. 24 (Wetst.), ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλή τις ᾖ ὑπόκαυστος,—will not apply, for it does not agree with what follows, where the Apostle proves *absolute equality* in respect of his argument.

προηγ. . . . . εἶναι] **we have before proved** (chs. i. ii.) **both Jews and Gentiles all to be under sin**; the construction is not acc. and inf.,—*that* Jews and Gentiles *are* under sin,—but Ἰουδ. . . . πάντας is acc. after the verb, and ὑφ' ἁμ. εἶναι the matter of the charge,—q. d. 'we have before brought in guilty Jews and Gentiles all as sinners.'

10—18.] *Proof of this universal sinfulness from the Scripture*, said directly (ver. 19) of the Jews, but a portion including, and taken for granted of, the Gentiles. Compare throughout the LXX (reff.).'

11.] In the Psalm,—Jehovah looked down from heaven on the children of men, to see εἰ ἔστι συνιὼν ἢ ἐκζητῶν τ. θ. He found *none*. This result is put barely by the Apostle as the testimony of Scripture, giving the sense, but departing from the letter. **13.**] **ἐδολιοῦσαν**, an Alexandrine form for ἐδολίουν; see Lobeck, Phrynichus, p. 349. The *open sepulchre* is an emblem of *perdition*, to which their throat, as the instrument of their speech, is compared.

15.] The LXX (Isa. l. c.) have οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχινοὶ ἐκχέαι αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀπὸ φόνων (διαλ. ἀφρόνων AN)· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἴδασιν (ἔγνωσαν, A). **19.**] He proves the applicability of these texts to the Jews by their being found in the *Jewish Scriptures:*

ὀφθαλμῶν αὐτῶν. 19 οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς [h] ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα [i] φραγῇ καὶ [k] ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ. 20 διότι [l] ἐξ [m] ἔργων [m] νόμου [n] οὐ [lo] δικαιωθήσεται [np] πᾶσα [p] σὰρξ [q] ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου [r] ἐπίγνωσις ἁμαρτίας. 21 Νυνὶ δὲ

F μω λαλει... ABDF KLℵ a b c d f g h k l m n o 17 (*On the omission of G see proleg.*)

h = Luke viii. 43. ch. iv. 10. Philem. 20 al.
i 2 Cor. xi. 10. Heb. xi. 33 only. 2 Macc. xiv. 36 Ald. see Dan. vi. 22 Theod.
k here only†. ἐάν τις τούτων τι

παραβαίνῃ ὑπόδικος ἔστω τῷ παθόντι, Demosth. 518. 3.
l ver. 30. ch. iv. 2. v. 1. Gal. ii. 16 (3ce). iii. 8, 24. James ii. 24 (bis), 25.
m = ver. 28. Gal. ii. 16 (3ce). iii. 2, 5, 10 only.
n Matt. xxiv. 22. Acts x. 14. Gal. ii. 16. Exod. xv. 26. Psa. cxiii. 2.
o = ch. ii. 13 reff.
p Acts ii. 17 reff.
q = Luke xvi. 15. Ps. l. c.
r Paul, ch. i. 28. x. 2. Eph. iv. 13 alll. elsw., Heb. x. 26. 2 Pet. i. 2, 3, 8. ii. 20 only. Prov. ii. 5.

19. for λεγει, λαλει ℵ[1] vulg D-lat Orig, for λαλει, λεγει D[1]F.
20. ου δικ. bef εξ εργ. νομ. D F(and lat) fuld Ambrst. επιγνωσεως F.

not in any *Gentile representation*, which might exclude Jews, but spoken universally, in those very books which were the cherished possession of the Jews themselves. **ὁ νόμος**] Here, the whole O. T., the law, prophets, and Psalms: see John x. 34, where our Lord cites a Psalm as in '*the law*.' **τοῖς ἐν τῷ ν. λαλεῖ**] it speaks (not says,—λαλέω is not '*to say*,' see John viii. 25, note) to (or for, dat. commodi: i. e. its language belongs to, is true of, when not otherwise specified) **those who are in** (under) **the law**. So that the Jews cannot plead exemption from this description or its consequences. **ἵνα**] **in order that**—not '*so that*:' the bringing in all the world guilty before God is an especial and direct aim of the revelation of God's justice in the law,—that His grace by faith in Christ may come on all who abandon self-righteousness and believe the gospel. **πᾶν στόμα φραγῇ**] If the *Jew's* mouth is shut, and his vaunting in the law taken away, then much more the *Gentile's*, and the *whole world* (see above ver. 6) becomes (*subjective*, as *γινέσθω* ver. 4) guilty before God. **20.**] *The solemn and important conclusion of all the foregoing argument.* But not only the *conclusion from it:* it is also the great truth, which when arrived at, is seen to have necessitated the subordinate conclusion of ver. 19, the stopping of every mouth, &c. And therefore it is introduced, not with an illative conjunction, '*wherefore*' (which *διότι* will not bear), but with '*because*.' **Because by the works of the law** (GOD'S LAW: whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews,—not, *by works of law:* no such general idea of *law* seems to have ever been before the mind of the Apostle, but always *the law*, emanating from God) **shall no flesh be justified before Him** (the future as implying possibility,—perhaps also as referring to the great day when *πᾶσα σάρξ* shall stand before God,—perhaps also as a citation from ref. Ps. LXX, *οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν. οὐ . . . . πᾶσα*, which we render by *nulla*, must be kept in the mind to its logical precision: *All flesh*—subject—*shall be*—copula—*not justified*—predicate). The Apostle does not *here* say either (1) that justification by legal works would be impossible if the law could be wholly kept, or (2) that those were not justified who observed the prescribed sacrifices and offerings of the *ceremonial* law (of which he has never once spoken, but wholly of the moral): but he infers from his argument on *matters of fact*, a result in *matter of fact*: '*Mankind, Jew and Gentile, have all broken God's law, and are guilty before Him: Man keeps not God's law. By that law then he cannot arrive at God's righteousness.*' **διὰ γὰρ . . . .**] **For by the law** (as before, whether partially known to the Gentile or more fully to the Jew) **is the knowledge of sin** (whatever knowledge each has,—whether the accusing and excusing of the Gentile's conscience, or the clearer view of offence against Jehovah granted to the Jew). The reasoning is:—the law has no such office, in the present state of human nature manifested both in history and Scripture, as to *render righteous:* its office is altogether different, viz. to *detect and bring to light the sinfulness* of man. Compare Gal. ii. 16.

21—V. 11.] THE ENTRANCE INTO GOD'S RIGHTEOUSNESS (ch. i. 17) IS SHEWN TO BE BY FAITH. **21—26.**] *The Apostle resumes the declaration* of ch. i. 17 (having proved that man has no righteousness of his own resulting from the observance of God's law): viz. *that God's righteousness is revealed by Christ, whose atoning Death is, consistently with God's justice, sufficient for the pardon of sin to those who believe in Him.* **21. νυνί**] Is this of *time*, '*now*,' in contradistinction to ages past, = *ἐν τῷ νῦν καιρῷ*, ver. 26,—or is it

s = ver. 28. ch. iv. 6. vii. 8, 9. 1 Cor. iv. 8 al.
t ch. i. 17 reff.
u ch. i. 19 reff.
v = John xviii. 37. 3 John 3. Heb. vii. 8.
w Acts x. 22 reff.
x Acts xiii. 15 reff.
y = Phil. ii. 8.
z constr., Mark xi. 22. Acts iii. 16. Gal. ii. 16, 20. James ii. 1 al. b = Gal. iii. 14. c Acts iv. 33 reff. d ch. x. 12 reff. e = (but act.) Luke xxii. 35 al. Ps. xxii. 1. w. ἐν, 1 Cor. i. 7. constr., 2 Cor. xi. 5. f constr., John xii. 43. g w. dat., ver. 28. Tit. iii. 7 only. (ch. ii. 13 reff.) h Matt. x. 8. 2 Cor. xi. 7. Exod. xxi. 2. (John xv. 25, from Ps. xxxiv. 19.) i = ch. v. 15 al.

s χωρὶς νόμου t δικαιοσύνη θεοῦ u πεφανέρωται, vw μαρτυρουμένη w ὑπὸ τοῦ x νόμου καὶ τῶν x προφητῶν, 22 t δικαιοσύνη c και των προφητων... ABCDE KLN ab c d f g h k l m n o 17 δὲ θεοῦ διὰ z πίστεως Ἰησοῦ χριστοῦ, b εἰς πάντας [καὶ c ἐπὶ πάντας] τοὺς πιστεύοντας. οὐ γάρ ἐστιν d διαστολή· 23 πάντες γὰρ ἥμαρτον καὶ e ὑστεροῦνται τῆς f δόξης f τοῦ θεοῦ, 24 g δικαιούμενοι h δωρεὰν τῇ αὐτοῦ i χάριτι διὰ τῆς

21. μαρτυρομενη D1.

22. for ιησ. χρ., εν χριστω ιησ. A: om Chr: om ιησου B Tert: txt CDFKLN 17 rel vss Clem Orig Thdrt Thl Œc Pelag Ambrst Chrom Bede. om και επι παντας (*possibly from homœotel: on the other hand, the longer text may be the junction of two readings*) ABCN1 copt æth arm Clem (Orig) Cyr Aug Ruf-comm: ins DFKLN3 17 syrr vulg(but am demid al Damasc om εις παντ. και) Chr Thdrt Thl Œc Ambrst Chrom Bede.

merely = 'as things are,' '*now we find?*' The former is held by Grot., Bengel, Tholuck, Reiche, Olsh., Rückert, al.,—the latter by Fritzsche, Meyer, and De Wette. The *former* is *true* in sense, and applicable to the circumstances of the gospel: but the meaning is *too strong*, where no contrast of time is expressly in view. I therefore prefer the latter, especially as Paul's usage elsewhere justifies it; see ch. vii. 17: 1 Cor. xv. 20. **χωρὶς νόμου**] **without the** (help of the) **law**, 'independently of the law:' not 'without the *works* of the law;' for here it is not *the way to* the δικ. θεοῦ which is spoken of (which is *faith*), but that δικ. *itself*. **δικαιοσ. θεοῦ**] **God's righteousness**: in what sense, see ch. i. 17, and note. **πεφανέρωται**] viz. in the facts of the gospel. The perfect sets forth the manifestation of this righteousness in history as an *accomplished and still enduring fact*—the ἀποκαλύπτεται of ch. i. 17 denotes the continual unfolding of this righteousness in the hearts and lives of faithful believers. **μαρτυρουμένη κ.τ.λ.**] **being borne witness to** (pres. because the law and prophets remain on record as a revelation of God's will) **by the law and the prophets** (not merely the types and prophecies, but the *whole body* of the O. T., see Matt. xxii. 40). 22. **δικαιοσ. δὲ θ.**] **but that** (so δέ in Herod. vii. 8, Ἀριστα γόρῃ τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ,—and i. 114, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδός: the contrast being between the general mention which has preceded, and the specific distinction now brought in. See Hartung, Partikellehre i. 168 ff.) **the righteousness of God** (i.e. 'I mean, the righteousness of God **διὰ πίστεως** 'I. χρ.') **which is** (ἡ is not necessary, the art. being often omitted in cases where the ear is reminded of a usage of the cognate verb with a preposition, such as δικαιοῦσθαι διὰ πίστεως. Compare Col. i. 4, ἀκούσαντες τὴν πίστιν ὑμ. ἐν χριστῷ Ἰησ., and Eph. iii. 4, δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ [συνιέντες ἐν πάσῃ σοφίᾳ occurs Dan. i. 4 Theod.]. See Winer, edn. 6, § 20. 2. b) **by the faith in Jesus Christ** (gen.: see reff.). **εἰς πάντ.** [**κ. ἐπὶ πάντ.**] depends on πεφανέρωται,—(is revealed) **unto** ('towards,' 'so as to penetrate to') **all**[, **and upon** ('over,' 'so as to be shed down on,' but in the theological meaning, no real difference of sense from **εἰς**; this repetition of prepositions to give force is peculiar to Paul, see ver. 30, and Gal. i. 1) **all**] **who believe**. Probably the repetition of πάντας was suggested by the two kinds of believers, Jew and Gentile, so as to prepare the way for οὐ γάρ ἐστι διαστολή (but still no essential difference in the interpretations of **εἰς** and **ἐπί** must be sought). 23. **τῆς δόξης τοῦ θεοῦ**] **Of the praise which comes from God**, see reff. (so Grot., Thol., Reiche, Fritz., Meyer, Rückert, De Wette): not, '*of praise in God's sight*' (Luther, Calv., Estius, Köllner): not, '*of glory with God*,' as ch. v. 2 (Œc., Beza, al.),—for he is not speaking here of future reward, but of present worthiness: nor, *of the glorious image of God* which we have lost through sin (Calov., al., Rückert, Olsh.), which is against both the usage of the word, and the context of the passage. 24.] δικαιούμενοι agrees with πάντες, without any ellipsis; nor need it be resolved into καὶ δικαιοῦνται: the participial sentence is subordinated to the great general statement of the insufficiency of all to attain to the glory of God. It is

[k] ἀπολυτρώσεως τῆς [l] ἐν χριστῷ Ἰησοῦ, 25 ὃν [m] προέθετο [k] Luke xxi. 28. ch. viii. 23. 1 Cor. i. 30. Eph. i. 7, 14. iv. 30. Col. i. 4. Heb. ix. 15. xi. 35
ὁ θεὸς [n] ἱλαστήριον διὰ πίστεως [o] ἐν τῷ αὐτοῦ αἵματι,
[p] εἰς [q] ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν [r] πάρεσιν

only. L.P.H. Dan. iv. 32 LXX only. (-οῦν, Exod. xxi. 8. Zeph. iii. 1.) l = ch. vi. 11. viii. 2 al.
m = here (ch. i. 13. Eph. i. 9) only. Polyb. i. 33. 9, προθέμενοι τοὺς γροσφομάχους. n = here
(Heb. ix. 5) only. see note. o = Matt. xii. 27, 28 al. p ch. i. 5 reff. q here
bis. 2 Cor. viii. 24. Phil. i. 28 only †. r here only †. (-ιέναι, Sir. xxiii. 2.)

25. ιλαστηριον F: om arm: *propitiatorem* D-lat vulg-sixt harl[2] Ambrst Oros[1] Jer Ambr: *propitiationem* vulg E-lat syr: *placationem* Hil. rec ins της bef πιστεως, with BC[3]D[3]KL 17 rel Chr-txt Thdrt Œc: om C[1]D[1]FN Orig[3] Eus Bas Cyr Damasc Thl. —om δια πιστεως A Chr-comm(and 2-mss). for 1st αυτου, εαυτου B 47. for παρεσιν, πωρωσιν 46: παραινεσιν 69. 116: *propositum* D[1]-lat Aug Ambrst Pelag-comm.

not necessary, in the interpretation, that the subjects of πάντες and δικαιούμενοι should be in matter of fact strictly commensurate:—'*all* have sinned—*all* are (must be, *if justified*) justified freely, &c.'

δωρεάν] see reff.: here 'without merit or desert as arising from earnings of our own;' '*gratis*.'

τῇ αὐτοῦ χάριτι] by His grace, i.e. 'His free undeserved Love,' as the working cause (De W.).

διὰ τῆς ἀπολ. κ.τ.λ.] By means of the propitiatory redemption which is in (has been brought about by, and is now in the Person of) Christ Jesus.

ἀπολύτρωσις, redemption by a λύτρον, propitiation,—and, as expressed by the preposition ἀπο, redemption *from* some state of danger or misery: here,—redemption *from the guilt of sin by the propitiatory sacrifice of Christ's death*, see reff. and Matt. xx. 28. In Eph. i. 7 this ἀπολύτρωσις is defined to = ἡ ἄφεσις τῶν παραπτωμάτων.

25.] προέθετο, not here '*decreed*,' as in reff. N. T.,—but put forth, set forth, manifested historically in His incarnation, sufferings, and exaltation. Wetst. quotes Thucyd. ii. 34, τὰ ὀστᾶ προτίθενται τῶν ἀπογενομένων, 'they expose the bones of the deceased to public view.'

ἱλαστήριον] as a propitiatory offering. So we have σωτήρια, Exod. xx. 24,—χαριστήριον (εὐχαριστήριον A), 2 Macc. xii. 45, —and καθάρσιον, Herod. i. 35, in the sense of thank-offerings and offerings of purification (no subst., as θῦμα, need be supplied,—the words being themselves substantives): and we have this very word in Dio Chrysos. Orat. ii. p. 184 (cited by Stuart), where he says that the Greeks offered an ἱλαστήριον τῇ Ἀθήνᾳ, a propitiatory sacrifice. The ordinary interpretation (Theodoret, Theophyl., Luth., Calv., Grot., Calov., Wolf, Olsh.) is founded on the sense in which the LXX use the word, as signifying the golden cover of the ark of the covenant, between the Cherubim, where Jehovah appeared and whence He gave His oracles. τὸ ἱλαστήριον πέταλον ἦν χρυσοῦν, ἐπέκειτο δὲ τῷ κιβωτῷ. ἑκατέρωθεν δὲ εἶχε τὰ τῶν χερουβὶμ ἐκτυπώματα. ἐκεῖθεν τῷ ἀρχιερεῖ λειτουργοῦντι ἐγίνετο δήλη τοῦ θεοῦ ἡ εὐμένεια . . . . τὸ ἀληθινὸν ἱλαστήριον ὁ δεσπότης ἐστὶ χριστός· ἐκεῖνο δὲ τὸ παλαιὸν τούτου τὸν τύπον ἐπλήρου. ἁρμόττει δὲ αὐτῷ ὡς ἀνθρώπῳ τὸ ὄνομα, οὐχ ὡς θεῷ· ὡς γὰρ θεός, αὐτὸς διὰ τοῦ ἱλαστηρίου χρηματίζει. Theodoret: on which Theophylact further,—ἐδήλου δὲ πάντως τὴν ἀνθρωπίνην φύσιν, ἥτις πῶμα ἦν τῆς θεότητος, ἐπικαλύπτουσα ταύτην. The expression occurs in full, ἱλαστήριον ἐπίθεμα, Exod. xxv. 17: elsewhere ἱλαστήριον only, as ref. Heb. See also Philo, Vita Mos. iii. 8, vol. ii. p. 150. But De Wette well shows the inapplicability of this interpretation, as not agreeing with εἰς ἔνδειξιν κ.τ.λ. (which requires a *victim*, see below), and as confusing the unity of the idea here, Christ being (according to it) one while a victim (ἐν τῷ αὐτοῦ αἵματι), and another, something else. The other interpretation (Vulg. *propitiationem*: so E. V.: Beza, Rückert, al.: adj.—Rosenmüller, Wahl), which makes ἱλαστήριον an adj. agreeing with ὅν, '*a propitiator*,' hardly agrees with προέθετο, implying an external demonstration of Christ as the ἱλαστήριον, not merely an appointment in the divine œconomy.

διὰ πίστεως] by faith, as the subjective means of appropriation of this propitiation: —not to be joined with ἐν αὐτοῦ αἵματι (but the omission of τῆς is no objection to this, see above on ver. 22), as Luth., Calv. al., Olsh., Rückert,—for such an expression as πίστις or πιστεύω ἐν τῷ αἵμ. Ἰ. χρ. would be unexampled,—and (which is decisive) the clause ἐν τῷ αὐτοῦ αἵματι requires a primary, not a subordinate place in the sentence, because the next clause, εἰς ἔνδ. τ. δικ. αὐτ., directly refers to it. As διὰ πίστ. is the subjective means of appropriation, so ἐν τῷ αἵμ. αὐτοῦ is the objective means of manifestation, of Christ as a propitiatory sacrifice. αἷμα does not = θάνα-

τῶν [s] προγεγονότων [t] ἁμαρτημάτων ἐν τῇ [u] ἀνοχῇ τοῦ ABCDF KLℵab cdfgh klmn o17
θεοῦ, 26 [v] πρὸς τὴν [q] ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν [w] τῷ νῦν [w] καιρῷ, [x] εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ [y] δικαιοῦντα [z] τὸν ἐκ [a] πίστεως [a] Ἰησοῦ. 27 [b] Ποῦ οὖν ἡ [c] καύ-

s here only †. 2 Macc. xii. 3 only. t Mark iii. 28, 29. 1 Cor. vi. 18 only. Isa. lviii. 1. u ch. ii. 4 reff. v Acts iii. 19. 1 Cor. vi. 5 al. w ch. viii. 18. xi. 5. 2 Cor. viii. 14 only. Gen. xxx. 20. x Acts iii. 19. vii. 19. ch. i. 11, 20 al. y ch. ii. 13 reff. z constr., ch. ii. 8 reff. a constr., ver. 22. b = 1 Cor. i. 20. c Paul (ch. xv. 17. 1 Cor. xv. 31 al.) only, exc. James iv. 16. Jer. xii. 13.

26. rec om τηv, with D³KL Chr Thdrt Thl Œc: ins ABCD¹ℵ Clem Cyr. (F 17 omit from δικ. αυτου ver 25 to δικ. αυτου ver 26.) om και F fuld Ambrst. for δικαιουντα, δικαιουν D¹. om ιησου F 52 E-lat: for ιησ., ιησ. χρ. vulg copt Thdrt Ambrst Pelag Ruf: χρ. ιησ. D¹-lat: του κυρ. ημ. ιησ. χρ. Syr: ιησουν D-gr L b d f g m o 17 Clem Œc₁: txt ABCKℵ am fuld D²-lat syr æth Chr Thl Œc₂ Aug Oros.

τος, but refers to propitiation *by blood*,—the well-known typical use of it in sacrifice.

εἰς ἔνδειξιν κ.τ.λ.] in order to the manifestation of His righteousness: this is the aim of the putting forth of Christ as an expiatory victim. **δικαιοσύνη**, not *truth* (Ambrst., al.),—not *goodness* (Theodoret, Grot., Hammond, Koppe, Rosenm., Reiche),—not both these combined with *justice* (Beza),—not *justifying* or *sin-forgiving* righteousness (Chrys., Aug., Estius, Krehl, B.-Crus.),—not the *righteousness which He gives* (Luther, Elsner, Wolf, al.), which last would repeat the idea already contained in ver. 21 and rob εἰς τὸ εἶναι αὐτ. δίκαιον of all meaning,—not *holiness*, which does not correspond to δίκαιος and δικαιοῦν,—but **judicial righteousness**, JUSTICE (as Orig., Calov., Tholuck, Meyer, Schrader, Rückert ed. 2, al.). This interpretation alone suits the requirements of the sense, and corresponds to the idea of δικαιοῦν, which is itself judicial. A *sin-offering* betokens on the one side the expiation of guilt, and on the other ensures pardon and reconciliation: and thus the Death of Christ is not only a proof of God's grace and love, but also of His judicial righteousness which requires punishment and expiation. (Mainly from De Wette.) **διὰ τ. πάρεσιν κ.τ.λ.] = διὰ τὸ παριέναι τὸν θεὸν τὰ προγ. ἁμαρτήματα ἐν τῇ ἀνοχῇ αὐτοῦ**, and contains the *reason why* God would manifest His judicial righteousness; **on account of the overlooking of the sins which had passed, in the forbearance of God:** i. e. to vindicate that character for justice, which might seem, owing to the suspension of God's righteous sentence on sin in former ages in His forbearance, to be placed in question:—to shew, that though He did not then fully punish for sin, and though He did then set forth inadequate means of (subjective) justification,—yet He did both, not because His justice was slumbering, nor because the nature of His righteousness was altered,—but because *He had provided a way* whereby sin might be forgiven, and He might be just. Observe, *πάρεσις is not forgiveness*, but **overlooking**, which is the work of *forbearance* (see Acts xvii. 30), whereas *forgiveness* is the work of *grace*,—see ch. ii. 4:—nor is τῶν προγεγ. ἁμ., 'the sins of each man which precede his conversion' (Calov.), but *those of the whole world before the death of Christ*. See the very similar words Heb. ix. 15. The rendering διά, '*by means of*' (Origen, Luth., Calv., Calov., Le Clerc, Elsn., Koppe, Reiche, Schrader), is both ungrammatical and unmeaning. **26. πρὸς τὴν ἔνδ. κ.τ.λ.]** The art. distinguishes this ἔνδειξις from the former, as the *fuller and ultimate object*, of which that ἔνδειξις was a subordinate part:—**with a view to the** (or His) **manifestation of his righteousness in this present time.** The shewing forth that He was righteous throughout His dealings with the whole world, by means of setting forth an adequate and complete propitiation in the death of Christ, was *towards*, formed a subsidiary manifestation to, His *great manifestation of His righteousness* (same sense as before, *judicial* righteousness, *justice*) *under the Gospel*. The joining πρὸς τὴν ἔνδειξ. κ.τ.λ. with ἐν τῇ ἀνοχῇ τ. θεοῦ (Beza, Rückert ed. 2, Thol., al.) would draw off the attention from the leading thought of the sentence to a digression respecting the ἀνοχὴ τ. θ., which is not probable.

εἰς τὸ εἶναι κ.τ.λ.] in order that He may be (*shewn to be*:—the whole present concern is with ἔνδειξις, the *exhibition to men* of the righteousness of God) **just and** (yet, on the other side) **justifying him who is of** (the) **faith in Jesus** (τὸν ἐκ πίστ. Ἰησ., him who belongs to, stands in, works from as his standing-point, faith in Jesus: see ch. ii. 8, note, and reff.).

27—IV. 25.] JEWISH BOASTING ALTOGETHER REMOVED *by this truth*, NOT

χησις ; [d] ἐξεκλείσθη. διὰ [e] ποίου νόμου ; τῶν [f] ἔργων ; οὐχί, ἀλλὰ διὰ νόμου πίστεως. 28 [g] λογιζόμεθα * γὰρ [h] δικαιοῦσθαι πίστει ἄνθρωπον [i] χωρὶς [j] ἔργων [j] νόμου. 29 ἢ Ἰουδαίων ὁ θεὸς μόνον, οὐχὶ καὶ ἐθνῶν ; ναὶ καὶ ἐθνῶν, 30 [k] εἴπερ εἷς ὁ θεὸς ὃς [j] δικαιώσει περιτομὴν [k] ἐκ

[d] Gal. iv. 17 only. Exod. xxiii. 2 B. 2 Macc. xiii. 21 (only ?). [e] = Acts iv. 7 reff. [f] = ch. iv. 2, 6 al. fr., Paul. James ii. 14—26. [g] = and constr., j ver.

ch. xiv. 14, Phil. iii. 13, 20 (reff.). Wisd. xv. 12. [h] w. dat., ver. 24 reff. [i] ver. 21. [k] ch. viii. 9 reff.

27. aft καυχησις ins σου F latt Thl-comm Aug$_1$. for ουχι, ουκ D^1: ου F. om 2nd δια D^1.

28. λογιζωμεθα D^{3}K. *rec οὖν (*prob corrn from misunderstandg of* λογιζομαι *to convey a* conclusion: *see note*), with BCD^{3}KL 17 rel syrr Chr Thdrt Thl Œc: γαρ AD^{1}FN latt copt Cyr Damasc Ambrst Ruf Aug Ambr. rec πιστει bef δικαιουσθαι (*to throw emphasis on* πιστει, *supposing the ver to convey a solemn conclusion*), with KLN^3 17 rel syrr Chr Thdrt: for πιστει ανθρωπον, ανθρ. δια πιστεως F vulg æth Aug: txt ABCDN^1 copt. αρθρωτον B^1.

29. om η n 39^1 Thdrt: μη A^1(appy) 39^2 Hil: ει 77: *an* latt. μονων B a b 23. 39. 47-8. 76 Clem$_2$ Ath$_1$ Chr$_1$(mss vary) Cyr Thl (but aft ιουδ. Clem Ath$_1$): *monos* D: txt ACFKLN 17 rel Ath$_1$ Thdrt Œc, *tantum* latt. rec aft ουχι ins δε, with L 17 rel syr Chr Cyr$_1$ Thdrt Thl Œc: om ABCDFKN k latt Syr copt Clem$_2$ Ath Chr-ms$_1$ Cyr$_1$ Damasc.

30. rec επειπερ (*corrn*), with D$^{1\cdot3}$FKLN^3 17 rel vss Eus Ath Chr Thdrt Thl Œc: *quoniam quidem* latt Ambr: txt ABCD^{2}N^1 copt Clem Orig Cyr$_2$ Did Damasc: *siquidem* Jer Pacian. om ο D^1 Orig.

however BY MAKING VOID THE LAW, *nor* BY DEGRADING ABRAHAM FROM HIS PRE-EMINENCE, *but* BY ESTABLISHING THE LAW, *and shewing that Abraham was really* JUSTIFIED BY FAITH, *and is the* FATHER OF THE FAITHFUL. **27.**] **ἡ καύχησις, the boasting,** viz. *of the Jews*, of which he had spoken before, ch. ii., not '*boasting*' in general, which will not suit ver. 29. (So Theodoret, τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα,—Chrys., Theophyl., Œc.:—Vulg.: *gloriatio tua*: Bengel, Rückert, Meyer, De Wette, al.) ἐξεκλ.] οὐκ ἔτι χώραν ἔχει, Theodoret. διὰ π. ν. κ.τ.λ.] **By what law** (is it excluded)? (is it by that) **of works? *No*, but by the law** (*norma*, the rule) **of faith.** The contrast is not here between *the law* and *the Gospel* as two dispensations, but between the *law of works* and the *law of faith*, whether found under the law, or the Gospel, or (if the case admitted) any where else. This is evident by the Apostle proving below that *Abraham was justified*, not by works, so as to have whereof to boast, but by faith. **28.**] **λογιζόμεθα**, not '*we conclude*,' but **we hold, we reckon**, see reff.: the former is against N. T. usage; and has probably caused the change of γάρ into οὖν, by some who imagined that this verse was a conclusion from the preceding argument. **For we hold** (as explanatory of the verse preceding,—on the other supposition the two verses are disjointed, and the conclusion comes in most strangely), **that a man is justified by faith, without the works of the law** (not *works of law*); and therefore boasting is excluded. **29.**] In shewing how completely Jewish boasting is excluded, Paul purposes to take the ground of their own law, and demonstrate it from that. He will shew that God is not (the God) of Jews alone, but of Gentiles, and that *this very point was involved in the promise* made to Abraham, *by believing which he was justified* (ch. iv.), and therefore that it lies in the *very root and kernel of the law itself*. But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually,—and eventually when he brings forward his proof-text (πατέρα πολλῶν ἐθνῶν τέθεικά σε, iv. 17), *Abraham's faith*, and *not this fact*, has become the leading subject. **30.** **εἴπερ**] **if at least** (if we are to hold to what is manifest as a result of our former argument) **God is One, who shall justify the circumcision** (= the Jews, after the analogy of ch. ii. 26) **by** (ἐκ, as the preliminary condition,—the state *out of which* the justification arises) **faith, and the uncircumcision** (the Gentiles) **through** (by means of) **their faith.** Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The omission of the art. in ἐκ πίστ. and its expression in διὰ τῆς πίστ. are natural enough: the former expresses the *ground* of justification, generally taken, ἐκ πίστεως, *by faith*: the latter the *means* whereby the man lays hold on justi-

πίστεως καὶ [l] ἀκροβυστίαν διὰ τῆς πίστεως. 31 νόμον οὖν [m] καταργοῦμεν διὰ τῆς πίστεως; [n] μὴ γένοιτο, ἀλλὰ νόμον [o] ἱστάνομεν.

IV. 1 [p] Τί οὖν ἐροῦμεν [q] εὑρηκέναι] Ἀβραὰμ τὸν

l Paul (ch. ii. 25. iv. 9, &c. 1 Cor. vii. 18, 19 al.) only, exc. Acts xi. 3. Gen. xvii. 11.
m ver. 3 reff.
n ver. 4 reff.
o = Heb. x. 9. Num. xxx. 14. 1 Macc. xv. 5. -άνω, see ch. vi. 13. 1 Cor. iii. 1 reff.
p ch. iii. 5 reff.
q = Luke ix. 12. Acts vii. 11. 2 Tim. i. 18. Gen. vi. 8. xxvi. 12.

ABCDF KLℵ a b c d f g h k l m n o 17

31. rec ιστωμεν, with D³KLℵ³ rel Chr Thdrt Thl Œc: συνιστωμεν 17. 65. 93 lect-6: περιστανομεν D¹: txt ABCD²Fℵ¹ Orig Cyr Procop Damasc.

CHAP. IV. **1.** rec αβρααμ τον πατερα ημων bef ευρηκεναι, with KL 17 rel syrr Chr Thdrt Thl Œc Gennad Phot: om ευρηκεναι B 47¹: ins bef αβρααμ ACDFℵ latt Eus

fication, διὰ τῆς πίστεως, *by his faith:* the former is the objective ground, the latter the subjective medium. Jowett's rendering of περιτομὴν ἐκ πίστεως, '*the circumcision that is of faith,*' though ingenious, is hardly philologically allowable, nor would it correspond to the other member of the sentence, which he rightly renders '*and the uncircumcision through their faith.*' To understand τῆς πίστεως (as Mr. Green, Gr. p. 300) as referring to πίστεως just mentioned '*by the instrumentality of the identical faith which operates in the case of the circumcised,*' is to contradict the fact: the faith was not, strictly speaking, identical in this sense, or the two cases never need have been distinguished. See vv. 1, 2. **31.**] But again the Jew may object, if this is the case, if Faith be the *ground*, and Faith the *medium*, of justification for all, circumcised or uncircumcised, *surely the law is set aside and made void.* That this is not so, the Apostle both here asserts, and is prepared to shew by working out the proposition of ver. 29, that the law itself belonged to a covenant whose *original recipient was justified by faith*, and whose main promise was, the *reception and blessing of the Gentiles.* **νόμον**, not '*law,*' but **the law**, as every where in the Epistle. We may safely say that the Apostle never argues of *law*, abstract, in the sense of *a system of precepts*,—its attributes or its effects,—but always of THE LAW, concrete,—*the law of God given by Moses*, when speaking of the Jews, as here: *the law of God*, in as far as written in their consciences, when speaking of the Gentiles: and when including both, *the law of God* generally, His written as well as His unwritten will.

Many Commentators have taken this verse (being misled in some cases by its place at the end of the chapter) as standing by itself, and have gone into the abstract grounds why faith does not make void the law (or moral obedience); which, however true, *have no place here:* the design being to shew that the law itself *contained this very doctrine*, and was founded in the promise to Abraham on a covenant embracing Jews and Gentiles,—and therefore was not degraded from its dignity by the doctrine, but rather established as a part of God's dealings,—consistent with, explaining, and explained by, the Gospel.

IV. **1—5.**] *Abraham himself was justified by faith.* The reading and punctuation of this verse present some difficulties. As to the first (see var. read.), the variation in the order of the words, and the reading προπάτορα seemed to me formerly, however strongly supported, to have sprung out of an idea that κατὰ σάρκα belonged to πατέρα. This being supposed, εὑρηκέναι appeared to have been transposed to throw πατέρα ἡμ. κατὰ σάρκα together,—and then, because Abraham is distinctly proved (ver. 11) to have been *in another sense* the father of the faithful, πατέρα to have been altered to the less ambiguous προπάτορα, *ancestor*, a word not found in the N. T., but frequent in the Fathers. I therefore in the 3rd edition of this vol., with De Wette, Tholuck, and Tischendorf (in his *last* edn.), retained the rec. text. Being now however convinced that we are bound to follow the testimony of our best MSS., and to distrust such subjective considerations as unsafe, and generally able to be turned both ways, I have adopted the reading of A(B)CDFℵ &c., bracketing εὑρηκέναι as of doubtful authority, omitted as it is by B. Grot., Le Clerc, and Wetst. punctuate, τί οὖν ἐροῦμεν; εὑρηκ. .... σάρκα:—and Matthaï, τί οὖν; ἐροῦμ. .... σάρκα; supplying δικαιοσύνην (or more rightly an indefinite τι) after εὑρηκέναι. But as Thol. well remarks, both these methods of punctuating would presuppose that Paul had given some reason in the preceding verses for imagining that Abraham *had* gained some advantage according to the flesh: which is not the case.

1. οὖν] The Apostle is here contending with those under the law *from their own standing-point:* and he follows up his νόμον

r προπάτορα ἡμῶν s κατὰ s σάρκα; 2 εἰ γὰρ Ἀβραὰμ t ἐξ r here only +. Ps. xxix. 8 Symm. ἔργων t ἐδικαιώθη, uv ἔχει vw καύχημα. Ἀλλ' οὐ x πρὸς s ch. i. 3 reff. θεόν· 3 τί γὰρ ἡ y γραφὴ λέγει; z Ἐπίστευσεν δὲ Ἀβραὰμ t ch. iii. 20 reff. u = ch. xv.

17. 1 Cor. xv. 31. v Gal. vi. 4. w Paul (1 Cor. v. 6 al8.) only, exc. Heb. iii. 6. Deut. x. 21 al. x = Mark xii. 12, or John i. 1, 2. y ch. ix. 17 reff. z w. dat., Gen. xv. 6. Acts xvi. 34 reff.

Cyr Damasc Ambrst. rec (for προπατ.) πατερα, with C^{3}DFKL$\aleph^{corr1}$ 17 rel latt syr Chr Thdrt Gennad Phot Thl Œc: *patriarcham* Syr: txt ABC$^1\aleph^{1,3}$ copt æth arm Eus (Chr-comm$_1$) Cyr Damasc.

2. αλλα F. rec ins του bef θεον, with D^{3}KL 17 rel Chr Thdrt: om ABCD^{1}F$\aleph$ Cyr.

3. in $\aleph$ γαρ has been written twice, but the first erased. om δε (*as unnecessary*) D^{1}F b o latt Chr Cypr.

ἱστάνομεν, by **what therefore** ('hoc concesso,' 'seeing that you and I are both upholders of the law') **shall we say**, &c. This verse, and the argument following, are not a *proof*, but a *consequence*, of νόμον ἱστ., and are therefore introduced, not with **γάρ**, but with **οὖν**. **εὑρηκέναι**] viz. *towards his justification*, or more strictly, *earned* as his own, to boast of. **κατὰ σάρκα** belongs to **εὑρ.**, not (as Chrys., Theophyl., Erasm.) to **προπάτορα ἡμ.** For the course and spirit of the argument is not to limit the paternity of Abraham to a mere fleshly one, but to shew that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 3, 5). This being so, *what does* **κατὰ σάρκα** *mean?* It cannot allude to *circumcision*; for that is rendered improbable, not only by the parallel expression ἐξ ἔργων in the *plural*, but also by the consideration, that circumcision was no ἔργον at all, but a *seal of the righteousness which he had by faith* being yet uncircumcised (ver. 11),—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having been already done, chs. ii. iii.), but to shew that *the father and head of the race himself was justified not by works, but by faith*. Doubtless, in so far as circumcision was a mere *work of obedience*, it might be in a loose way considered as falling under that category: but it came *after* justification, and so is *chronologically* here excluded. **κατὰ σάρκα** then is in contrast to κατὰ πνεῦμα,—and refers to *that department of our being from which spring works*, in contrast with *that in which is the exercise of faith*: see ch. viii. 4, 5. **2.**] **For if Abraham was justified** (assuming, as a fact known to all, that he *was justified* by some means) **by works, he hath matter of boasting** (not expressed here whether *in the sight of men*, or *of God*, but taken generally: the proposition being assumed, 'He that has earned justification by works, has whereof to *boast*'). Then, in disproof of this,—that Abraham has matter of boasting,—whatever *men* might think of him, or attribute to him (e. g. the perfect keeping of the law, as the Jews did), one thing at least is clear, that *he has none before God*. (**πρός**, probably as in the second ref., *with*, in the sense of *chez*: apud Deum.) This we can prove, (ver. 3) **for what saith the Scripture? Abraham believed God** (God's promise) **and it** (τὸ πιστεῦσαι) **was reckoned** (so LXX. Heb., 'He reckoned it') **to him as** (ch. ii. 26) **righteousness**. The whole question so much mooted between Protestants on the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) '*per fidem*,' being *God's righteousness imputed* to the sinner; or (2) '*propter fidem*,' so that God made Abraham righteous *on account of the merit of his faith*, lies in fact in a small compass, if what has gone before be properly taken into account. The Apostle has proved Jews and Gentiles to be *all under sin*: utterly unable by works of their own to attain to righteousness. Now *faith*, in the second sense mentioned above, is strictly and entirely *a work*, and as such would be the *efficient cause* of man's justification,—which, by what has preceded, *it cannot be*. It will therefore follow, that it was not the *act of believing* which was reckoned to him as a righteous act, or on account of which perfect righteousness was laid to his charge, but that the *fact of his trusting God to perform His promise introduced him into the blessing promised*. God declared his purpose (Gen. xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham *believed this promise, and became partaker of this blessing*. But this blessing was, *justification by faith in Christ*. Now

τῷ θεῷ, καὶ [a] ἐλογίσθη αὐτῷ [a] εἰς δικαιοσύνην. 4 τῷ δὲ ABCDF
KLN ab
[b] ἐργαζομένῳ ὁ [c] μισθὸς οὐ λογίζεται [d] κατὰ [d] χάριν, ἀλλὰ cd fgh
kl mn
κατὰ [e] ὀφείλημα· 5 τῷ δὲ μὴ [b] ἐργαζομένῳ, [f] πιστεύοντι δὲ o l7
[f] ἐπὶ τὸν [g] δικαιοῦντα τὸν [h] ἀσεβῆ, [a] λογίζεται ἡ πίστις
αὐτοῦ [a] εἰς δικαιοσύνην. 6 [i] καθάπερ καὶ Δαυεὶδ [j] λέγει τὸν

a = ch. ix. 8 reff. Prov. xvii. 28. 1 Macc. ii. 52. Ps. cv. 31.
b absol., Acts xviii. 3 reff.
c = Matt. xx. 8. Luke x. 7. 1 Cor. iii. 8 al. Gen. xxxi. 7.
d ver. 16.
e = here (Matt. vi. 12) only. Deut. xxiv. 10. Thuc. ii. 40. (-λή, ch. xiii. 7.)
f ver. 24. Acts ix. 42. xi. 17. see Matt. xxvii. 42 v. r.
g ch. ii. 13 reff.
h ch. v. 6. 1 Tim. i. 9. 1 Pet. iv. 18. 2 Pet. ii. 5. iii. 7. Jude 4, 15 (bis) only. Prov. xxi. 30. (-βεια, ch. i. 18.) 1 Cor. xii. 12 al8.) only, exc. Heb. iv. 2.
i Paul (ch. xii. 4. 1 Cor. Lev. xxvii. 8 only (?). see Heb. v. 4.
j = John viii. 27. Phil. iii. 16.

4. rec ins το bef οφειλημα (*appy as agreeing better with the idea of a definite obligation incurred: i. e. = τὸ ὀφειλόμενον, 'what is due from the employer,' as indeed Bloomf. explains it*): om ABCDFKLℵ rel. B[1] repeats from ο μισθος to εργαζομενω, ver 5, but the passage is marked for erasure, except the first ο.

5. ασεβην D[1]Fℵ.

6. for καθαπερ, καθως DF. ins ο bef δαυειδ DF Chr-comm[1].

Abraham could not, in the strict sense of the words, be justified by faith *in Christ*, —nor is it necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (Tholuck, e. g.) that the parallel is incomplete—Abraham's *faith* having been reckoned to him for righteousness, whereas, in our case, *the righteousness of Christ* is reckoned to us as our righteousness, *by* faith. But the incompleteness lies in the nature of the respective cases. In his case, *the righteousness itself* was not yet manifested. He believed *implicitly*, taking the *promise, with all it involved and implied, as true*. This then was his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus *his faith itself*, the mere fact of implicit trust in God, was counted to *him* for righteousness. But though *the same righteousness* is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of *Christ Jesus the Lord* by faith, which justifies us (see vv. 23—25 and note). As it was then the realization of God's words by faith, so now: but *we* have *the Person of the Lord Jesus for the object of faith*, explicitly revealed: *he had not*. In both cases justification is *gratuitous*, and is *by faith*: and so far, which is as far as the argument here requires, the parallel is strict and complete. **4. τῷ ἐργαζομ.**] (q. d. τῷ ἐργάτῃ, but the part. is used because of the negative τῷ μὴ ἐργαζ. following)—**to the workman** (him that works for hire, that earns wages, compare προσηργάσατο, Luke xix. 16) **his wages are not reckoned according to** (as a matter of) **grace** (favour), **but according to** (as a matter of) **debt**. The stress is on κατὰ χάριν, not on λογίζεται, which in this first member of the sentence, is used hardly in the strict sense, of *imputing* or *reckoning*, but of *allotting* or *apportioning*:—its use being occasioned by the stricter λογίζεται below. And the sentence is a *general* one, not with any peculiar reference to Abraham,—except that after κατὰ χάριν we may supply ὡς τῷ Ἀβραάμ, if we will; for this is evidently assumed. **5.**] **But to him who works not** (for hire,—is not an ἐργάτης looking for his μισθός) **but believes on** (casts himself in simple trust and humility on) **Him who justifies** (accounts just, as in ver. 3) **the ungodly** ('*impious*:' stronger than 'unrighteous:' —no allusion to Abraham's having formerly been in idolatry,—for the sentence following on ver. 4, which is *general* and of universal application, *must also be general*,—*including* of course Abraham: ἀσέβεια is the state of all men by nature),—**his faith is reckoned as righteousness.** κατὰ χάριν is of course implied.

6—8.] *The same is confirmed by a passage from David.* This is not a fresh example, but a confirmation of the assertion involved in ver. 5, that a man may believe on Him who justifies the ungodly, and have his faith reckoned for righteousness. The applicability of the text depends on the persons alluded to *being sinners*, and *having sin not reckoned to them*. **ἀσεβεῖς** and **λογίζομαι** are the two words to be illustrated. The Psalm, strictly speaking, says nothing of the imputation of *righteousness*, —but it is implied by Paul, that the *remission of sin* is *equivalent* to the *imputation of righteousness*—that there is *no negative state of innocence*—none intermediate between acceptance for righteousness, and rejection for sin. **6. λέγ. τὸν μακ.**] **pronounces the blessedness**, 'the *congratu-*

[k] μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς [l] λογίζεται δικαιοσύνην [m] χωρὶς ἔργων, [7] Μακάριοι ὧν [n] ἀφέθησαν αἱ [o] ἀνομίαι καὶ ὧν [p] ἐπεκαλύφθησαν αἱ ἁμαρτίαι. [8] μακάριος ἀνὴρ ᾧ οὐ μὴ [l] λογίσηται κύριος ἁμαρτίαν. [9] ὁ [k] μακαρισμὸς οὖν οὗτος [q] ἐπὶ τὴν περιτομήν, [r] ἢ καὶ [q] ἐπὶ τὴν [s] ἀκροβυστίαν; λέγομεν γὰρ ὅτι [l] ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις [l] εἰς δικαιοσύνην· [10] πῶς οὖν [l] ἐλογίσθη; [t] ἐν περιτομῇ ὄντι, ἢ [t] ἐν [s] ἀκροβυστίᾳ; οὐκ [t] ἐν περιτομῇ, ἀλλ' [t] ἐν [s] ἀκροβυστίᾳ. [11] καὶ [u] σημεῖον ἔλαβεν [v] περιτομῆς, [w] σφρα-

k here bis. Gal. iv. 15 only +.
l ver. 3.
m ch. iii. 21 reff.
n = Matt. vi. 12. xii. 31. Acts viii. 22. Isa. xxii. 14. Psa. xxxi. 1.
o = Matt. vii. 23. xiii. 41. ch. vi. 19 al. Exod. xxxiv. 9.
p here only, l. c. Gen. vii. 19 A Edvat. (B def.) (-μμα, 1 Pet. ii. 16.)
q = Acts iv. 33
r 1 Cor. ix. 8 reff.
s ch. iii. 30 reff.
t = ch. iii. 19 reff.
u = Matt. xxvi. 48. 1 Cor. xiv. 22. Gen. xvii. 11.
v constr., gen. of apposit., Acts iv. 22. 2 Cor. v. 5. Col. iii. 24. ii. 19. Rev. v. 1 all[2].) only. (Hagg. ii. 24.)
Winer, edn. 6, § 59. 8. a.
w = 1 Cor. ix. 2 (2 Tim.

7. for επεκ., εκαλυφθησαν B^2.

8. for φ, οὗ [so LXX-AB$\aleph^1$] $BD^1G\aleph^1$: txt [so LXX-*edd* $\aleph^{3a}$] $ACD^3FKL\aleph^3$ rel. λογισεται K n 17.

9. aft περιτομην ins μονον D harl[1](not am demid fuld) Ambrst Pelag. for 2nd επι, εις C: om 29. 33: om επι την a. om οτι $BD^1\aleph$. om η πιστις K: ins aft δικαιοσ. 17. 62.

10. om οντι F vulg(not fuld[1]) D^3-lat Cyr Ambrst Pelag Aug.

11. περιτομην AC^1 syrr Orig-schol Eus Cyr-jer Chr_1 Cyr_2 Procop Damasc: txt $BC^2DFKL\aleph$ 17 rel latt copt Orig-c Chr_1 Cyr_1 Thdrt Thl Œc.

lation:' in allusion perhaps to the Heb. form, אַשְׁרֵי '*(O) the blessings of,*' . . . .

It is very clear that this righteousness must be χωρὶς ἔργων, because its imputation consists in the remission and hiding of *offences,* whereas none can be legally righteous in whom there is any, even the smallest offence. **8.**] **οὐ μὴ λογίσηται,** as the same construction usually in the N. T., is *future* (Winer, edn. 6, § 56. 3), and must be referred to the great final judgment. Or we may say with Olsh. that the expression is an O. T. one, regarding sin as lying covered by the divine long-suffering till the completion of the work of Christ, at which time first real forgiveness of sins was imparted to the ancient believers; compare Matt. xxvii. 53; 1 Pet. iii. 18. In this last view the *future* will only refer to all such cases as should arise.

9—12.] *This declaration of blessedness applies to circumcised and uncircumcised alike. For Abraham himself was thus justified when in* UNCIRCUMCISION, *and was then pronounced the father of the faithful, uncircumcised as well as circumcised.* **μακαρισμός** of course includes the *fact, on account of which* the congratulation is pronounced,—the *justification itself.* **9. ἐπί**] sc. λέγεται, see reff. The form of the question, with ἢ καί, presupposes an affirmative answer to the latter clause; which affirmative answer is then made the ground of the argumentation in vv. 10, 11, 12:—**On the uncircumcision** (-cised) **also. For we say,** &c. The stress is on **τῷ Ἀβραάμ,** not on **ἡ πίστις: for we say that** TO ABRAHAM **faith was reckoned for righteousness.**

10.] **πῶς, under what circumstances?** The interval between the recognition of his faith (Gen. xv. 6) and his circumcision, was perhaps as much as twenty-five, certainly not less (Gen. xvii. 25) than fourteen years. **11.**] **And he received** (from God) **the sign** (token, or symbol) **of circumcision** (gen. of apposition, see reff. The reading **περιτομήν** appears to have been an alteration on account of *σφραγίδα* following), **a seal** (the Targum on Cant. iii. 8, cited by Tholuck, has the expression, 'the seal of circumcision,' and in Sohar, Levit. vi. 21, it is called 'a holy sign.' So also Baptism is called in the Acta Thomæ, § 26, ἡ σφραγὶς τοῦ λουτροῦ, and elsewhere in the Fathers simply ἡ σφραγίς. Grabe, Spicil. Patr. i. 333) **of the righteousness** (to stamp, and certify the righteousness) **of the faith** (gen. of apposition [but not *in* appos. with δικ. by *construction*],—'of the righteousness which consisted in his faith,'—not, 'of his justification by faith:' the present argument treats of faith *accounted* as righteousness) **which was** (or, '*which he had:*' τῆς may refer either to δικ. or to πίστ.,—but better to the former, because the object is to shew that the righteousness was imputed in uncircumcision) **during his uncircumcision.** In literal historical matter of fact, Abraham received circumcision as a seal of *the covenant* between God and him (Gen.

x Acts iii. 19. vii. 19. ver. 18. ch. i. 11, 20 al. a = ch. ii. 27 reff. b = ch. ii. 8 reff. c Acts x. 45 reff. d Acts xxi. 24. Gal. v. 25. vi. 16. Phil. iii. 16 only. Eccles. xi. 5 only, but not =. e 2 Cor. xii. 18. 1 Pet. ii. 21 ‡. Sir. xxi. 6. vii. 2 reff. f ch. i. 3 reff. g ch. i. 3 reff.

γίδα τῆς δικαιοσύνης τῆς [v]πίστεως τῆς [t]ἐν τῇ [s]ἀκροβυστίᾳ, ABCDF KLNab [x]εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων [a]δι' cdfgh [s]ἀκροβυστίας, [x]εἰς τὸ [l]λογισθῆναι [καὶ] αὐτοῖς τὴν δι- klmn o17 καιοσύνην, [12] καὶ πατέρα περιτομῆς τοῖς οὐκ [bc]ἐκ [c]περι- τομῆς μόνον, ἀλλὰ καὶ τοῖς [d]στοιχοῦσιν τοῖς [e]ἴχνεσιν τῆς [t]ἐν [s]ἀκροβυστίᾳ πίστεως τοῦ [f]πατρὸς ἡμῶν [f]Ἀβραάμ· [13] οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ [g]σπέρ-

aft σφραγιδα ins δια F: της περιτομης L. om της bef δικ. A. om τη DF b c o Procop Damasc. for δι, δια AD¹F K(e sil) L: txt BCD²·³ℵ rel. om και ABℵ¹ a demid tol Orig-schol Cyr Damasc: ins CDFKLℵ³ 17 rel latt syrr æth Thdrt Thl Œc. om την C²D¹ℵ: for την, εις A d 32. 114-24 Syr Cyr, *ad justitiam* vulg D³-lat G-lat Ambrst Pelag Aug.

12. om τοις ουκ εκ περιτομης (*homœot*) ℵ¹(ins ℵ-corr¹). rec ins τη bef ακροβυστια, with D³KL rel Chr Thdrt Thl Œc$_1$: om ABCD¹Fℵ a¹ ç f h l m n Procop Damasc Œc$_{1\text{-}2}$.—της πιστ. της εν τη ακροβ. DKL a b c f g h k l n o 17 vulg(not am fuld harl¹) Thdrt Thl-sif Œc$_1$ lat-ff; om πιστεως ℵ¹(ins ℵ-corr¹).

13. om η ℵ¹(ins ℵ-corr¹).

xvii. 1—14). But this covenant was only a *renewal of that very one, on the promise of which Abraham's faith was exercised,* Gen. xv. 5, 6,—and each successive renewal of which was a fresh approval of that faith. The Apostle's point is,—that the righteousness was reckoned, and the promise made, to Abraham, *not in circumcision, but in uncircumcision.* **εἰς τὸ εἶναι . . . .**] **In order that he might be** (not 'so that he is;' see Gal. iii. 7) **the father of all that believe in uncircumcision** (διά, see reff.,—'conditionis'). Abraham is *the father of the faithful.* But the triumph and recognition of that faith whereby he was constituted so, was not during his circumcision, but during his uncircumcision:—therefore *the faithful, his descendants, must not be confined to the circumcised, but must take in the uncircumcised also.* On πατέρα in this sense, Tholuck compares the expression Gen. iv. 20; 1 Macc. ii. 54 (Φινεὲς ὁ πατὴρ ἡμῶν ἐν τῷ ζηλῶσαι ζῆλον), and Maimonides, 'Moses is the father of all the prophets who succeeded him.' See also our Lord's saying, John viii. 37, 39. The Rabbinical book Michlal Jophi on Mal. ii. (Thol.) has a sentiment remarkably coincident with that in our text: "Abraham is the father of all those who follow his faith." **εἰς τὸ λογ. κ.τ.λ.**] (is in *fact* parenthetical, whether brackets are used or not; for otherwise the construction from the former to the latter πατέρα would not proceed) **in order that the righteousness** (which Abraham's faith was reckoned as being,—the righteousness of God, then hidden though imputed, but now revealed in Jesus Christ) **might be imputed to them also.**

12. **καὶ** (**εἰς τὸ εἶναι αὐτὸν**) **πατέρα περιτομῆς . . . .**] **And** (that he might be) **father of the circumcision** (the circumcised) **to those** (dat. commodi 'for those,' 'in the case of those') **who are not only** (physically) **of the circumcision, but also who walk** (the inversion of the article appears to be in order to bring out more markedly τοῖς ἐκ περιτ. and τοῖς στοιχ.,—who are not only οἱ ἐκ περιτ., but also οἱ στοιχοῦντες . . . .) **in the footsteps** (reff.) **of the faith of our father** (speaking here as a Jew) **Abraham** (which he had) **during uncircumcision.** (The art. would make it 'during his uncircumcision,'—but the sense is better without it, the word being generalized.) **13—17.**] *Not through the* LAW, *but through* THE RIGHTEOUSNESS OF FAITH, *was* THE INHERITANCE OF THE WORLD *promised to Abraham: so that not only they who are of the law, but they who follow Abraham's faith are* HEIRS OF THIS PROMISE. **13.**] **γάρ,** strictly **for.** The argumentation is an expansion of πατέρα πάντ. τῶν πιστευόντων above. If these believers are Abraham's *seed,* then his promised inheritance is *theirs.* **διὰ νόμου**] not, '*under the law,*'—nor, '*by works of the law:*'—nor, '*by the righteousness of the law:*' but, **through the law,** so that the law should be the *ground,* or *efficient cause,* or medium, of the promise. None of these it was, as matter of historical fact. **For not through the law was the promise** (made) **to Abraham, or** (ἤ in negative sentences answers to καί in affirm., see Matt. v. 17) **to his seed, viz. that he should be heir of the world, but by the righteousness of faith.** This specification of the promise has perplexed most of

ματι αὐτοῦ, [h]τὸ [i]κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως, 14 εἰ γὰρ οἱ [b]ἐκ νόμου [i]κληρονόμοι, [j]κεκένωται ἡ πίστις καὶ [k]κατήργηται ἡ ἐπαγγελία. 15 ὁ γὰρ νόμος [l]ὀργὴν [m]κατεργάζεται. οὗ δὲ οὐκ ἔστιν νόμος, οὐδὲ [n]παράβασις. 16 διὰ τοῦτο [o]ἐκ πίστεως, ἵνα

h τό w. inf., 1 Thess. iii. 3.
i = Tit. iii. 7. Heb. i. 2. vi. 17. xi. 7. James ii. 5. Micah i. 15.
j = 1 Cor. i. 17. ix. 15. 2 Cor. ix. 3 (Phil. ii. 7) only‡. (Jer. xiv. 2. xv. 9 only.)
k ch. iii. 3 reff.
l = ch. ii. 5, 8 reff.
m = ch. v. 3. vii. 8, 13. 2 Cor. iv. 17. James i. 3 al.
n absol., ch. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb. ii. 2. ix. 15 only. Ps. c. 3. Wisd. xiv. 31 only.
o = ch. iii. 20, 30 al.
w. gen., ch. ii. 23. 2 Macc. xv. 10 only.

rec ins του bef κοσμου, with KL 17 rel Thdrt Thl Œc: om ABCDFℵ d Damasc. for δια δικαιοσυνης, δικαιοσυνην F. (διακαιοσυνης G[1].)

15. for ου, που G[1]. rec (for δε) γαρ (*see note*), with DFKLℵ[3] rel latt syrr Chr(οτι ο νομ. for ο γαρ ν. above) Cyr Œc Ambrst Aug$_3$ Bede: txt ABCℵ[1] syr-mg copt Thdrt Thl Julian Ambr Ruf. παραβασεις (*itacism*) AF.

the Commentators. The actual promise, Gen. (xii. 2, 3) xiii. 14—17; xv. 18; xvii. 8, was the possession of the *land of Canaan*. But the Rabbis already had seen, and Paul, who had been brought up in their learning, held fast the truth,—that much more was intended in the words which accompany this promise, 'In thee (or in thy seed) shall all families of the earth be blessed,' than the mere possession of Canaan. They distinctly trace the gift of the world to Abraham to *this promise*, not to the foregoing. So Bemidbar Rabb. xiv. 202. 3 (Wetst.),—'Hortus est mundus, quem Deus tradidit Abrahamo, cui dictum est, "et eris benedictio"' (see other citations in Wetst.). The *inheritance of the world* then is not the possession of Canaan merely (so that κόσμου should = γῆς) either *literally*, or as a *type* of a better possession,—but that *ultimate lordship over the whole world* which Abraham, as the father of the faithful in all peoples, and Christ, as the Seed of Promise, shall possess; the *former* figuratively indeed and only implicitly,—the *latter* personally and actually. See ch. viii. 17; Matt. v. 5; 2 Tim. ii. 12; 1 Cor. xv. 24. Another difficulty, that this promise was *made* chronologically *before* the reckoning of his faith for righteousness, is easily removed by remembering that the (indefinite) making of the promise is here treated of as the *whole process of its assertion*, during which Abraham's faith was shewn, and the promise continually confirmed. αὐτόν *includes* his seed.

14.] The supposition is now made which ver. 13 denied,—and its consequences shewn. **For if they who are of the law** (who belong to the law, see reff.: not, 'who keep the law,' nor is δίκαιοι to be supplied) **are inheritors** (i. e. inherit 'ejus rei causâ,' *by virtue of* the law: they may be inheritors by the righteousness of faith, but *not quoad their legal standing*), **faith is** (thereby) **made empty** (robbed of its virtue and rendered useless), **and the promise is annulled** (has no longer place). How and why so? The Apostle himself immediately gives the reason.

15.] **For the law works** (brings about, gives occasion to) **wrath** (which from its very nature, excludes *promise*, which is an act of *grace*,—and *faith*, which is an attribute of *confidence*);—**but where** (or, *for where;* but I should regard γάρ as introduced to suit the idea of the second clause rendering a reason for the first) **there is no law** (lit. '*where the law is not*'), **neither** (is there) **transgression.** 'We should rather expect (says De W.) the affirmative clause, "And where the law is, there is transgression:" but the negative refers to the time before the Mosaic law, when there was no transgression and therefore also no wrath.' *Yes;* but not because there was *no* transgression then; the purpose of the Apostle here is not to deny the *existence of the law of God written in the heart* (which itself brings in the knowledge of sin) before Moses, but to shew that no promise of inheritance can be by the law, because the property of the law is, the more it is promulgated, to *reveal transgression* more,—*not to unfold grace*. So that *comparatively* (see notes on ch. vii.) there was no transgression before the law of Moses; and if we conceive a state in which the law whether written or unwritten should be *altogether absent* (as in the brute creation), there would be *no transgression whatever*.

But observe (see ch. v. 12—14) that this reasoning does not touch the doctrine of the original taint of our nature in Adam,—only referring to the discrimination of acts, words, and thoughts by the conscience *in the light of the law:* for παράβασις is not *natural corruption*, but *an act of transgression:* nor does the Apostle here deny the former, even in the imaginable total absence of the law of God.

16.] **For this** (viz. the following) **reason it** (the

p ver. 4. ellips., Gal. ii. 9. v. 13.
q ver. 11 reff.
r 2 Cor. i. 7. Heb. ii. 2. iii. (6 v. r.) 14. vi. 19. ix. 17. 2 Pet. i. 10, 19 only +. Wisd. vii. 23 only.
s Acts i. 4 reff.
t = ver. 13.
u ch. ii. 8 reff.
v GEN. xvii. 5.

p κατὰ χάριν, q εἰς τὸ εἶναι r βεβαίαν τὴν s ἐπαγγελίαν παντὶ τῷ t σπέρματι, οὐ τῷ u ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ u ἐκ πίστεως f Ἀβραάμ, ὅς ἐστιν f πατὴρ πάντων ABCDP KLℵab cdfgh klmn o17
ἡμῶν 17 (καθὼς γέγραπται v ὅτι πατέρα πολλῶν ἐθνῶν
w τέθεικά σε) x κατέναντι y οὗ ἐπίστευσεν θεοῦ, τοῦ z ζωο-
ποιοῦντος τοὺς νεκροὺς καὶ a καλοῦντος τὰ μὴ ὄντα ὡς

w = 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. 2 Pet. ii. 6. Jer. i. 5. x = 2 Cor. ii. 17. xii. 19 (Mark xi. 23 ‖ L.[Mt. and Matt. xxvii. 24, v. r.] xii. 41. xiii. 3) only. Exod. xxxii. 11 A. (Num. xxv. 4.) y attr., Luke i. 4. Winer, edn. 6, § 24. 2. b. z John v. 21. ch. viii. 11. 1 Cor. xv. 22 al. 4 Kings v. 7. a see note, and Isa. xli. 4. xlviii. 13. 4 Kings viii. 1 (?). τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι, Philo de Creat. Princ. § 7, vol. ii. p. 367.

16. aft πιστεως ins ιησου D^1(and lat^1). aft ινα ins η A 45. 80 arm. om μονον and και F(and lat) 91 D-lat: om και fuld $harl^1$. aft νομου ins εστιν D^4.

17. επιστευσας F, *credidisti* vulg-mss(demid flor fuld tol, besides F-lat) D-lat Syr Ambrst Vig Pelag; *credent* æth; επιστευσαν D^1-gr.

inheritance,—not the *promise;* the promise was not strictly speaking ἐκ πίστεως:—nor must we supply *they*, meaning the heirs, who although they might fairly be said to be ἐκ πίστεως [compare οἱ ἐκ νόμου above, and reff.] could hardly be without harshness described as being κατὰ χάριν) **was by faith that it might be** (strictly the *purpose;*—not, 'so that it was') **according to grace** (free unmerited favour. As the *law* bringing the *knowledge of guilt*, works *wrath*,—so the *promise*, awakening *faith*, manifests God's *free grace*,—the end for which it was given); **in order that the promise might be sure** (not, 'so that the promise was sure:' this was the *result*, but the Apostle states this as the aim and end of the inheritance being by faith,—quoad *the seed of Abraham*,—that they all might be inheritors,—as the manifestation of God's grace was the higher aim and end) **to all the seed, not only to that** (part of it) **which is of the law** (see ver. 14), **but to that which is of the faith** (walks in the steps of the faith, ver. 12) **of Abraham** (it is altogether wrong to make Ἀβραάμ depend on σπέρματι expressed or understood, as Œcum., Koppe, and Fritzsche). The part of the seed which is of the law *here* is of course confined to *believing* Jews; *the seed* being *believers only*. This has been sometimes lost sight of, and the whole argument of vv. 13—16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point *already proved, and now presupposed*,—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham's history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uncircumcised as well as circumcised. ὅς ἐστιν πατὴρ πάντων ἡμῶν] By the last declaration, the *paternity* of Abraham, which is co-extensive with the *inheritance*, has been extended to *all who are of his faith;* here therefore it is reasserted: ἡμῶν meaning τῶν πιστευόντων.

17. καθὼς γέγρ.] The words (ref.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Apostle *may* here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as *directly announcing* a paternity far more extensive than mere physical fact substantiated.

These words are parenthetical, being merely a confirmation by Scripture testimony of ὅς ἐστιν πατ. πάντ. ἡμ., with which (see below) the following words are immediately connected. κατέναντι οὗ ἐπίστευσεν θεοῦ] The meaning appears to be, 'Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—yet *in the sight and estimation of God*,—in his relation with God, with whom no obstacles of nature or time have force.'

The resolution of the attraction must be κατέναντι θεοῦ, κατέναντι οὗ ἐπίστευσεν, as in ref. Luke, **before God, in whose sight he believed.** [Chrysostom's interpretation (and similarly Theodoret, al.),—ὥσπερ ὁ θεὸς οὐκ ἔστι μερικὸς θεός, ἀλλὰ πάντων πατήρ, οὕτω καὶ αὐτὸς . . . . τὸ γὰρ 'κατέναντι' ὁμοίως ἐστί,—does not fall in with the context, and is certainly a mistake.]

τοῦ ζωοπ. τ. νεκρ.] **Who quickens the dead**,—a general description of God's almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter

ὄντα· 18 ὃς [b]παρ' ἐλπίδα [c]ἐπ' [c]ἐλπίδι [d]ἐπίστευσεν, [e]εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ [f]εἰρημένον [g]Οὕτως ἔσται τὸ [t]σπέρμα σου, 19 καὶ μὴ [hi]ἀσθενήσας [i]τῇ πίστει, [οὐ] [k]κατενόησεν τὸ ἑαυτοῦ σῶμα [ἤδη] [l]νενε-

b = Acts xviii. 13. ch. i. 26. xvi. 17 al.
c Acts ii. 26 (from Ps. xv. 9). ch. viii. 20. 1 Cor. ix. 10 al. L.P. Hos. ii. 18.
d w. dat. of
g Gen. xv. 5.
k = Heb. x.

thing, Luke xxiv. 26 only.
h = 2 Cor. xi. 21. xiii. 9. ch. xiv. 2, 21. 24. Isa. lvii. 1.
e ver. 11 reff.
1 Macc. xi. 49.
1 Col. iii. 5. Heb. xi. 12 only †.
f Acts xiii. 40 reff.
i ch. xiv. 1 only.

18. εφ. ελπιδι C^1D^1F. γενασθαι F(but not G). [in ℵ κατα seems to have been written twice, and the first erased.] at end add ως αι αστερες του ουρανου και το αμμον της θαλασσης F vulg-sixt(with flor F-lat al) some lat-ff, simly 106-8 marg Thl; *sicut stellæ cœli* harl[1] G-lat; *sicut arena maris* fuld mar, *sicut arena quæ est in litore maris* tol.

19. ins εν bef τη πιστει D^1F vulg-sixt(with F-lat) D^1-lat G-lat Syr copt Julian Bede. om ου (*see notes*) ABCℵ am fuld-corr Syr copt Chr_1 Damasc Julian: ins DFKL rel latt syr Chr_1 Thl Œc Ambrst Bede. om ηδη BF am(and demid harl) old-lat Syr æth Chr Epiph Ruf: ins ACDKLℵ rel syr-w-ast Thdrt. (vulg [with fuld] Bede

in hand—the deadness of generative physical power in Abraham himself, which was quickened by God (but νεκρούς is a wider term than νενεκρωμένον, the *genus*, of which that is a *species*). The peculiar excellence of Abraham's faith, that it overleaped the obstacles of physical incapacity, and nonenity, and believed implicitly God's promise. Compare 2 Cor. i. 9.

καὶ καλ. τὰ μὴ ὄντα ὡς ὄντα.] Much difficulty has been found here: and principally owing to an idea that this clause must minutely correspond with the former, and furnish another instance of God's creative Almightiness. Hence Commentators have given to καλεῖν the sense which it has in reff., '*to summon into being*,' and have understood ὡς ὄντα as if it were εἰς τὸ εἶναι. Thus, more or less, and with various attempts to escape from the violence done to the construction, Chrys., Grot., Elsn., Wolf, Fritzsche, Tholuck, Stuart, De Wette, al. I see however in this latter clause not a repetition or expansion of the former, but a new attribute of God's omnipotence and eternity, on which Abraham's faith was fixed, **Who calleth** (nameth, speaketh of) **the things that are not, as being** (as if they *were*). This He *did in the present case with regard to the seed of Abraham*, which *did not as yet exist*: —the two key-texts to this word and clause being, ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα ch. ix. 7 (see note there),—and Acts vii. 5, ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. These τέκνα, which were at present in the category of τὰ μὴ ὄντα, and the nations which should spring, physically or spiritually, from him, God ἐκάλει ὡς ὄντα, *spoke of as having an existence*, which word Abraham believed. And here, as in the other clause, the καλεῖν τὰ μὴ ὄντα ὡς ὄντα is not confined to the case in point, but is a general attribute of all God's words concerning things of time, past, present, and future, being to His Omnipotence and Omniscience, *all one*. His purposes, *when formed*, are *accomplished*, save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehended by his faith, which rested on God's absolute power to do what He had promised (see below). 18—22. *A more detailed description of this* (Abraham's) *faith, as reposed on God's Omnipotence.* 18.] **Who against hope** (where there was nothing to hope) **believed in** (ἐπί, with dat., in its literal import signifying close adherence, is accordingly used to connect an act with that to which it is immediately attached as its ground or accompaniment. Thus here, the hope existed as the necessary concomitant and in some sense the condition of the faith) **hope, in order to his becoming the father of many nations** (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become, &c., had he not believed. To render εἰς τὸ γεν. 'that he should become,' and connect it with ἐπίστευσεν [Theophyl., Beza, all., De Wette] is against Paul's usage, who never connects πιστεύω with a neut. inf.,—and not justified by Phil. i. 23; 1 Thess. iii. 10.

The mere *consecutive* sense, 'so that he became,' here, as every where, is a weakening of the sense [see however note on ch. i. 20],—and besides, would introduce an objective clause in a passage which all refers subjectively to Abraham).

οὕτως] viz. *as the stars of heaven*: see l. c., —and compare Ps. cxlvii. 4. 19.] The reading (with or without οὐ?) must first be considered. Reading οὐ, the sense will be, **And not being weak in faith, he paid no attention to**, &c. Omitting οὐ, '*And*

m here only. Gen. xvii. 17 only. n of time, here (Heb. ii. 6. iv. 4) only. o Acts viii. 16 reff. p 2 Cor. iv. 10 only†. q Luke ii. 23 (from Exod. xiii. 2) only. Gen. xx. 18. r constr. [Acts xxv. 20], Soph. Ant. 372.

κρωμένον, [m] ἑκατονταέτης [n] που [o] ὑπάρχων, καὶ τὴν [p] νέ- ABCDF KLℵ sab cdfgh klmn o 17
κρωσιν τῆς [q] μήτρας Σάρρας, 20 [r] εἰς δὲ τὴν [s] ἐπαγγελίαν
τοῦ θεοῦ οὐ [t] διεκρίθη τῇ [u] ἀπιστίᾳ, ἀλλ' [v] ἐνεδυναμώθη τῇ
πίστει, [w] δοὺς [w] δόξαν τῷ θεῷ, 21 καὶ [x] πληροφορηθεὶς ὅτι ὃ
[y] ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι. 22 [z] διὸ [[z] καὶ]
[a] ἐλογίσθη αὐτῷ [a] εἰς δικαιοσύνην. 23 οὐκ ἐγράφη δὲ δι'
αὐτὸν μόνον ὅτι [a] ἐλογίσθη αὐτῷ, 24 ἀλλὰ καὶ δι' ἡμᾶς,

s Acts i. 4 reff. t = Acts x. 20 reff. u ch. iii. 3 reff. v Acts ix. 22

of Paul, otherwise Paul (Eph. vi. 10 al⁴.) only, exc. Heb. xi. 34. Ps. li. 7 (9). Judg. vi. 34 AB(not Ed-vat. F.) only. w Luke xvii. 18. John ix. 24. Acts xii. 23. Josh. vii. 19. x = ch. xiv. 5 reff. only.
y = sign. act., Heb. xii. 26 only. pass., Gal. iii. 19. 2 Macc. iv. 27. 1 aor., James i. 12 al. z = [ch. i. 24] Phil. ii. 9. a ver. 3.

join it with ἑκατοντ.) υπαρχει D¹.

20. om δε F æth. αλλα B. for ενεδ., εδυναμωθη F.

21. om 1st και (*as unnecessary : but the repetitions of* και *are characteristic*) D¹F latt.

22. om και BD¹F Syr copt: ins ACD³KLℵ rel vulg syr Thdrt Thl Œc Ambrst Julian Sedul.

23. μονον bef δι αυτον DF latt. at end ins εις δικαιοσυνην D¹ vulg(not am) Syr Chr Cyr Thdrt(prefixing η πιστις) Thl Ruf Ambrst Sedul.

not being weak in (his) *faith, he was well aware of*, &c.—*but did not*,' &c. Of these, the second agrees the better with εἰς δὲ τὴν ἐπ. ver. 20,—but the first very much better suits the context; the object being, to *extol Abraham's faith*, not to introduce the new and somewhat vapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Apostle does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overleap all difficulties in its way. The erasure of οὐ seems to have been occasioned by the use of καί instead of οὐδέ before τὴν νέκρωσιν. And the following δέ, without being strongly adversative, falls well into its place—**He took no account of, &c. but ....** The rendering, 'And he did not, being weak in faith, take account of, &c,' (omitting οὐ, and making μή the ruling neg. particle of the clause), is ungrammatical: οὐ would be required. Abraham did indeed feel and express the difficulty (Gen. xvii. 17), but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning. ἑκατοντ.] Abraham's own expression in l. c., where he also describes Sarah as being 90. His exact age was 99. Gen. xvii. 1, 24. 20.] On δέ, see above. **But with regard to** (ref.) **the promise of God he doubted not through unbelief**—(De Wette thinks from the analogy of πιστεύειν εἴς τι,—that εἰς τ. ἐπ. is perhaps the immediate object of διακρίνεσθαι: q. d. 'did not disbelieve in the promise of God'), **but was strong** (lit. 'was strengthened,' 'shewed himself strong,) **in faith** (dat. of reference, 'with regard to faith.' τῇ ἀπ. and τῇ πίστ., because both are here strictly abstract, being set against one another as opposites). δοὺς δόξ. τῷ θ.] viz. by recognizing His Almighty power (see reff., especially Luke). 21.] πληρ., see ch. xiv. 5, **being fully persuaded.** ἐπήγγελται is not passive (nor ὅ nom.), but middle, and 'God' the subject; **that, what He has promised, He is able also to perform.** 22.] διό, on account of the nature of this faith, which the Apostle has now since ver. 18 been setting forth;—because it was a simple unconditional credence of God and His promise. If we read καί, it imports besides being thus great and admirable, it was reckoned to him for righteousness:—ἐλογίσθη, viz. τὸ πιστεῦσαι τῷ θεῷ. 23—25.] *Application of that which is said of Abraham, to all believers on Christ.* 23.] ἐγράφη, **was written**, not the more usual γέγραπται, '*is written*:' similarly in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The aorist asserts the design of God's Spirit *at the time* of penning the words: the perfect may *imply* that, but more directly *asserts* the intent of our Scriptures *as we now find them*. **Now it was not written on his account alone** (merely to bear testimony to him and his faith) **that it was imputed to him,—but on our account also** (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that διά in the two clauses has not exactly the same sense,—'on *his* account' being = (1) *to celebrate his faith*,—and (2) on our account =*for our profit*; see on ver. 25), **to whom**

οἷς μέλλει [a] λογίζεσθαι, τοῖς [b] πιστεύουσιν [b] ἐπὶ τὸν [c] ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν [c] ἐκ νεκρῶν, 25 ὃς [d] παρεδόθη διὰ τὰ [e] παραπτώματα ἡμῶν καὶ [f] ἠγέρθη διὰ τὴν [g] δικαίωσιν ἡμῶν.

V. 1 [h] Δικαιωθέντες οὖν [h] ἐκ πίστεως [ik] εἰρήνην [k] ἔχωμεν

b ver. 5 reff. c 1 Cor. xv. 12 reff. d = ch. viii. 32. 1 Cor. xi. 23. Gal. ii. 20. Eph. v. 25. Isa. liii. 12. e ch. v. 15, &c. Matt. vi. 14. Gal. vi. 1. Ps. xviii.

12. Ezek. xviii. 26. h ch. iii. 20 reff. f = Acts x. 40 reff. i = ch. ii. 10 reff. g ch. v. 18 only ‡. k John xvi. 33. Levit. xxiv. 22 only. Acts ix. 31 only.

24. εγειροντα A.

25. for δικαιωσιν, θικαιοσινην(sic) D[4], δικαιοσυνην a 17. 73-7. 89[1]. 93 lectt-13-14 Syr Chron.

CHAP. V. 1. rec εχομεν, with B[2] F-gr ℵ-corr[1] rel Syr(Etheridge: see also Mehring p 457 ff) syr Did Epiph Cyr[2] Ambrst[1] Sedul: txt AB[1](sic: see table) CDKLℵ[1] f h[1] m 17 latt(including F-lat) Syr copt Chr Cyr Thdrt Damasc Thl Œc Ruf Pelag Oros Aug Cassiod.

it (i.e. τὸ πιστεύειν τῷ θεῷ, as ver. 22) **shall be imputed** (for righteousness:—μέλλει λογ. is a *future*, as ch. iii. 30; v. 19 (Thol.),—not, as Olsh. al., spoken as from the time and standing of Abraham), **namely**, (to) **us who believe on** (this specifies the ἡμᾶς: and the belief is not a mere historical but a *fiducial* belief) **Him who raised Jesus our Lord from the dead** (the central fact in our redemption, as the procreation of the seed of promise was in the performance of the promise to Abraham, see ch. i. 4; 1 Cor. xv. 14 ff.; and resembling it in the ζωοποιῆσαι τοὺς νεκρούς).

24.] ἐκ νεκρῶν is almost (see Col. ii. 12. 1 Thess. i. 10.) always anarthrous, as indeed νεκροί sometimes is (for 'the dead') in classic writers, e.g. Thucyd. iv. 14.; v. 10, end: and see Winer, edn. 6, § 19. 1. The omission may in this phrase be accounted for by the preposition (Middleton, ch. vi. 1): but I suspect Winer is right in looking for the cause of the absence of the article after prepositions rather in the usage of the particular *substantive* than in any idiom of general application. 25.] Here we have another example of the alliterative use of the same preposition where the meanings are clearly different (see above, vv. 23, 24). Our Lord was delivered up (to death) for or on account of our sins (i.e. *because we had sinned*):—He was also raised up (from the dead) for or on account of our justification (i.e. not *because we had been*, but *that we might be justified*). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not unduly pressed to the exclusion of the other. The great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and His Resurrection. In the former of these, He was made a sacrifice for sin; in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two *apart*, the *Death* of Christ is more properly placed in close reference to *forgiveness of sins*,—His Resurrection, to *justification unto life* everlasting. And thus the Apostle treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, *exclusively of one another*, of forgiveness and justification: e.g. (1) ch. v. 9, we are said to be justified *by His blood*, and 2 Cor. v. 21 God made Him sin for us, *that we might become the righteousness of God* in Him: and (2) 1 Cor. xv. 17, if Christ is not raised, *we are yet in our sins*. So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God's righteousness. It will be seen from what I have said above that I cannot agree with Bp. Horsley's view, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of His being raised again. Such a pressing of the same sense on διά is not necessary, when Paul's manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact past, is inconsistent with the very next words, δικαιωθέντες ἐκ πίστεως, which shew that *not the objective fact*, but its *subjective realization*, is here meant.—In these words (of ver. 25) the Apostle *introduces the great subject* of chaps. v.—viii., —DEATH, *as connected with* SIN,—*and*

l = Acts ii. 47. xxiv. 16. 2 Cor. vii. 4. 1 John iii. 21. v. 14.
m Eph. ii. 18. iii. 12 only (in both places, w. art.) †.
n = vv. 17, 20, 21. ch. vi. 1 al. fr.
o = John viii. 44. 1 Cor. xv. 1. 2 Cor. i. 24.
p ch. ii. 17 reff. w. ἐπί and dat. here only. Ps. xlviii. 6.

ABCDF KLN ab cdfgh klmn o 17

[1] πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, [2] δι' οὗ καὶ τὴν [m] προσαγωγὴν ἐσχήκαμεν εἰς τὴν [n] χάριν ταύτην ἐν ᾗ [o] ἑστήκαμεν, καὶ [p] καυχώμεθα ἐπ' ἐλπίδι τῆς

2. rec aft εσχηκαμεν ins τη πιστει (*marginal gloss*), with CKLℵ[1] rel vulg syr copt æth-pl Chr$_1$ Thdrt Œc lat-ff: εν τη πιστει Aℵ-corr[1](but εν erased) 93. 124 fuld Syr Tit Chr$_1$ Thl: om BDF old-lat æth-rom Ambrst$_1$ Hil Aug. for χαριν, χαραν A d[1]: χαρν(sic) m. for επ, εφ D[1]F.

LIFE, *as connected with* RIGHTEOUSNESS. The various ramifications of this subject see in the headings below.

CHAP. V. 1—11.] *The blessed consequences of justification by faith.* 1.] It is impossible to resist the strong manuscript authority for the reading ἔχωμεν in this verse. For indeed this may well be cited as the crucial instance of overpowering diplomatic authority compelling us to adopt a reading against which our subjective feelings rebel. Every internal consideration tends to impugn it. If admitted, the sentence is *hortatory*. '*Being then justified by faith*, let us have *peace with God*' (This is the only admissible sense of the first person subjunctive in an affirmative sentence like the present. The usage is an elliptical one: ἴωμεν, '*that we go*,' i. e. '*it is time*,' or in an address, '*permit*, &c. that we go.' Thus Od. χ. 77, ἔλθωμεν ἀνὰ ἄστυ: Il. χ. 450, ἴδωμ', ἄτιν' ἔργα τέτυκται. See other examples in Kühner, Gramm. § 463. The *deliberative* sense, attempted to be given by Dr. Tregelles [see Kitto's Journal of Bibl. Lit. No. xiv. p. 465 ff.] can only have place in an *interrogative* or *dubitative* clause, and every example given by Mr. Green, whom he cites for his supposed sense, as well as by Kühner [§ 464], is of this kind. Besides, to call the sense 'we ought to have,' *deliberative*, seems a misnomer.) But how can man be exhorted to *have* peace with God? To be *reconciled* to God, he may, 2 Cor. v. 20: but of this there is no mention here, and *having* (been allowed to believe in and enjoy) *peace with God*, depends on, not *our* reconciliation to Him, not any thing subjective in ourselves, but the objective fact of *His reconciliation to us*. If, as some say, ἔχωμεν = κατέχωμεν, Heb. x. 23, the article would be required before εἰρήνην, and (perhaps) before πρὸς or διά. Besides which there are two objections in the *form of the sentence* to this reading: (1) ἔχ. is coupled by καί (δι' οὗ καί) to ἐσχήκαμεν, and this connexion necessitates, in my view, that the first verb should *assert a fact*, as the second undoubtedly does. With the former verb in the subjunctive we should hardly have expected the καί where it is. (2) If ἔχωμεν be hortatory, καυχώμεθα, in verse 2, must be so likewise: (for if we were exhorted to the *lesser* degree of confidence, εἰρήνην ἔχειν, such exhortation can hardly be founded on the existence already of the *greater* degree, καυχᾶσθαι κ.τ.λ.) which, both as to sense and construction, is very improbable. I believe (but see below) an account of the reading may be sought, as in 1 Cor. xv. 49, in a tendency of those who transcribed some of our MSS. to give such assertions a *hortatory*, or, where interrogative, a *deliberative form*: thus we have σωθησώμεθα in some MSS., ver. 10,—ζήσωμεν, ch. vi. 2,—πιστεύωμεν or πιστεύσωμεν, and συνζήσωμεν, ch. vi. 8,—ὑπακούσατε, ch. vi. 17,—προσεύξωμαι (bis), 1 Cor. xiv. 15,—πείθωμεν, 2 Cor. v. 11,—πιστεύωμεν, John iv. 42,—συνζήσωμεν and συμβασιλεύσωμεν, 2 Tim. ii. 11, 12:—or perhaps the whole ground of the account to be given of the ω is better shifted to a more general habit of the MSS. (even the greatest and best, see instances in prolegg. to Vol. I, ch. vi. § i. 36, 37) to confound *o* and ω: so that in very many cases, such variation can hardly be called a different reading at all.

The whole passage is *declaratory of the consequences flowing from justification by faith, and does not exhort, but assert*. Nor, would it seem, does the place for exhortation arrive, till these consequences have been in the fullest and freest manner set forth,—indeed so fully and freely, that the objection arising from their supposed abuse has first to be answered. **Being therefore justified** ('*having been justified*:'—it is an *act past* on the Christian, not like sanctification, an abiding and increasing work) **by** (as the ground) **faith, let us** (believers in Christ: I render the *existing text*) **have peace** ('reconcilement;' the opposite of ὀργή, see ver. 9) **with** ('in regard of,' see reff.) **God through** (by means of) **our Lord Jesus Christ.** With regard to the nature of this peace (= *state of reconciliation*, 'no more condemnation,' as ch. viii. 1) see above, on the reading ἔχωμεν. 2.] **Through**

[q] δόξης τοῦ θεοῦ. 3 [r] οὐ μόνον δέ, [r] ἀλλὰ καὶ [p] καυχώμενοι [p] ἐν ταῖς [s] θλίψεσιν, εἰδότες ὅτι ἡ [s] θλῖψις [t] ὑπομονὴν [u] κατεργάζεται, 4 ἡ δὲ [t] ὑπομονὴ [v] δοκιμήν, ἡ δὲ [v] δοκιμὴ ἐλπίδα· 5 ἡ δὲ ἐλπὶς οὐ [w] καταισχύνει, ὅτι ἡ [x] ἀγάπη τοῦ θεοῦ [y] ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν [z] διὰ [z] πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν· 6 εἰ γε χριστὸς ὄντων ἡμῶν [a] ἀσθενῶν ἔτι [b] κατὰ καιρὸν [c] ὑπὲρ [d] ἀσεβῶν ἀπέθανεν.

q = ch. ii. 7 reff.
r ch. viii. 23. 2 Cor. viii. 19 al. fr.
s = Matt. xiii. 21. Acts vii. 10, 11 al. 2 Kings xxii. 19. Nah. i. 7.
t ch. ii. 7 reff.
u ch. iv. 15 reff.
v here bis. 2 Cor. ii. 9. viii. 2. ix. 13. xiii. 3. Phil. ii. 22
2 Cor. vii. 14 al.
z Acts xi. 28

only †. Ps. lxvii. 31 Symm.
x = ch. viii. 39. 2 Cor. xiii. 13. reff. a = 1 Cor. ix. 22. see 1 Cor. iv. 10. xxiii. 23. (John v, 4.) see Num. ix. 13. al. fr. d = ch. iv. 5 reff.
w ch. ix. 33 & x. 11 (from Isa. xxviii. 16).
y = Acts ii. 17 (from Joel ii. 28) al. Prov. xxii. 22. Ps. cvi. 12.
c = John vi. 51. x. 15. xi. 51, 52. b = here only. Num. Luke xxii. 19

3. aft ου μονον δε ins τουτο D^1. rec καυχωμεθα (*mechanical repetition from preceding ver*), with ADFK L(-o-) ℵ rel Tit Chr Thdrt Thl Œc Cypr: txt BC $Orig_2$ Tert.

5. for ημων, υμων ℵ¹.

6. rec (for ει γε) ετι γαρ, with ACD¹·³KN rel Syr Epiph$_2$ Chr Thdrt Damasc Ruf: εις τι γαρ D^2F: *ut quid enim* latt Iren-int Faustin: ει γαρ fuld¹ copt Isid Aug: ει ἦ: ει δε L Syr; txt B. rec (aft ασθενων) om ετι, with D^3KL rel: ins ABCD¹FN latt Isid-ms Damasc Iren-int Faustin.

whom we have also (so διὸ [καί], ch. i. 24; iv. 22, where καί, if read, serves to shew the coherence and likelihood of that which is asserted—answering almost to our 'as might be expected') **had our access** (the persons spoken of having come to the Father by Christ, —see Eph. ii. 18,—the access is treated of as a thing past. τῇ πίστει and ἐν τῇ πίστει appear to have been glosses, explanatory of the method of access. The access would *normally* take place at baptism) **into this grace** (namely, the grace of justification, apprehended and held fast subjectively [from what follows]; not, τὸ πάντων ἐπιτυχεῖν τῶν διὰ βαπτίσματος ἀγαθῶν [Chrys. al.], which is inconsistent with ἐν ᾗ ἑστήκ.: not, '*the Gospel*' [Fritz.], for the same reason; not, '*hope of blessedness*' [Beza], for that *follows*: least of all '*the grace of the apostolic calling*' [Semler], which is quite beside the purpose) **wherein we stand** (see parallels in reff. 1 and 2 Cor.; i. e. *abide accepted and acquitted with God*; see also 1 Cor. x. 12, and ch. xi. 20); **and** (couple to εἰρήν. ἔχωμεν, not to ἐν ᾗ ἑστήκ.) **triumph in the hope** (καυχάομαι is found with ἐπί, ἐν, περί, ὑπέρ, and [Thol.] with an acc. of the object. In Heb. iii. 6 we have τὸ καύχημα τῆς ἐλπίδος) **of the glory of God** (of sharing God's glory by being with Christ in His kingdom, John xvii. 24, see reff.).

3.] **And not only so** (not only must we triumph in hope, which has regard to the future), **but triumphing in** (not *amidst*; the θλ. is the *ground* of triumph) **tribulations, knowing** (because we know) **that** (our) **tribulation works endurance** (supposing, i. e. we remain firm under it), **and our endurance, approval** (of our faith and trust, 2 Cor. ii. 9; ix. 13: not, '*proof*' [δοκιμασία], as Grot.; nor '*experience*,' as E. V.,— '*δοκιμή est qualitas ejus, qui est δόκιμος.*' Bengel,—the *result* of proof), **and** (our) **approval** (fresh) **hope; and** (our) **hope** (but for αὕτη ἡ ἐλπ. as Olsh.) **shames** (us) **not** (by disappointing us; 'mocks us not'); **because God's love** (not '*the love of God*,' i. e. *man's love for God*, —as Theodoret, and even Aug., misled by the Latin; see reff., and compare the explicit τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς, which answers to this in ver. 8) **is** (has been) **poured out** ('*effusa*,' not '*diffusa*' [Vulg.], which latter word perhaps misled Aug., owing to whose mistake the true interpretation was lost for some centuries, although held by Orig., Chrys., and Ambrose. See Trench on St. Augustine, ch. v. p. 89:— i. e. 'richly imparted') **in our hearts** (ἐν may be taken pregnantly, ἐκκέχ. εἰς καὶ μένει ἐν,—or better, denotes the locality where the outpouring takes place,—the heart being the seat of our love, and of appreciation and sympathy with *God's love*) **by means of the Holy Spirit** (who is the Outpourer, John xvi. 14; 1 Cor. ii. 9, 10) **who was given to us** (Olsh. rightly refers the aorist part. to the Pentecostal effusion of the Holy Spirit). 'Prima hæc est in hac tractatione Spiritus Sancti mentio. Nimirum ad hunc usque terminum quum perductus est homo, operationem Sp. Sancti notanter denique sentit.' Bengel.

6.] The text here is in some confusion,— see var. readd. The whole may perhaps have arisen from an ecclesiastical portion having begun χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι . . . When this found its way

7 [e] μόλις γὰρ [c] ὑπὲρ δικαίου τὶς ἀποθανεῖται. [c] ὑπὲρ γὰρ ABCDP KLN a b
[e] Acts xiv. 18. xxvii. 7, 9, 16. 1 Pet. iv. 18 (from Prov. xi. 31) only. [f] Philem. 15 only +. Wisd. xiii. 6. xiv. 19 only. [g] = 1 Cor. vi. 1 reff. [h] ch. iii. 5 reff. [i] ch. iii. 7 reff. [k] Paul (here &c., four times. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. i. 23. ii. 12) only, exc. Matt. vi. 30. Mark x. 48 ‖ L. see Heb. xii. 9, 25. 1 Acts xiii. 39. 1 Cor. iv. 4. vi. 11. Gal. ii. 17. iii. 11. v. 4.

τοῦ ἀγαθοῦ [f] τάχα τὶς καὶ [g] τολμᾷ ἀποθανεῖν· 8 [h] συν- c d f g h k l m n o 17
ἵστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς, ὅτι ἔτι [i] ἁμαρ-
τωλῶν ὄντων ἡμῶν χριστὸς [e] ὑπὲρ ἡμῶν ἀπέθανεν.
9 [k] πολλῷ οὖν [k] μᾶλλον [i] δικαιωθέντες νῦν [i] ἐν τῷ αἵματι

7. μογις ℵ[1](txt ℵ-corr[1]). om 2nd γαρ L 2. 32. 62. lect-18: δε 238.

8. rec aft ημας ins ο θεος (*supplementary insertn, as is shewn by the variations in its position*), with ACKℵ rel copt Chr Œc: bef εις ημας, DFL latt syr Dial Chr-ms$_1$ Thdrt Thl Iren-int Aug: bef δε arm: transp freely Syr Faustin: om B. om ετι 109 Dial: for ετι, ει Syr Chr: ει ετι D^{2b}(and lat[1]) F tol Cypr Hil Aug$_1$ Ruf Pelag Ambrst. ημων bef οντων L Chr.

9. om ουν D[1]F fuld copt arm Dial Iren-int Cypr. aft δικαιωθεντες ins εν (but erased) ℵ[1].

into the text, ἔτι was repeated. This offended the transcribers: but the first ἔτι could not be *erased*, because γάρ followed; it may then have been conjecturally emended to εἰ (and γάρ to γέ as in B, or δέ as in L), or εἰς τί,—some retaining ἔτι in both places. The place of ἔτι is often, in the case of absolutes, at the beginning of a sentence, with the subject of the sentence between it and the word or words to which it applies; so ἔτι αὐτοῦ λαλοῦντος, Matt. xii. 46,—ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, Luke xv. 20, &c. On reconsideration, however, seeing that if we follow the most ancient MSS., we must either *repeat* ἔτι, which seems very unlikely to have been originally written, or adopt the reading of B, I have taken the latter alternative. **If, that is** (on εἴ γε, see note, 2 Cor. v. 3, and Eph. iii. 2), **Christ when we were yet weak** ('powerless for good;'—or even stronger than that:—there seems in this verse to be a tacit reference to Ezek. xvi. See especially vv. 7, 8 of that chap. in the LXX,—σὺ δὲ ἦσθα γυμνὴ καὶ ἀσχημονοῦσα καὶ διῆλθον διὰ σοῦ καὶ ἴδον σε, καὶ ἰδοὺ καιρός σου . . . καὶ διεπέτασα τὰς πτέρυγάς μου ἐπὶ σέ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου, καὶ ὤμοσά σοι· καὶ εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος), **at the appointed time** (compare reff. and Gal. iv. 4, and καιρός in the quotation above) **Christ died for** ('on behalf of,' see reff.) **ungodly men** (not ὑπὲρ ἡμῶν, because the Apostle wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the divine Love to man). 7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by shewing that there is none such among *men*, nay that such a self-sacrifice,—not unexampled where a *good* man, one loving his fellow-men and loved by them, is to be rescued,—is hardly found to occur on behalf of the pious and just. **For hardly will any one die on behalf of a just man** (masc.,—not neuter, 'for justice' or 'righteousness sake,' as Jer., Erasm., Luth., al.: for the matter in hand is Christ's death on behalf of *persons*)—**for** (this second 'for' is exceptive, and answers to 'but I do not press this without exception,' understood) **on behalf of the good man** (the art. as pointing him out generally, as in the expression, 'the fool,' 'the wise man,' 'the righteous,' 'the wicked') **perhaps** (τάχα opens a possibility which μόλις closes) **one is even found to venture** (the pres. implies habituality—it may occur here and there) **to die.** The distinction here made between δίκαιος and ἀγαθός, is also found in Cicero, de Of. iii. 15, 'Si vir bonus is est qui prodest quibus potest, nocet nemini, recte *justum* virum, *bonum* non facile reperiemus.' (But some edd. read 'istum virum bonum.') The interpretation which makes δίκαιος and ἀγαθός refer to the same man, and the second clause = 'I do not say that such a thing *may* not sometimes occur,' is very vapid, and loses sight of the antithesis between δίκαιος, and ἄδικος (= ἀσεβής = ἁμαρτωλός). 8.] **But** (as distinguished from human examples) **He** (i. e. God. The omission of ὁ θεός, which critical principles render necessary, is in keeping with the perfectly general way in which the contrast is put, merely with τίς, not ἀνθρώπων τίς. The subject is supplied from ἡ ἀγάπη τοῦ θεοῦ ver. 5) **gives proof of** ('establishes' (reff.); —not 'commends') **His own love** (*own*, as distinguished from that of men in ver. 7) **towards us, in that while we were yet** (as opposed to νῦν in the next verse) **sinners** (= ἀσθενῶν = ἀσεβῶν, and opposed to δίκαιος and ἀγαθός, ver. 7) **Christ died for us.** 9—11.] The Apostle further

αὐτοῦ [m] σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς [n] ὀργῆς· 10 εἰ γὰρ ἐχθροὶ ὄντες [o] κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, [k] πολλῷ [k] μᾶλλον [o] καταλλαγέντες [p] σωθησόμεθα [p] ἐν τῇ [q] ζωῇ αὐτοῦ· 11 [r] οὐ μόνον δέ, [r] ἀλλὰ καὶ [s] καυχώμενοι [s] ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι' οὗ νῦν τὴν [t] καταλλαγὴν ἐλάβομεν.

12 Διὰ τοῦτο ὥσπερ [u] δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία [v] εἰς

m = Matt. i. 21. Acts ii. 40. Jer. xxxvii. (xxx.) 7.
n Matt. iii. 7. ch. i. 18. iii. 5.
o (=) here bis. 1 Cor. vii. 11. 2 Cor. v. 18, 19, 20 only‡. (Jer. xxxi. [xlviii.] 39.) 2 Macc. i. 5. vii. 33. viii. 29 only.
p = Acts xi. 14
t (=) ch. xi. 15. 2 Cor. v. 18, 19 only‡. (Isa. ix. 5.) 2 Macc. v. 20 only.
u = Acts xxiv. 2 reff

reff. q = 2 Cor. iv. 10, 11, 12. r ver. 3. s ch. ii. 17 reff.
v = Wisd. xiv. 14. (?) see John i. 9.

10. A omits from τω θεω to τω θεω ver 11. om 1st του F(but not G).
11. aft ου μονον δε ins τουτο D¹F fuld¹ arm Ambrst. καυχωμεθα L b (c d -o-) h m latt arm Thl: καυχωμεν F. om χριστου B.

shews the blessed fruits of justification, viz. *salvation*, both *from wrath*, and *with life*. The *argument* proceeds from the beginning of the chapter: but the *connexion*, as so frequent with St. Paul, is immediately with the parenthetical sentences just preceding. **Much more then** (if He *died* for us when *sinners*, a fortiori will He *save* us now that we are *righteous* by virtue of that His death) **having now been justified by His blood** (see remarks on ch. iv. 25) **we shall be saved by Him from the wrath** (*to come*, or *of which we know*: force of the art.). **10.**] The same is substantiated in another form: 'we were enemies (see below) when He died and reconciled us: much more now that we have been reconciled, and He lives, shall we by His life be saved.' **For if, being enemies** (ἐχθροί may either be active, as Col. i. 21, '*haters of God*;' so ἐχθρά, ch. viii. 7; Eph. ii. 15: or passive, as ch. xi. 28,—'*hated by God*.' But here the latter meaning alone can apply, for the Apostle is speaking of the Death of Christ and its effects as applied to all time, not merely to those believers who then lived: and those unborn at the death of Christ could not have been ἐχθροί in the active sense), **we were reconciled** (καταλλάσσεσθαί τινι also may be taken of *giving up anger against any one*,—see ref. 1 Cor., and Jos. Antt. vi. 7, οὐ γὰρ ἐώρα τὸν θεὸν διαλλαττόμενον,—or of *being received into favour by any one*,—see 1 Kings xxix. 4, ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ; and Jos. Antt. v. 2. 8, διαλυσάμενος τὰς μέμψεις, καταλλάττεται πρὸς αὐτήν,—the latter of which meanings, *were received into favour with God*, must for the reason above given be here adopted) **to God by means of the Death of His Son** (this great fact is further explained and insisted on, in the rest of the chapter), **much more, having been reconciled** (but here comes in the assumption that the corresponding subjective part of reconciliation has been accomplished, viz. justification by faith: compare 2 Cor. v. 19, 20, θεὸς ἦν ἐν χριστῷ **κόσμον καταλλάσσων** ἑαυτῷ . . . . δεόμεθα ὑπὲρ χριστοῦ, **καταλλάγητε τῷ θεῷ**. Both these, the objective reception into God's favour by the death of Christ, and the subjective appropriation, by faith, of that reception, are included), **we shall be saved by means of His Life** (not here *that which he now does* on our behalf, but simply *the fact of His Life*, so much enlarged on in ch. vi.: and our sharing in it). **11.**] A further step still—not only has the reconciled man confidence that he shall escape God's wrath, but *triumphant* confidence,—joyful hope in God. **But** (*abet*) **not only so, but** (*forbern*) **making our boast in God** (particip. not as the finite verb, but in every case either the consequence of an anacoluthon, or finding its justification in the construction: so here "not only shall we be saved," but that in a triumphant manner and frame of mind. See Winer, edn. 6, § 45. 6) **through our Lord Jesus Christ, through whom we have now** (not in contrast with the future glory, '*even now*,' as Thol., for that would be more plainly expressed,—but as in ver. 9) **received** (our) **reconciliation** (to God). **12—VIII. 39.**] THE POWER OF GOD (ch. i. 16) IS SET FORTH AS FREEING FROM THE DOMINION OF SIN AND DEATH, AND ISSUING IN SALVATION. **12—19.**] *The bringing in of* RECONCILIATION *and* LIFE *by* CHRIST *in its analogy to the bringing in of* SIN *and* DEATH *by* ADAM. **12.**] This verse is one of acknowledged difficulty. The two questions meeting us directly are (1) To what does διὰ τοῦτο refer? (2) ὥσπερ, 'like as,' may introduce the first member of a comparison, the second being to be discovered; or may introduce the second,

w = Acts vii. 8. xvii. 33. xxviii. 14. ch. xi. 26. 1 Cor. xi. 28. xiv. 25.
x 2 Cor. i. 16 reff.

τὸν [v] κόσμον [v] εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, ABCDF KLℵab
καὶ [w] οὕτως [x] εἰς πάντας ἀνθρώπους [ὁ θάνατος] [x] διῆλθεν cdfgh klmn
[y] ἐφ' ᾧ πάντες ἥμαρτον· 13 [z] ἄχρι γὰρ νόμου ἁμαρτία ἦν o 17

y 2 Cor. v. 4. see Matt. xix. 9. Acts iii. 16. z = ch. i. 13 al.

12. εις τον κοσμον bef η αμαρτια DF latt(am fuld &c though not vulg-ed) Ambr. rec aft ανθρωπους ins ο θανατος (*marginal gloss specifying the subj of* διηλθεν, *as is shewn by the varr*), with ABCKLℵ rel vulg Thl Œc Aug$_{aliq}$; aft διηλθεν Syr arm Chr Thdrt: bef εις π. α. syr-w-ast: om DF harl Aug$_{ssepe}$ Ambr Pac$_2$ Leo Bede.

the first having to be discovered. I shall endeavour to answer both questions in connexion. (1) I conceive διὰ τοῦτο to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, 'quæ cum ita sint:' this state of things, thus brought about, will justify the following analogy.' Thus we must take ὥσπερ, either (α) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life;' or (β) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of Commentators to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a *weakening* than a strengthening the analogy. We have example of this use of ὥσπερ, in Matt. xxv. 14, and of καθώς, Gal. iii. 6. **Consequently** (the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was') **like as by one man** (the Apostle regards the *man* as involving generic succession and transmitting the corrupt seed of sin, *not the woman:* but when he speaks of the *personal* share which each had in the transgression, 1 Tim. ii. 14, he says, 'Adam was not deceived, but the woman being deceived was in the transgression') **sin** (as a POWER ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all, and developes itself in our conduct, partly as a *state* in which we are involved; but the idea here must not be *confined* [Calv.] to *original sin*, as it reaches much wider, to sin both original and actual: nor to the *habit of sinning* [as Olsh.]: nor is it merely the *propensity to sin* [as Röthe]: nor is sin *personified* merely as in ch. vii. 8, 11) **entered into the world** (not 'esse cœpit,' 'primum commissa est,' as Reiche, Fritz., and Meyer: but *literally*,—'entered into,' 'gained access into,' the *moral world*,—for sin involves moral responsibility. So Gal. iii. 23, πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, 'before the faith *came in*'), **and by means of sin** (as the appointed penalty for sin, Gen. ii. 17; iii. 19) **death** (primarily, but not *only*, physical death: as ἁμαρτία, so θάνατος, is *general*, including the lesser in the greater, i. e. *spiritual and eternal death*. See ch. vi. 16, 21; vii. 10; viii. 6; 2 Cor. vii. 10), **and thus** (by this entering in of sin and death; i. e. in fact, by this *connexion of sin and death*, as appears by ἐφ' ᾧ πάντες ἥμαρτον) **death** (whether ὁ θάν. be genuine or not, death is the subject of διῆλθεν) **extended to all men** (see reff. De W. well says that πάντ. ἀνθρ. differs from κόσμον, as the concrete part from the abstract whole, and διέρχ. from εἰσέρχεσθαι, as the going from house to house differs from the entering a town. Obs., that although the subject of διῆλθεν is plainly only *death*, not *sin and death*, yet the spreading of *sin* over all men is *taken for granted*, partly in the οὕτως, partly in the following clause), **because** (ἐφ' ᾧ, lit. of close juxtaposition: and so '*on ground of*,' '*on condition that*,' which meaning, if rightly applied, suits the case in hand. *Life* depended on a certain condition, viz. obedience: *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of Death's entrance and diffusion has been fulfilled: Death extended to all men, as a consequence of the fact, that,—posito, that, = *because*, all have sinned. Orig., Aug., Beza, and Estius render it as Vulg., '*in quo*' [Adam]: Chrys., Theophyl., Œc., Elsner, '*propter quem*:' Grot., '*per quem*') **all sinned** (see ch. iii. 23:—not '*were sinful*,' or '*were born in sin*,' as Calvin would restrict the meaning: *sin*, as above remarked, is here, throughout, both *original* and *actual:* in the *seed*, as planted in the nature by the sin of our forefather: and in the *fruit*, as developed by each conscious responsible individual in his own practice. So that Calvin's argument,—'hic non agi de actuali peccato, colligere promptum est: quia si reatum quisque sibi arcesseret, quorsum conferret Paulus Adam cum Christo?' does not apply, and the objection is answered by Paul himself, where he says, distinguishing between the παράπτωμα and the χάρισμα

ἐν κόσμῳ, ἁμαρτία δὲ οὐκ [a]ἐλλογεῖται μὴ ὄντος νόμου, 14 ἀλλὰ [bc]ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ [d]μέχρι Μωυσέως καὶ [c]ἐπὶ τοὺς μὴ ἁμαρτήσαντας [e]ἐπὶ τῷ

a here only. -γάν, Philem. 18 only †. b = vv. 17, 21. ch. vi. 12. c Luke i. 33. xix. 14.

27. Gen. xxxvii. 8. d of time, Matt. xi. 23. Acts x. 30. xx. 7. 1 Tim. vi. 14 al. Ps. civ. 19. e Luke i. 59. Ezra ii. 61. Neh. vii. 63.

13. ελλογατο Aℵ-corr¹-marg: ελλογειτω f, ενελογειτο (*imputabatur*) ℵ¹ 52. 108 vulg(but not am) G-lat syrr copt æth lat-ff: λελογισται lect-19: ενλογειται 71-7.
14. [αλλα, so BD.] for 2nd επι, εν B Chr Thdrt, *in similitudine* (or *-nem*) latt Iren-int Jer.

below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. The παράπτωμα was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men: —nor, '*suffered the punishment of sin*,' as Grot. and Chrys., θνητοὶ γεγόνασι).

Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or traducian view, that all are evolved by God's appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15, could all men sin, *before the law?* This is now explained. **For up to (the time of) the law** (= ἀπὸ Ἀδ. μέχρι Μωυσ. ver. 14: not '*during the time of the law*,' as Orig., Chrys.,—τοῦ νόμου δοθέντος, ... ἕως ὁ νόμος ἦν,—Theodoret,—an allowable rendering of the words, but manifestly inconsistent with the sense;—nor, '*as far as there was law, there was sin*,' as Dr. Burton,—which is both inadmissible from the μέχρι Μωυσέως following, and would not answer to the simple matter of fact, ἦν ἐν κόσμῳ) **there was sin in the world** ('men sinned,' see Gen. vi. 5—13; committed actual sin: not, men were *accounted* sinners because of Adam's sin; the Apostle reminds us of the *historical fact*, that *there was sin in the world* during this period): **but sin is not reckoned** (as transgression) **where the law is not.** ἐλλογεῖται has given rise to much dispute. Very many Commentators (Aug., Ambr., Luth., Melanc., Calv., Beza, Rückert, Tholuck, Stuart, al.) explain it of *consciousness of sin by the sinner himself*, as in ch. vii. 7: but (1) as De Wette observes, this is not the natural sense of the word, which implies two parties, one of whom sets down something to the account of the other (ref.): (2) this interpretation would bring in a new and irrelevant element,—for the Apostle is not speaking in this chapter at all of *subjective human consciousness*, but throughout of *objective truths with regard to the divine dealings*: and (3) it would be altogether inconsistent with the declarations of ch. ii. 15,—where in this sense the ἐλλογισμός of sin by the νόμον μὴ ἔχοντες is distinctly asserted.

I am persuaded that the right sense of ἐλλ. is, **reckoned**, '*set down as transgression*,'—'put in formal account,' *by God*. In the case of those who had not the written law, ἁμαρτία is not formally reckoned as παράβασις, set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it *is reckoned* and they are condemned for it. Nor is there any inconsistency, as Tholuck complains, in this view. Other passages of Paul's writings support and elucidate it. He states the object of the law to be, ch. vii. 13, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. The revelation of the law *exaggerated*, brought into prominent and formal manifestation, the sinfulness of sin, which *was before culpable and punishable*, but in a less degree. With this view also agree Acts xvii. 30; ch. ii. 12, ὅσοι ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἐλλογεῖται *relatively*, '*is not fully reckoned*,' will hardly be urged by those who bear in mind the Apostle's habit of constantly *stating relative truths as positive*, omitting the qualifying particles: see e. g. ch. vii. 7, where with ἁμαρτίαν and with οὐκ ᾔδειν both, we must supply qualifications (see notes there). 14.] **But** (notwithstanding the last assertion that sin is not fully reckoned where the law is not) **death reigned** (was a power to which all succumbed) **from Adam to Moses** (μέχρι Μωυσ. = ἄχρι νόμου above): i. e. although the full ἐλλογισμός of sin did not take place between Adam and Moses, *the universality of death is a proof that all sinned*, —for death is the consequence of sin:—in confirmation of ver. 12. καὶ ἐπὶ τ. μὴ ἁμ.] **even** (notwithstanding the different degrees of sin and guilt out of, and under, the law) **over those who sinned not according to the similitude** (reff.)

f = ch. vi. 5 (i. 23 reff.).
g ch. iv. 15 reff.
h = 1 Cor. x. 6‡.
i = Matt. xii. 32. Acts xxiv. 25 al.

f ὁμοιώματι τῆς g παραβάσεως Ἀδάμ, ὅς ἐστιν h τύπος τοῦ i μέλλοντος, 15 ἀλλ' οὐχ ὡς τὸ k παράπτωμα, οὕτως καὶ τὸ l χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς k παραπτώματι

ABCDF KLNa b c d f g h k l m n o 17

Wisd. xix. 1. k ch. iv. 25 reff. l = ch. vi. 23. xi. 29.

15. om 1st και B. aft πολλω ins ουν A Syr. om εν F-gr.

of the TRANSGRESSION of Adam. (1) ἐπὶ τῷ ὁμ. belongs to ἁμαρτ. and not to ἐβασίλευσεν (as Chrys., Theophyl., Bengel, Elsn., al.),—for that would bring in, in the words τοὺς μὴ ἁμαρτήσαντας, an absolute contradiction to ἐφ' ᾧ πάντες ἥμαρτον, by asserting that there were some who *did not sin*. (2) The emphasis lies on **παράβασις**, as distinguished from **ἁμαρτία**. Photius (in De W.),—ὁ μὲν (Ἀδ.) ὡρισμένην κ. νομοθετηθεῖσαν ἐντολὴν παρέβη κ. ἥμαρτεν· οἱ δὲ ἡμάρτανον τὸν αὐτοδίδακτον τῆς φύσεως λόγον ἐνυβρίζοντες. They had all *sinned:* but had not, like Adam, *transgressed* a positive revealed command. (3) There is no reference here, as some Commentators (Beza, al.) have supposed, to the case of *children* and *idiots*,—nor (as Grot., Wetst.) to *those who lived pious lives*. The aim is to prove, that the seed of sin planted in the race by the one man Adam, has sprung up and borne fruit in all, so as to bring them under death;—death temporal, and spiritual;—of these, some have sinned without the law, i. e. *not as Adam did, and as those after Moses did:* and though sin is not formally reckoned against them, death, the consequence of sin, reigned, as matter of historical fact, over them also. It is most important to the clear understanding of this weighty passage to bear in mind, that the first member of the comparison, *as far as* it extends, is this: 'As by Adam's transgression, of which we are by descent inheritors, we have become (not by imputation merely, but by propensity) *sinners*, and have thus incurred *death*, so &c.' ..... (see below). **ὅς ἐστιν τύπος τ. μελλ.**] **who is a figure** (or type: not thus used by LXX, see Umbreit's note) **of the future (Adam).** This clause is inserted on the first mention of the name Adam, the *one man* of whom he has been speaking, to recall the purpose for which he is treating of him,—as *the figure* (ref.) *of Christ*. **τοῦ μέλλ.**, not 'qui futurus erat,' as Beza, Reiche; but spoken from the Apostle's *present* standing, '*who is to come.*' The fulfilment of the type will then take place completely, when, as 1 Cor. xv. 22, ἐν τῷ χριστῷ πάντες ζωοποιηθήσονται. Still less, with Koppe, can ὅς be taken by attr. for ὅ, and τοῦ μέλλοντος be interpreted '*of that which is to come*,' viz. life and salvation: see 1 Cor. xv. 45.

Many suppose these words ὅς ἐστ. τύπ. τ. μέλλ. to be the apodosis of ver. 12: but see there. **15—17.**] *Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished.* **But not** (in all points) **as the act of transgression** (of Adam, as the cause inducing sin and death on his race), **so also is the gift of grace** (i. e. justification: not a direct contrast, as ὑπακοή in ver. 19: the Apostle has more in mind here the *consequence* of the παραπτ., and to that opposes the χάρισμα. De W.). **15. εἰ γὰρ κ.τ.λ.**] *Distinction the first*, in DEGREE:—and in the form of a hypothetical inference 'a minori ad majus.' **For if by the transgression of the one [man] the many [have] died, much more did the grace of God, and the gift abound in** (by means of) **the grace of the one man Jesus Christ towards the many.** (1) The first question regards πολλῷ μᾶλλον. Is it the '*a fortiori*' of logical inference, or is it to be joined with ἐπερίσσευσεν as quantitative, describing the *degree of abounding*? Chrys. (πολλῷ γάρ τοῦτο εὐλογώτερον), Grot., Fritz., Thol., adopt the former, and provided only *the same thing is said here as in ver.* 17, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of *abounding*, a matter of *degree*, there, of *reigning*, a matter of *fact*. Here (ver. 16) the contrast is between the judgment, coming of *one* sinner, to condemnation, and the free gift, of (see note below) *many* offences, to justification. So that I think the quantitative sense the better, and join **πολλῷ μᾶλλον** with ἐπερίσσευσεν, in the sense of **much more abundant** (rich in diffusion) **was the gift**, &c. (2) **χάρις**, not the grace *working in men*, here, but the grace which *is in, and flows from, God*. (3) ἐν χάριτι τῇ τοῦ ..... , not to be joined (Thol.) with ἡ δωρεά, as if it were ἡ ἐν χάρ. (which would be allowable), but with ἐπερίσσ. The *grace of our Lord Jesus Christ* (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift

[m] οἱ πολλοὶ ἀπέθανον, [n] πολλῷ [n] μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ [o] δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ χριστοῦ [p] εἰς [m] τοὺς πολλοὺς [q] ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ [r] δώρημα· τὸ μὲν γὰρ [s] κρῖμα [t] ἐξ ἑνὸς [u] εἰς [v] κατάκριμα, τὸ δὲ [l] χάρισμα [t] ἐκ πολλῶν [k] παραπτωμάτων [u] εἰς [w] δικαίωμα. 17 εἰ γὰρ

m = ver. 19 bis. ch. xii. 5. 1 Cor. x. 17, 33.
n vv. 9, 10 reff.
o Acts ii. 38 reff. Wisd. xvi. 25.
p ch. viii. 18. 2 Cor. i. 5.
q ch. iii. 7 al. constr., Eph. i. 8. 2 Cor. ix. 8, but περ. transitive.
r James i. 17 only†.
s see 1 Pet. iv. 17. Rev. xx. 4.
t ch. ii. 29 reff.
u = ch. i. 5. xvi. 26. 1 Pet. i. 22. iii. 9. vii. 3.)
v here bis. ch. viii. 1 only†. (-νειν, ch. ii. 1. -σις, 2 Cor.
w = here only. see note and ch. i. 32 reff.

16. for αμαρτησαντος, αμαρτηματος D(and lat[1]) F fuld[1](not am harl[1] al) Syr Thdrt Aug$_2$(txt$_{\text{sæpe}}$) Ruf Pelag Ambr-comm Sedul: αμαρτητος(sic) ℵ[1]. om γαρ F-gr 45 lect-19, syr has it w-ast. at end add ζωης D[1](and lat[1]) fuld[1] æth.

is imparted to men. (4) The aorist ἐπερίσσ. should here be kept to its indefinite historical sense, and not rendered as a perfect, however true the fact expressed may be: *both* are treated of here as *events*, their time of happening and present reference not being regarded. 16.] *Distinction the second*, in KIND. The former difference was quantitative: this is modal. **And not as** (that which took place) **by one that sinned, so is the gift.** It is a question whether any thing, and what, is to be supplied before δι' ἑνὸς ἁμαρτ. Röthe, Meyer, and Tholuck (and so E. V.), would supply nothing, and render, 'And not as by one having sinned, so is the gift.' But (De W.) this has against it, (1) that since the γάρ following *gives the reason* for this sentence, this must *contain implicitly all* that that next expands in detail; which is not merely the distinction between springing from *one man* and out of *many offences*, but much more: and (2) that thus διά would = ἐκ or *vice versa*, whereas διά characterizes the *bringer in*, and ἐκ the *occasion*. Others have supplied τὸ κρῖμα (Bengel, Köllner): τὸ κατάκριμα (Theophyl., Reiche): ὁ θάνατος εἰσῆλθεν (Grot., Estius, Koppe):—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply an indefinite phrase which may be thus explained: e. g. τὸ γενόμενον, '*that which took place by one*,' &c. τὸ μὲν γὰρ κ.τ.λ.] **For the judgment** (pronounced by God upon Adam) **was by occasion of one man** (having sinned,—supply ἁμαρτήσαντος: παραπτώματος would be hardly allowable, and would not help the sense, inasmuch as many *sinners*, as well as many sins, are implied in πολλ. παραπτ. below), **unto condemnation** (its result, in his own case and that of his posterity: supply, as in ver. 18 is expressed, [ἐγένετο] εἰς πάντας ἀνθρώπους); **but the free gift was by occasion of many transgressions** (where sin abounded, ver. 20, there grace much more abounded: the existence of *the law* being implied in παραπτ.) **unto justification.** The only difficulty here is *the sense of* δικαίωμα. The ordinary meaning of the word is τὸ ἐπανόρθωμα τοῦ ἀδικήματος, 'the amendment of an evil deed:' so Aristotle, Eth. Nicom. v. 10, διαφέρει δὲ τὸ ἀδίκημα καὶ τὸ ἄδικον, καὶ τὸ δικαίωμα καὶ τὸ δίκαιον· ἄδικον μὲν γάρ ἐστι τῇ φύσει ἢ τάξει· τὸ αὐτὸ δὲ τοῦτο ὅταν πραχθῇ, ἀδίκημά ἐστι· πρὶν δὲ πραχθῆναι οὔπω, ἀλλ' ἄδικον. ὁμοίως δὲ καὶ δικαίωμα· καλεῖται δὲ καὶ τὸ κοινὸν μᾶλλον δικαιοπράγημα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος. But this, which Aristot. insists on as the proper, but not perhaps usual sense of the word, is not to be pressed in the N. T., and does not, though upheld by Calv., Calov., Wolf, and Röthe, suit the context as contrasted with κατάκριμα. Other renderings are, '*an absolutory sentence*' (Meyer, Fritz., al.): '*a righteous act*,' as in ver. 18; Baruch ii. 19; '*righteousness*,' as in Rev. xix. 8 (where see note): '*a righteous cause*,' or *plea* (LXX, Jer. xi. 20): '*justification*' (E. V., Luth., De Wette, al.). The first seems to me to be right, as standing most exactly in contrast with κατάκριμα; the use of the -μα being partly perhaps accounted for by the alliteration of the ending marking more strongly the antithesis. Thus as κατάκριμα is a *sentence of condemnation*, so δικαίωμα will be a *sentence of acquittal*. This in fact amounts to *justification*. 17.] *Distinction the third*, also in KIND; that which came in by the *one sinner*, was the *reign of* DEATH: that which shall come in by the *One, Jesus Christ*, will be *a reigning in* LIFE. **For** (carrying on the argument from ver. 15, but not so as to make parenthetical [Röthe] ver. 16—for δικαιοσύνης presupposes δικαίωμα) **if by the transgression of the one man** (the reading ἐν [τῷ] ἑνὶ παραπτώματι goes with

x ver. 14 reff. y 2 Cor. viii. 2. x. 15. James i. 21 only. Eccles. i. 3 al. = Matt. xviii. 8, 9. John v. 29 al. fr. a = 1 Cor. iv. 8. Rev. v. 10. xx. 4, 6. xxii. 5. b ch. vii. 3, 25. viii. 12. ix. 16, 18. xiv. [12] 19. Gal. vi. 10 al3. P.- c = ver. 12. d = Rev. xv. 4 only. Baruch ii. 19. see note on ver. 16. ii. 2 only†. (-ούειν, Matt. xviii. 17.) e ch. iv. 25 only‡. Levit. xxiv. 22 only. f 2 Cor. x. 6. Heb.

τῷ τοῦ ἑνὸς [k]παραπτώματι ὁ θάνατος [x]ἐβασίλευσεν ABCDF KLNab cdfgh klmn o 17
διὰ τοῦ ἑνός, [n]πολλῷ [n]μᾶλλον οἱ τὴν [y]περισσείαν τῆς
χάριτος καὶ τῆς [o]δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες
ἐν [z]ζωῇ [a]βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ χριστοῦ.
18 [b]Ἄρα [b]οὖν ὡς δι' ἑνὸς [k]παραπτώματος [c]εἰς πάντας
ἀνθρώπους [u]εἰς [v]κατάκριμα, οὕτως καὶ δι' ἑνὸς [d]δικαι-
ώματος [c]εἰς πάντας ἀνθρώπους [u]εἰς [e]δικαίωσιν ζωῆς·
19 ὥσπερ γὰρ διὰ τῆς [f]παρακοῆς τοῦ ἑνὸς ἀνθρώπου

17. for τω του ενος, εν ενι AF; εν τω ενι D-gr: εν ενος 47 am(with demid al) Orig$_2$: τω 44: txt BCKLℵ vulg D-lat Syr Chr Thdrt Thl Œc Aug. om της δωρεας B 49 Iren-int Orig$_2$ Chr-comm Aug^{semp} Bede: την δωρεαν 67^2 Thl Ruf: add και 63 vulg syrr Chr-2-mss Cyr Isid Thdrt Œc-comm Ambrst Pelag. om της δικαιοσ. C 70^1 Orig$_1$. ins τη bef ζωη L k 17. 93. βασιλευουσιν o 17. 47. 77. 91 copt Orig Chr$_1$. χρ. bef ιησου B Orig$_2$(agst Orig$_1$ Iren-int).

18. aft ενος ins ανθρωπον ℵ^1 (ℵ^3 disapproving). παραπτωμα F(*per unius delictum*) 37. 46. for δικαιωματος, το δικαιωμα DG; και δικαιωμα F(*per unius justitiam*).

ἁμαρτήματος for ἁμαρτήσαντος in ver. 16: both have evidently been corrections) **death reigned by means of the one man, much more** (logical—*a fortiori*) **shall they who receive the abundance of the grace and of the gift of righteousness** (ver. 15: beware of the shallow and weakening notion, that it is "for τῆς δικαιοσύνης δεδωρημένης") **reign in life** (eternal) **by means of the one** (Man) **Jesus Christ.** περισσεία answers to ἐπερίσσευσεν, ver. 15: τῆς χάριτος, to ἡ χ. τοῦ θεοῦ; only here, as at ch. i. 5, the word signifies not only the grace flowing from God, but the same grace implanted and working in man:—δωρεᾶς, to δωρεά there, but qualified by τῆς δικαιοσύνης, answering to δικαίωμα in ver. 16.

The present λαμβάνοντες, instead of λαβόντες, is not merely used in a substantive sense, *receptores* (as Fritz. and Meyer), but signifies that the reception is not *one act* merely, but a *continued process* by which the περισσεία is imparted. (So Röthe, De W., Thol.) ἐν ζωῇ βασ.] "Antithesis to ὁ θάνατος ἐβασ. We should expect ἡ ζωὴ βασιλεύσει, but Paul designedly changes the form of expression, that he may bring more prominently forward the idea of free personality. ζωή is not only corporeal (the resurrection), but also spiritual and moral,—as also in θάνατος we must include διὰ τῆς ἁμαρτίας ver. 12. βασιλεύσουσιν is brought in by the antithesis: but it is elsewhere used (see reff.) to signify the state of blessedness, partly in an objective theocratic import (of the reign of the saints with Christ), partly in a subjective moral one,—because *reigning* is the highest development of freedom, and the highest satisfaction of all desires." De Wette. **18.**] *Recapitulation and co-statement of the parallel and distinctions.* **Therefore** (ἄρα οὖν, see reff., is placed by Paul at the beginning of a sentence, contrary to classical usage) **as by means of one trespass** (not, '*the transgression of one*,' as Erasm., Luth., Calv., Koppe, Fritz., Thol., which is contrary to usage, and to ver. 17, where that meaning is expressed by τῷ τοῦ ἑνὸς παραπτώματι. In this summing up, the Apostle puts the antithetical elements *as strongly and nakedly as possible in contrast*; and therefore abridges the 'trespass of one' and 'the righteousness of one' into 'one trespass' and 'one righteousness') **it came upon** (ἐγένετο, indefinite, being supplied) **all men unto condemnation,—so also by means of one righteous act** (the Death of Christ viewed as the acme of His Obedience, see Phil. ii. 8 = ἡ ὑπακοὴ τοῦ ἑνός below; not as in ver. 16,—nor *Righteousness*, as Thol., which would not contrast with παραπτ., a *single act*), **it came upon all men** (in extent of grace,—*in posse*, not *in esse* as the other) **unto justification of** (conferring, leading to) **life.** **19.**] **For** (in explanation of ver. 18) **as by the disobedience of (the) one man the many** (= πάντες ἄνθρωποι above, but not so expressed here, because in the other limb of the comparison πάντ. ἄνθρ. could not be put, and this is conformed to it: see there) **were made** (not '*were accounted as*' [Grot. al.]: nor '*became by imputation*' [Beza, Bengel]: nor '*were proved to be*' [Koppe, Reiche, Fritz.]: see reff.) **sinners** (not ὑπεύθυνοι κολάσει, as Chrys., Theophyl.: '*actual sinners by practice*,' is

g ἁμαρτωλοὶ h κατεστάθησαν i οἱ πολλοί, οὕτως καὶ διὰ τῆς k ὑπακοῆς τοῦ ἑνὸς δίκαιοι h κατασταθήσονται i οἱ πολλοί. 20 νόμος δὲ l παρεισῆλθεν, ἵνα m πλεονάσῃ τὸ n παράπτωμα. οὗ δὲ m ἐπλεόνασεν ἡ ἁμαρτία, o ὑπερεπερίσ-

g ch. iii. 7 reff. h = 2 Pet. i. 8. 3 Macc. iii. 5. Deut. xxviii. 13. i ver. 15 reff. k ch. i. 5 reff. l Gal. ii. 4 only †. παρεισῆλθε

λάθρα νυκτὸς ἐντὸς τῶν τειχῶν, Polyb. ii. 55. 8. al4.) only, exc. 2 Pet. i. 8. 2 Chron. xxiv. 11. Mark vii. 37.)

m Pad (here bis. ch. vi. 1. 2 Cor. iv. 15

n ver. 15.

o 2 Cor. vii. 4 only †. (-ῶς,

19. aft 2nd ενος add ανθρωπου D¹F Iren-gr Cyr₂ Aug₁(om aliq) Ambr₁ Bede.—του ενος ανθρ. bef υπακοης F.

20. for 1st δε, γαρ L. for οὗ, οπου F.

meant, the disobedience of Adam having been the *inlet* to all this: compare ἐφ' ᾧ πάντες ἥμαρτον ver. 12 and the notes, on the *kind of sin* spoken of in this whole passage, as being both original and actual), **so also** (after the same manner or analogy likewise) **by means of the obedience** (unto death, see on last verse) **of (the) One man shall** (*future*, because, as in ch. iii. 30, justification, as regards the many, is *not yet completed*. De W.) **the many** (= πολλοί, compare Matt. xxvi. 28; Mark x. 45, but thus expressed because πολλοί would not have answered in the other limb of the comparison. *In order to make the comparison more strict*, the πάντες who have been made sinners are *weakened* to the indefinite οἱ πολλοί, the πολλοί who shall be made righteous are *enlarged* to the indefinite οἱ πολλοί. Thus *a common term of quantity* is found *for both*, the one *extending to its largest* numerical interpretation, the other *restricted to its smallest*) **be made** (see above) **righteous** (not by *imputation* merely, any more than in the other case: but 'shall be made really and actually righteous, as completely so as the others were made really and actually sinners.' When we say that man has no righteousness *of his own*, we speak of him as *out of Christ*: but *in Christ* and united to Him, he is *made righteous*, not by a fiction, or *imputation only* of Christ's righteousness, but by a real and living spiritual union with a righteous Head as a righteous member, righteous *by means of*, as an effect of, the righteousness of that Head, but not merely righteous by transference of the Righteousness of that Head; just as in his natural state he is united to a sinful head as a sinful member, sinful by means of, as an effect of, the sinfulness of that Head, but not merely *by transference* of the sinfulness of that Head). See the whole question respecting πάντες and οἱ πολλοί treated in Tholuck's Comm. in loc. 20.] *How the law* (of Moses) *came in, in the divine economy*. **But** (i. e. the two things spoken of ver. 19 did not *simply* and *immediately* happen) **the law** (of Moses: not *law*, in the abstract, nor '*the law of nature*,' as Dr. Peile,—nor even *the law of God* in its *general* sense, as often in ch. i. ii.;—but here strictly THE LAW OF MOSES, as necessitated by vv. 13, 14 in this same argument) **came in besides** (besides the fact of the many being made sinners, and as a transition point to the other result: formed a *third term*, besides these two, in the summary of God's dealings with man: compare προσετέθη, Gal. iii. 19:—not πρὸς καιρὸν ἐδόθη, Theophyl.: not, *came in between Christ and Adam* [the *fact*, but not the *interpretation*], as Theodoret and Calv.: —not = εἰσῆλθεν merely),—**in order that** (τελικῶς, its *design*,—not merely ἐκβατικῶς, its result, as Chrys., al.;—here, and every where else. So of ver. 21) **the trespass** (*created* by the law; for where no law, no transgression, ch. iv. 15:—not merely the *knowledge of sin*, but *actual* transgression) **might multiply** (in *actual fact*: not 'be abundantly exhibited,' or any such evasive sense). No possible objection can be taken to this statement by those who view the Law as a preparation for Christ. If it was so, then the effect of the Law, the creating and multiplying transgression, was *an end in the divine purposes*, to bring out the necessity of One who should deliver from sin and bring in righteousness. "Those who weaken this telic ἵνα into 'so that,' in order to guard the Apostle from what seems to them a doctrine unworthy of God, overlook equally his firm standing on the acknowledged ground of historic fact and actuality, as the humility with which here, as ever (ch. xi. 33, 34), he bows before the mystery of the οἰκονομία τοῦ θεοῦ." Umbreit. **But** (this terrible end, the multiplying of transgression, was not, however, God's *ultimate* end: He had a further and gracious one) **where** ('*when*,' De Wette, after Grot., al.: but Tholuck justly remarks that instances of this meaning of οὗ in *prose* are wanting. In verse it seems to occur, Eur. Iph. Aul. 96, but even there may be rendered '*in the case where*') **sin**

σευσεν ἡ χάρις, 21 ἵνα ὥσπερ [p] ἐβασίλευσεν ἡ ἁμαρτία ἐν ABCDF KLNa b
τῷ θανάτῳ, οὕτως καὶ ἡ χάρις [p] βασιλεύσῃ διὰ δικαιο- c d f g h
σύνης [q] εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου k l m n
ἡμῶν. o 17

VI. 1 [r] Τί οὖν [r] ἐροῦμεν; [s] ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ
χάρις [t] πλεονάσῃ; 2 [u] μὴ γένοιτο. [v] οἵτινες [w] ἀπεθάνομεν
τῇ ἁμαρτίᾳ, [x] πῶς ἔτι [y] ζήσομεν [y] ἐν αὐτῇ; 3 [z] ἢ [a] ἀγνοεῖτε

p ver. 14 reff. q ver. 16 reff. r ch. iii. 5 reff. s = ch. xi. 22, 23. Col. i. 23. 1 Tim. iv. 16. L.P. [exc. John viii. 7.] (Exod. xii. 39 B.) t ch. v. 20 reff. u ch. iii. 4 reff. v Acts x. 41 reff. w = and constr., Gal. ii. 19. (ver. 10. ch. xiv. 8.) w. ἀπό, Col. ii. 20. x = ch. iii. 6. 1 Cor. xv. 12. Gal. iv. 9. Gen. xxxix. 9 y = Col. (ii. 20.) iii. 7 only. z = ch. ii. 4. iii. 29. a ch. i. 13 reff.

21. om τω F. for βασιλευσῃ, -σει KL c l[1] o 77. 115-6-21-2. χρ. bef ιησ. B.

CHAP. VI. 1. rec επιμενουμεν, with rel Chr Thdrt Gennad-c Diod-c Thl Œc Tert Aug[sæpe], *permanebimus* vulg G-lat: επιμενομεν ℵ[c] 1. 57. 68. 109 lect-13 copt Gild: επιμεινωμεν L 93. 124: txt ABCDF b[1] m o 17 Syr Damasc. ins εν bef τῃ A, *in peccato* latt.

2. aft οιτινες ins γαρ F latt syrr (not Tert). ζησωμεν CFL 17 Diod Chr-ms[1].

(the generic of the specific παράπτωμα) **multiplied**, (God's) **grace exceedingly abounded** (not '*did much more abound*,' as E. V.: for words compounded with ὑπέρ have a *superlative, not a comparative* signification, e. g. ref. ὑπερλίαν, ὑπερνικάω, ὑπεραυξάω, κ.τ.λ.,—and Paul often uses these compounds. The E. V. has likewise destroyed the force of the comparison by rendering the different words πλεονάζω and περισσεύω both by one word '*abound*').

21.] *The purpose of this abounding of grace:—its ultimate prevalence and reign, by means of righteousness, unto life eternal.* **That, as sin reigned** (the historic indefinite past, because the standing-point of the sentence is, *the restitution of all things hereafter*) **in death** (ἐν, of that *in and by which* the reign was exercised and shewn: *death* was the central act of sin's reign. He does not here say, '*death reigned by sin*,' as in vv. 12—14, because *sin* and *grace* are the two points of comparison, and require to be the *subjects*), **so also grace may reign by means of** (not ἐν here, though it might be so, if δικαιοσ. applied to *our being made righteous:* but as it applies to the *Righteousness of Christ* making us righteous, it is διά) **righteousness, unto** (leading to) **life eternal through** (by means of) **Jesus Christ our Lord** ('Jam ne memoratur quidem Adamus, solius Christi mentio viget.' Bengel).

CHAP. VI.—VIII.] THE MORAL EFFECTS OF JUSTIFICATION. VI. 1—14.] *No encouragement given hereby* (see ch. v. 20) *to a life in sin: for the baptized are dead to sin, and walk in a new* (vv. 1—7) *life, and one* (vv. 8—11) *dedicated to God.*

1.] **What then shall we say?**—the introduction of a difficulty or objection arising out of the preceding argument, and referring to ch. v. 20. See ch. iii. 5.

ἐπιμένωμεν, '*must we think that we may persist*,'—the deliberative subjunctive. So εἴπωμεν ἢ σιγῶμεν, Eur. Ion 758: παρέλθω δόμους, Med. 1275. See Kühner, Gramm. § 464, and note on ch. v. 1. **May we persist in** (our natural state and commission of) **sin, that** (God's) **grace may multiply** (ch. v. 20)? **2.**] μὴ γέν. (see reff.), used of some inference in itself abhorrent from reverence or piety, or precluded by some acknowledged fact inconsistent therewith. The latter is here the ground of rejection. An *acknowledged fact* in the Christian life follows, which *precludes* our persisting in our sin. **We who** (οἵτινες describing *quality*, not merely matter of fact) **died** (historic aorist, not perf. as in E. V.: the time referred to being that of our baptism) **to sin** (reff. and examples in Wetst.:—became as separate from and apathetic towards sin as the dead corpse is separate from and apathetic towards the functions and stir of life: μένειν ἀκίνητον ὥσπερ τὸν νεκρόν, Chrys. '*Sin*,' τῇ ἁμ. = as above), **how any longer shall we live in it** (=περιπατεῖν ἐν—but not, as De W., ζῆν with a dative: ζῆν ἔν τινι is a further step than ζῆν τινι, implying *introition*, and not merely *sympathy*)? **3.**] **Or** (supposing you do not assent to the argument in the last verse, see reff.) **are ye ignorant** (the foregoing axiom is brought out into recognition by the further statement of a truth universally ackowledged) **that all we who were** (i. e. all of us, having been) **baptized into Christ Jesus** ('*into participation of*,' '*into union with*,' Christ, in his capacity of spiritual Mastership, Headship, and Pattern of conformity) **were baptized into** (introduced by our

ὅτι ὅσοι [b]ἐβαπτίσθημεν [b]εἰς χριστὸν Ἰησοῦν, [b]εἰς τὸν θάνατον αὐτοῦ [b]ἐβαπτίσθημεν; 4 [c]συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ [d]ἠγέρθη χριστὸς ἐκ [d]νεκρῶν διὰ τῆς [e]δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν [f]καινότητι ζωῆς [g]περιπατήσωμεν. 5 εἰ γὰρ [h]σύμφυτοι γεγόναμεν τῷ [i]ὁμοιώματι τοῦ θανάτου αὐτοῦ, [k]ἀλλὰ καὶ τῆς [l]ἀναστάσεως ἐσόμεθα, 6 τοῦτο γινώσκον-

b Acts viii. 16 reff.
c Col. ii. 12 only †.
d 1 Cor. xv. 12 reff.
e see John xi. 40.
f ch. vii. 6 only. Ezek. xlvii. 12 only.
g ☞ Acts xxi 21. w. ἐν, 2 Cor. iv. 2 reff.
h here only ‡. Amos ix. 13. Zech. xi. 2 only.
i ch. i. 23 reff.
k = 1 Cor. iv. 15 reff. Hom. Il. α, 81, f.
l = Acts i. 22 reff.

3. om ιησουν B 31-9. 73. 109-18-20-24 lect-8 Chr Thdrt Thl Ambr$_1$: ιησ. bef χριστ. 80 Syr æth.
4. om τον D^{1}F k^1. for διαι, υπο D^1(appy).
5. for αλλα, αμα F latt. aft αναστ. ins αυτου F Syr arm.
6. ins και bef τουτο B: τοοτο δε 179.

baptism into a state of conformity with and participation of) **His Death**? The Apostle refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner (see below) of baptism—that it put upon us (Gal. iii. 27) a state of conformity with and participation in Christ;—and (2) that this state involves a death τῇ ἁμαρτίᾳ even as He died τῇ ἁμαρτίᾳ (ver. 10);—the meaning being kept in the background, but all the while not lost sight of, that the *benefits of His Death* were likewise made ours by our introduction into the covenant.

4.] A further explanation of the assertion in the last verse proceeding (οὖν) on its concession by the reader. **We were then** (not the temporal but inferential 'then:' q. d. "You grant my last position: Well then," ...) **buried with Him** (καθάπερ ἔν τινι τάφῳ τῷ ὕδατι καταδυόντων ἡμῶν τὰς κεφαλὰς ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ καταδὺς κάτω κρύπτεται ὅλως καθάπαξ, Chrys. on John iii. Hom. xxv. 2, vol. viii. p. 151) **by means of our baptism into** (His) **death** (τοῦ βαπτ. εἰς τὸν θάνατον belong together, not συνετάφ. εἰς τ. θ., which would hardly bear any sense. The absence of the art. before εἰς is no objection to this;—it is unnecessary, because no distinction from any other baptism is brought out, and τὸ βάπτ.-εἰς-τὸν-θάν. is connected as one idea); **in order that, as Christ was raised from the dead by the glory** (δόξα and δύναμις are cognate ideas; compare the import of the Heb. כָּבוֹד and the LXX in Ps. lxviii. 35 [lxvii. 34 LXX], Isa. xii. 2: and τὸ κράτος τῆς δόξης in Col. i. 11. The divine δόξα includes all that manifests the Creator to the creature: and hence also his Almightiness. Tholuck.

The renderings '*in Dei gloriam*' [Beza, Bretschneider], and '*because He is the image of the Father*' [Dr. Burton, altern.], are inadmissible for διά with a gen.) **of the Father** (Theodoret makes ἡ δόξα τοῦ πατρός = ἡ οἰκεία θεότης of the Son, which is manifestly wrong), **thus we also should walk in newness of life** (not = '*a new life*;'—nor are such expressions ever to be diluted away thus: the abstract καινότητι is used to bring the quality of *newness*, which is the point insisted on, more into prominence, compare 2 Thess. ii. 11; 1 Tim. vi. 17; Winer, edn. 6, § 34. 3. The comparison is not only (as Stuart) between our Lord's *physical* death and resurrection, and our *spiritual*; but reaches far deeper: see notes on vv. 10, 11). **5.**] The Apostle confirms the last verse by a necessary sequence that *those who are united to Him in His Death, shall be also in His resurrection.* **For** (confirmatory) **if we have become united with the likeness of His Death** (σύμφυτος = either (1) '*congenital*,'—as διὰ τὴν σύμφυτον δικαιοσύνην, spoken of Samuel, Jos. Antt. vi. 3.3,—or (2) '*cognate*,' of like nature,—or (3) '*arising simultaneously*,'—or (4) '*grown together*,'—or (5) '*planted with*,' 'consitus.' The rendering of Syr., Vulg., Luth., E. V., '*planted together*,' is inadmissible, φυτος being not from φυτεύω, but from φύω: as also is that of Erasm. and Calv.,—'*insitivi*.' The fourth meaning, '*grown together*,' 'intimately and progressively united,'—'coaluimus,' as Grot.,—seems here to apply best. Obs. σύμφ. is to be connected with τῷ ὁμ., not with τῷ χριστῷ understood, as in ver. 6: in which case we should have to supply τῷ ὁμοιώματι again before τῆς ἀναστάσεως, which would be not only grammatically difficult, but would not correspond to the sense: for Christians, it is true, partake of the *likeness* only of Christ's *death*, but of His *actual Resurrection itself*, as the change of construction shews: see below), **so shall we be also** (ἀλλά after a hypothetical clause serves to strengthen the inference: see

m Eph. iv. 22. Col. iii. 9. see 1 Cor. v. 7, 8. n Matt. xxvii. 44 | Mk. J. Gal. ii. 20 only ϒ. o ch. iii. 3 reff. vi. 24. ch. vii. 6 al. p gen., = ch. vii. 23, 24. viii. 13. Col. ii. 11. Deut. xiii. 4 A. q 1 Cor. x. 13 reff. s Acts xiii. 39 only. Sir. xxvi. 29. r Matt.

τες, ὅτι ὁ [m]παλαιὸς ἡμῶν [m]ἄνθρωπος [n]συνεσταυρώθη, ABCDP KLNab ἵνα [o]καταργηθῇ τὸ [p]σῶμα τῆς [p]ἁμαρτίας, [q]τοῦ μηκέτι edfgh klmn [r]δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· 7 ὁ γὰρ ἀποθανὼν [s]δεδι- o 17

καταργηση A æth.

reff., and Hartung, Partikellehre, ii. p. 40) **with His Resurrection** (a change of construction: because it could not well have been said *σύμφυτοι τοῦ ὁμοιώματος τ. θ.* above, the gen. after adjectives compounded with *σύν* denoting the thing actually partaken [cf. Kühner, § 519, and Bernhardy, Syntax, p. 171: who cites examples in *σύντροφος*, Soph. Philoct. 203,—*σύννομος*, Eur. Hel. 1508,—*σύμφωνος*, Aristoph. Av. 658,—*συμφυής*, Plato Legg. iv. p. 721,—*συνήθης*, ib. v. p. 739,—*σύμψηφος*, Cratyl. p. 398], and hardly the mere figure or likeness of it,—and similarly it could not well here be said *σύμφ. τῇ ἀναστάσει*, because the dat. would not be strong enough to denote the state of which we shall be actual partakers. The future is used *perhaps* because of the *inference*, as a logical sequence,—'If, &c., ... A *shall* = B:'—but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life, attained *here*, will only then be accomplished in our entire being, when we 'shall wake up after his likeness').

6.] **Knowing** (recollecting) **this, that our old man** (former self, personality before our new birth—opposed to *καινός* or *νέος ἄνθρ.*, *καινὴ κτίσις*,—see Col. iii. 10; 2 Cor. v. 17; Eph. iv. 22—24,—not merely the guilt or the power of sin, but the *man*. The idea is not Jewish, as Tholuck has shewn: the passage quoted from the Sohar-chadasch not bearing the meaning commonly given to it,—and if it did, that book itself being a production probably of the sixteenth century) **was** (at our baptism) **crucified with Him** (the great key to our text is ref. Gal. As the death of the Lord Jesus was by *crucifixion*, the Apostle uses the same expression of our death to our former sinful self, which is not only by virtue of, but also *in the likeness of*, Christ's death,—as signal, as entire, as much a death of cutting off and putting to shame and pain), **in order that** (the aim and end of the *συσταυρωθῆναι*) **the body of sin might be annulled** ("*τὸ σῶμ. τῆς ἁμαρτ.* belongs together, and *τῆς ἁμαρτ.* is not to be joined with *καταργ.* as being = *ἀπὸ τῆς ἁμαρτ.* [Theodoret, Wahl];—nor is *τὸ σῶμ. τ. ἁμ.*, *'the totality of sin'* [Orig. 2, Theophyl. 1, Grot.]; nor *'the substance or essence of sin,'* after the Heb. [Rabbinical] usage of עֶצֶם and גּוּף [Schöttg.]; nor, *'the mass of sin'* [Thol. 1.]; —nor a mere figure to carry out the idea of being crucified with Christ [Calov., Wolf, Reiche, Olsh., Stuart 2, al.];—nor = *ἡ σὰρξ τ. ἁμαρτ.*; but *'the body, which belongs to or serves sin,'* in which sin rules or is manifested, = *τὰ μέλη*, ver. 13, in which is *ὁ νόμος τῆς ἁμαρτίας*, ch. vii. 23,—*τὸ σῶμα τ. θανάτου*, ch. vii. 24,—*αἱ πράξεις τοῦ σώματος*, ch. viii. 13,—*τὸ σῶμα τῆς σαρκός*, Col. ii. 11." De Wette: with whom agree Orig. 1, Theophyl. 2, Beza, Bengel, Meyer, Tholuck, Stuart 1, al. But as De W. further remarks, we must not understand that the body is the *seat of sin*, or at all events must not so understand those words as if the *principle of sin* lay in the *body*, which is not true, for it lies in the *will*). **καταργηθῇ, might be rendered powerless** (annulled as far as regards activity and energy. The word occurs twenty-five times in Paul's Epistles [elsewhere, Luke xiii. 7, Heb. ii. 14 only], and does not appear to signify absolute *annihilation*, but as above. Gregory of Nyssa has gone into the meaning in his discourse on 1 Cor. xv. 28, vol. i. p. 1325), **that we should no longer serve** (be slaves to) **sin** (i.e. that the body should no longer be under the dominion of sin, see below, ver. 12). 7.] The difficulty of this verse arises from the Apostle having in a short and pregnant sentence expressed a whole similitude, joining, as he elsewhere does in such cases, the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: 'For, as a man that is dead is acquitted and released from guilt and bondage (among *men*: no reference to *God's* judgment of him): so a man that has died to sin is acquitted from the guilt of sin and released from its bondage.' I express *δεδικ.* by this periphrasis in both cases, because I believe that all this is implied in it: 'is acquitted,' 'has his quittance,' from sin, so that Sin (personified) has no more claims on him, either as a creditor or as a master: cannot detain him for debt, nor sue him for service. A larger refer-

καίωται [s]ἀπὸ τῆς ἁμαρτίας. 8 εἰ δὲ [t]ἀπεθάνομεν σὺν χριστῷ, [u]πιστεύομεν [u]ὅτι καὶ [v]συνζήσομεν αὐτῷ, 9 εἰδότες ὅτι χριστὸς [w]ἐγερθεὶς ἐκ [w]νεκρῶν οὐκ ἔτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι [x]κυριεύει. 10 [y]ὃ γὰρ ἀπέθανεν, τῇ [z]ἁμαρτίᾳ ἀπέθανεν [a]ἐφάπαξ· [y]ὃ δὲ ζῇ, [b]ζῇ τῷ θεῷ. 11 οὕτως καὶ ὑμεῖς [c]λογίζεσθε [d]ἑαυτοὺς [e]νεκροὺς μὲν τῇ ἁμαρτίᾳ, [b]ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ. 12 μὴ

t = 2 Cor. v. 15.
u Matt. ix. 28. Mark xi. 23. Acts ix. 26 al. see Acts xv. 11 reff.
v 2 Cor. vii. 3. 2 Tim. ii. 11 only †.
w ver. 4.
x here bis. Luke xxii. 25. ch. vii. 1. xiv. 9. 2 Cor. i. 24. 1 Tim. vi. 15 only. L.P. Gen. iii. 16.
y acc. of object, Gal. ii. 20. Rev. xviii. 7.
z dat., Col. iii. 23 al.
a = Heb. vii. 27. ix. 12. x. 10 (1 Cor. xv. 6) only †. constr., ch. xiv. 14. Phil. iii. 13. Wisd. xv. 15. here only. see ch. vii. 8.
b = Gal. ii. 19. 1 Pet. ii. 24.
c = and e constr.,
d 2nd pers., 2 Cor. vii. 11 reff.

8. for δε, γαρ F tol(and F-lat): ουν Syr. (G-lat has *autem* aut *enim*.) rec$_a$(for συνζ.) συζ., with B^{2}CKL rel: txt AB^{1}DFℵ n 17.—ωμεν CK h Thl: συνζησομεθα F. for αυτω, τω χριστω D^{1}F latt(not demid fuld tol) Syr Aug$_1$ Bede.

11. rec aft νεκρους μεν ins ειναι, with KLℵ^3 rel vss Did Thdrt Hil: bef νεκρ. μεν, BCℵ^1 Cyr Damasc: om ADF 17 copt æth Chr-ms Tert$_2$. rec at end adds τω κυριω ημων, with CKLℵ rel copt Syr(but pref to χρ. ιησ.) Chr Thl Ambrst Ruf: om ABDF demid flor harl tol æth syr Bas Cyr Thdrt Thl-comm Œc-comm Tert$_2$ Hil Aug Pelag Sedul Bede.

ence is thus given to δεδικ. than the purposes of the present argument, which is treating of the power, not the guilt of sin, required: but that it is so, lies in the nature of ἁμαρτία, the service of which *is guilt*, and the deliverance from whose service necessarily brings with it *acquittal*.

8—11.] *This new life must be one dedicated to God.* 8.] **Now** (continuing the train of argument) **if we died with Christ, we believe that we shall also** (the future as in ver. 5,—because the life with Him though here begun, is not here completed: and the πιστεύομεν used more of *dogmatic belief*, than of *trust*, though the latter meaning is not altogether absent) **live with Him.**

9.] This and the following verse explain what sort of a life with Christ is meant, by what we know of the Resurrection-life of Christ himself. The only difficulty here is in **οὐκ ἔτι κυριεύει**, as implying that Death *had* dominion over Christ, which we know it *had not*: see John x. 17, 18; ii. 19; Acts ii. 24. But this vanishes, when we remember that our Lord, by submitting to Death, virtually, and in the act of death, surrendered Himself into the power of Death. Death could not hold Him, and had no power over Him further than by his own sufferance: but power over Him it *had*, inasmuch as *He died*. 10.] **For** (the proof of the foregoing) **the death which He died** (not '*in that He died*,' as E. V., nor is ὅ for καθ' ὅ, either here or in ref. Gal., but the accus. objective, governed by the verb. So also of ὃ δὲ ζῇ below, **unto sin He died** (De Wette well remarks that we must in *expressing* this verse abide by the *indefinite* reference to sin in which the death of Christ is placed; if we attempt to make it more definite, '*for sin*,' or '*to that state, in which He suffered the punishment of sin*,' we shall lose the point of comparison, which lies in '*to sin*' and '*to God*.' If we are to *expand* the words '*died to sin*,' we must say that our Lord at death passed into a state in which He had '*no more to do with sin*'—either as *tempting* Him [though in vain], or as *requiring to be atoned for* [this having been now effected], or as *met by Him* in daily contradiction which He endured from sinners) **once for all** (so that it is not to be repeated: see reff.); **but the life which He liveth** (see above) **He liveth unto God** (indefinite again, but easily filled up and explained: *to God*,—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only God's [properly so called] work to do,—as waiting till, in the purposes of the Father, all things are put under Him:—and *to* [for] *God*, as being the manifestation and brightness of the Father's glory). 11.] *An exhortation to realize this state of death unto sin and life unto God with Christ.* **Thus** (after the same manner as Christ) **do ye also** (imperative: Meyer only holds it to be indic.) **account yourselves** (better than '*infer yourselves to be*,' as Chrys. and Beza,—see reff. and on ch. iii. 28) **dead (indeed) unto sin** (as ver. 2 and following), **but alive unto God in Christ Jesus** (i.e. '*by virtue of your union with Him*:' not *through* [διά] Christ Jesus; in this chapter it is not Christ's *Mediatorship*, but His *Headship*, which is prominent.—ἐν χρ. Ἰησ., is not [Reiche, Meyer, Fritz.] to be joined with both νεκρ. τῇ ἁμ. and ζῶν. τ. θ., but

οὖν [f]βασιλευέτω ἡ ἁμαρτία ἐν τῷ [g]θνητῷ ὑμῶν σώματι, ABCDP KLN ab
[h]εἰς τὸ ὑπακούειν ταῖς [i]ἐπιθυμίαις αὐτοῦ. 13 μηδὲ cdfgh klmn
[k]παριστάνετε τὰ [l]μέλη ὑμῶν [m]ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, o 17
ἀλλὰ [k]παραστήσατε [n]ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν
ζῶντας, καὶ τὰ [l]μέλη ὑμῶν [m]ὅπλα δικαιοσύνης τῷ θεῷ.
14 ἁμαρτία γὰρ ὑμῶν οὐ [x]κυριεύσει· οὐ γάρ ἐστε [o]ὑπὸ
νόμον, ἀλλὰ [o]ὑπὸ χάριν.

f = ch. v. 14 reff.
g ch. viii. 11. 1 Cor. xv. 53, 54. 2 Cor. iv. 11. v. 4 only. Job xxx. 23.
h ch. iv. 11 reff.
i ch. i. 24 reff.
k = here &c. (5 times). Luke ii. 22. ch. xii. 1. Ps. v. 3.
l Paul (here bis. ver. 19
bis. 1 Cor. vi. 15 [3ce] al22.) only, exc. Matt. v. 29, 30. James iii. 6. iv. 1. Exod. xxix.17 al. m here
bis. John xviii. 3. ch. xiii. 12. 2 Cor. vi. 7. x. 4 only. Jer. xxi. 4. n ver. 11. o 1 Cor. ix. 20 reff.

12. επακουειν F. rec αυτη εν ταις επιθ. αυτου (*appy a combination of the two readings*), with C³KL rel syr Chr Thdrt Thl Œc: αυτη, omg the rest, DF spec Iren-int Tert Vict-tun: txt ABC¹ℵ vulg(not F-lat) D²-lat Syr coptt æth arm Orig₂ Epiph Anteh Damasc Jer Aug Sedul Bede.

13. rec (for ωσει) ως, with DFKL 17 rel Chr Thdrt Thl Œc: txt ABCℵ Epiph Damasc. ζωντες D¹F. om τα [bef 2nd μελη] B.

14. for 1st ου, ουκετι ℵ¹(marked for erasure by ℵ³ but the marks erased). [αλλα, so BCD¹FN¹.]

only with the latter, next to which it stands, and of which it is literally and positively, whereas of the other it is only figuratively [τῷ ὁμοιώμ., ver. 5] and negatively true).

12, 13.] *Hortatory inferences from ver.* **11**: *from μὴ τῇ ἁμαρτίᾳ, negative, answering to νεκροὺς τῇ ἁμ.,—then positive, answering to ζῶντας τῷ θεῷ.*

12.] **βασιλευέτω** answers to the imagery throughout, in which Sin is a master or lord. It is hardly right to lay a stress on it, and say (as Chrys.) οὐκ εἶπε μὴ οἶν ζήτω ἡ σὰρξ μηδὲ ἐνεργείτω, ἀλλ', ἡ ἁμαρτία μὴ **βασιλευέτω**. οὐ γὰρ τὴν φύσιν ἦλθεν ἀνελεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι: it is no matter of comparison between *reigning* and *indwelling merely*, but between *reigning* and *being deposed*.

But why τῷ **θνητῷ** ὑμ. σώματι? Orig., al., explain it '*dead to sin*,' which it clearly cannot be. Chrys., Theodoret, Grot., and Reiche suppose the word inserted to remind us of *the other life*, and the shortness of the conflict, or (Theophyl.) of the shortness of sinful pleasures; Köllner,—to point out that it is dishonourable to us to serve Sin, whose reign is confined to the *mortal* body; Fritzsche, 'quoniam, qui peccato ministrum se præbet, adhuc in *mortali* corpore hærere nec nisi fragilis vitæ meminisse videtur;' De Wette, Tholuck, al., that the Apostle wishes to keep in view the connexion between *sin and death* on the one hand, and *that συνζῆν which is freed from death* on the other. This last view seems the most probable. See 2 Cor. iv. 11 and note. There is considerable uncertainty in the reading of the latter part of this verse. That which I have adopted is supported by the primary MSS. and has the approval of Lachmann, Tischendorf, Meyer, and De Wette. **13.**] **Nor render** (see reff.;—as a soldier renders his service to his sovereign, or a servant to his master) **your members** (more particular than 'your bodies;' the individual members being instruments of different lusts and sins) **as instruments** (or, '*weapons*,' as Vulg., most of the Greek expositors, and Luth., Calv., Beza, Tholuck, which latter defends this rendering by Paul's fondness for military similitudes, and by the occurrence of ὀψώνια below, ver. 23;—but as De W. observes, the comparison here is to *servitude* rather than *soldiership*, **of unrighteousness to sin; but render** (the *present* imperat. above denotes habit,—the exhortation guards against the recurrence of a devotion of the members to sin: this *aorist* imperat., on the other hand, as in ch. xii. 1, denotes an *act* of self-devotion to God once for all, not a mere recurrence of the habit) **yourselves** (not merely *your members*, but your whole selves, body, soul, and spirit) **to God, as alive from having been dead** (as in vv. 4 ff. and Eph. ii. 1—5), **and your members as instruments** (see above) **of righteousness to God** (dat. '*commodi*,' as indeed is τῇ ἁμαρτ. above, the dat. after παριστ. being there left to be supplied, because of τῇ ἁμ. following). **14.**] An assurance, confirming (by the γάρ) the *possibility of the surrender to God* commanded in the last verse, *that sin shall not be able to assert and maintain its rule in those who are not under the law but under grace*. The future κυριεύσει cannot be taken as a command or exhortation, which use of the future would if not always, yet certainly here, require the second person,—and would hardly suit a personification like ἁμαρτία. The second part of the verse

15 [p]Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν [o]ὑπὸ νόμον [p] ch. iii. 9. xi. 7.
ἀλλὰ [o]ὑπὸ χάριν; [q]μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ᾧ [q] ch. iii. 4 reff.
[k]παριστάνετε [h]ἑαυτοὺς δούλους [r]εἰς [s]ὑπακοήν, δοῦλοί ἐστε [r] ch. v. 16 reff.
[t]ᾧ ὑπακούετε, ἤτοι ἁμαρτίας [r]εἰς θάνατον ἢ [s]ὑπακοῆς [s] ch. i. 5 reff. [t] constr., Matt. xix. 11. xx. 24.

15. rec αμαρτησομεν, with rel Chr Thdrt$_1$ Thl Œc: ημαρτησαμεν F, *peccavimus* am harl D^3-lat G-lat: txt ABCDKLℵ c m n 17 Clem. [αλλα, so BCFℵ^1.]
16. ins η bef ουκ D^{1}F demid flor harl^1 sah Sedul Bede. om εις θανατον DE Syr sah arm-zoh(1805) Aug.

refers back to ch. v. 20, 21, where the law is stated to be the multiplier of trangression,—and accords with 1 Cor. xv. 56, ἡ δύναμις τῆς ἁμαρτίας, ὁ νόμος. The stress is on κυριεύσει: q. d. 'Your efforts to live a life of freedom from the tyranny of sin shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which is no condemnation,' ch. viii. 1. It will be seen from the above, that I interpret κυριεύσει rather of the *eventual* triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. See Calvin's masterly note. So also Tholuck and De Wette.

The discussions (in Stuart and al.) as to whether νόμ. is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here: the assertion being merely that of the general *matter of fact*, about which there can be no question, that we (Christians) are not *under the law*, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a *higher law*—even the *law of the spirit of life in Christ Jesus*, ch. viii. 2. Whether we are *bound* by the law, and how far, depends on how far the law itself spoke the immutable moral truth of God's government of the world, or was adapted to temporary observances and symbolic rites now abolished,—the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentaries are interrupted, and the sense of the Apostle's argument confounded. **15—23.**] *The being under grace* (free from the condemnation of sin) *and not under the law, is no encouragement to sin: for* (vv. 16—19) *we have renounced the service of sin, and have become the servants of righteousness: and* (vv. 20—23) *the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious.* **15.**] τί οὖν (sc. ἐστίν); = τί οὖν ἐροῦμεν; ver. 1. ἁμαρτήσωμεν] *Must we imagine that we may sin?* may we sin?—the aor. because he is speaking of *committing acts of sin*: on the deliberative subjunctive, see ver. 1. This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle's own discourse, arising out of what has preceded, and answered by him in the following verses. **16.**] 'You are the servants either of God or of sin,—there is no third course.' The former part of the verse as far as ὑπακοῦετε reminds them merely of an universal truth,—that the yielding ourselves servants for obedience to any one, implies the *serving*, being (in reality) the servants of such person. Then this is applied in the form of a dilemma, implying that there is no third service, q. d. 'Now this must be true of you *with regard either to sin or to God*,' **Know ye not, that to whom ye yield yourselves servants with a view to obedience, his servants ye are to whom ye obey,** (and in this case) **either** (ἤτοι—ἤ only occurs here in N. T. ἤτοι in alternatives is exclusive, cf. Herod. i. 11, δίδωμι αἵρεσιν, ὁκοτέρην βούλεαι τραπέσθαι . . . ἤτοι κεῖνόν γε τὸν ταῦτα βουλεύσαντα δεῖ ἀπόλλυσθαι, ἢ σὲ τὸν ἐμὲ . . . . Isocr. ἀντιδ. p. 317, ἦλθεν ἂν ἤτοι κατηγορήσων ἢ καταμαρτυρήσων, and see Hartung, Partikellehre, ii. 355 f.) **(servants) of sin, unto death** ('with death as the result,'—not physical death merely, nor eternal death merely, but DEATH [by sin] in its most general sense, as the contrast to [life by] RIGHTEOUSNESS,—the state of misery induced by sin, in all its awful aspects and consequences:—and so throughout this passage and ch. vii.), **or of obedience** (τοῦ

u = ch. vii. 25. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. ix. 15.
v Mark xii. 30, 33. Luke x. 27. 1 Tim. i. 5. 2 Tim. ii. 22. 1 Pet. i. 22. Deut. iv. 29.
w constr., ch. i. 24. see note.
x Acts xxiii. 25. 3 Macc. iii. 30.

ABCDP KLNab cdfgh klmn o 17

[r] εἰς δικαιοσύνην; 17 [u] χάρις δὲ τῷ θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ [v] ἐκ καρδίας [w] εἰς ὃν [x] παρεδόθητε τύπον [y] διδαχῆς, 18 [z] ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας [a] ἐδουλώθητε τῇ δικαιοσύνῃ. 19 [b] ἀνθρώπινον λέγω διὰ τὴν [c] ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ [d] παρεστήσατε τὰ [d] μέλη ὑμῶν [e] δοῦλα τῇ [f] ἀκαθαρσίᾳ καὶ τῇ [g] ἀνομίᾳ [h] εἰς τὴν [g] ἀνομίαν, οὕτως

y Acts ii. 42 reff.
z John viii. 32, 36. ver. 22. ch. viii. 2, 21. Gal. v. 1 only†. Sir. l. 21 Ald. 2 Macc. i. 27. ii. 22 only.
a Acts vii. 6 reff. b Acts xvii. 25 reff. see ch. iii. 5.
c = 1 Cor. ii. 3 reff. d ver. 13. e adj. here bis only. Wisd. xv. 7. Eur. Hec. 137. f ch. i. 24 reff. g ch. iv. 7 reff.
h ch. v. 16 reff. Acts xi. 18 reff.

17. ins *καθαρας* bef *καρδιας* A 13. 26 Chr_1-mss($txt_{h.\ l.}$), *ex toto corde* æth.
18. for *δε, ουν* CN[1] : om 37-9. 62 lect-12 tol copt.
19. for *δουλα* (twice), *δουλευειν* F latt. om *εις την ανομιαν* B Syr Sedul.

θεοῦ, sc.—obedience to Him who alone ought to be obeyed) **unto righteousness** (with righteousness as its result; not imputed merely, nor implanted merely, but RIGHTEOUSNESS in its most general sense as the contrast to *death*,—the state of blessedness induced by holiness, and involving in it, as a less in a greater, *eternal life*: and so throughout this passage)?

17, 18.] The dilemma solved for them by reference to the matter of fact: *that they were once servants of sin, but on receiving the gospel, obeyed its teaching: and consequently were freed from the service of sin, and became the servants of righteousness*:—and this in the form of a thanksgiving to God (1 Cor. i. 14) whose work in them it was. There is a stress on **ἦτε** as referring to a state *past*. So Eph. v. 8: on account of which stress apparently the *μέν*, which would naturally follow it, is omitted. **17. ὑπ. . . . . διδαχῆς**] Attr.: the simple construction would be *ὑπηκούσατε τῷ τύπῳ τῆς διδ. εἰς ὃν* (or *ὃν*) *παρεδόθητε*, **ye obeyed** (*ὑπ.* on account of *ὑπακοή* above) **from the heart** (reff.) **that form of teaching** (so *μόρφωσις* ch. ii. 20: see examples in Fritzsche, vol. i. p. 418; most probably used of the practical *norma agendi* accompanying the doctrine of the gospel; so Calv., Luth., Beza, Reiche:—De W. thinks it is the Pauline form of teaching, of justification by faith, distinguished from the Judaistic) **to which ye were delivered** (this inversion to the passive agrees admirably with *τύπος*, as a mould, exemplar, or pattern after which they were to be fashioned: so *κατὰ τὰ δόγματα τυποῦσθαι*, Arrian. Enchir. ii. 19 [Thol.]: and Beza,—'hoc dicendi genus magnam quandam emphasin videtur habere. Ita enim significatur evangelicam doctrinam quasi instar typi cujusdam esse, cui veluti immittamur, ut ejus figuræ conformemur, et totam istam transformationem aliunde provenire.' [Thol.] And Chrys. remarks, *τὸ παραδοθῆναι, τὴν τοῦ θεοῦ βοηθείαν αἰνίττεται*. See on the construction, Winer, edn. 6, § 24. 2. b).

18. ἐλευθ. . . . . δικαιοσ.] **And** (this verse is closely united with the foregoing; Rückert, Reiche, and Meyer think that it might be stated as a syllogistic conclusion, of which the dilemma is the major, and the *fact* of ver. 17 the minor) **being freed from sin, ye were enslaved** (see on next verse) **to righteousness. 19.**] For the expression **ἐδουλώθητε** the Apostle apologizes: 'it is not literally so; the servant of righteousness is *no slave*, under no yoke of bondage; but in order to set the contrast between the former and the new state better before you, I have used this word:' **I speak as a man** (according to the requirements of rhetorical antithesis) **on account of the** (intellectual, as De W. and Thol.: not moral, as Meyer and Olsh.) **weakness of your flesh** (i. e. 'because you are *σαρκικοί* and not *πνευματικοί*, and want such figures to set the truth before you.' Orig., Chrys., Theodoret, Calv., Estius, Wetst., al., take these words in a totally different sense: '*I require of you nothing which your fleshly weakness will not bear*'): for (explanatory of **ἐδουλώθ.**) **like as ye** (once) **rendered up your members** (as) **servants to impurity and to lawlessness** (two divisions of *ἀμαρτία*—impurity, against a man's self,—lawlessness against God), **unto lawlessness** (both which, *ἀκαθ.* and *ἀνομ.*, *lead to ἀνομία, result* in it: 'qui justitiæ serviunt, *proficiunt: ἄνομοι*, iniqui, sunt *iniqui, nihil amplius*.' Bengel: not '*from one ἀνομία to another*,' as Œcum., Theophyl., Luth., Grot., Erasm.,

νῦν [d] παραστήσατε τὰ [d] μέλη ὑμῶν [e] δοῦλα τῇ δικαιοσύνῃ [h] εἰς [i] ἁγιασμόν. 20 ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ [k] δικαιοσύνῃ. 21 τίνα οὖν [l] καρπὸν [l] εἴχετε τότε; [m] ἐφ' οἷς νῦν [n] ἐπαισχύνεσθε, τὸ μὲν γὰρ [o] τέλος ἐκείνων θάνατος. 22 νυνὶ δὲ [p] ἐλευθερωθέντες [p] ἀπὸ τῆς [p] ἁμαρτίας, [p] δουλωθέντες δὲ τῷ θεῷ, [l] ἔχετε τὸν [l] καρπὸν ὑμῶν [h] εἰς [i] ἁγιασμόν, τὸ δὲ [o] τέλος ζωὴν αἰώνιον, 23 τὰ γὰρ [q] ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ [r] χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ

i Paul (here bis. ver. 22. 1 Cor. i. 30 al5.) only, exc. Heb. xii. 14. 1 Pet. i. 2. 2 Macc. xiv. 36.
k dat., ver. 2 reff. 1 Cor. xiv. 20.
l ch. i. 13 reff.
m = Luke ii. 47. Acts iii. 10, 12. iv. 21. Jer. ii. 12.
n ch. i. 16 reff.
o = 2 Cor. xi. 15. Phil. iii. 19. Heb. vi. 8. 1 Pet. iv. 17. Wisd. iii. 19.
p ver. 18. iii. 28. xiv. 32 only.
q Luke iii. 14. 1 Cor. ix. 7. 2 Cor. xi. 8 only †. Esdr. iv. 56. 1 Macc. iii. 28. xiv. 32 only.
r = ch. v. 15, 16. xi. 29.

aft οὑτως ins και K 7 tol Syr arm Tert$_2$ Sedul. for 2nd δουλα, οπλα A.

21. rec om μεν, with ACD^{3}KL$\aleph^1$ rel Clem Chr Thl Œc: ins BD^{1}F$\aleph^3$ syr Chr-mss Thdrt. for δε, τε (but corrd) $\aleph^1$. at end ins εστιν F latt (not fuld).

al.: because [De W.] ἀνομία is not an *act*, but a principle), **so now render up your members (as) servants to righteousness** (see ver. 16) **unto** (leading to, having as its result, perfect) **holiness**—(contrast to ἀνομία, and both embracing their respective consequences). **20—23.**] As a *further urging of the above exhortations*, the Apostle *contrasts* the *end* of *their former life* with that of their *present*.

20.] γάρ introduces a *motive* for the foregoing: but the verse belongs to the *following:* for ver. 22 is the contrast to it. Meyer and Fritz. think it to be an explanation of ver. 19, but are certainly mistaken. **For when ye were servants of sin, ye were free in relation to** (dat. of regard or reference, Winer, edn. 6, § 31. 1) **righteousness.** There is doubtless a latent irony in the use of ἐλεύθεροι here; but it must not be brought out too strongly: it does not appear, till the *end* of that freedom is declared. **21.**] *'Well, then, ye were free: and what was the benefit?' οὖν* concedes and assumes.

There are two ways of pointing: (1) that of E. V., carrying on the question to ἐπαισχύνεσθε, and supplying ἐπ' ἐκείνοις before ἐφ' οἷς, adopted by Chrys., Œc., Vulg., Beza, Grot., Estius, Bengel, Reiche, Meyer, Fritz., Stuart, al. But this though good as far as construction is concerned, is inconsistent with the N. T. meaning of καρπός, which is '*actions*,' the *fruit of the man* considered as the tree, not '*wages*,' or '*reward*,' the *fruit of his actions:* see below, ver. 22, and ch. i. 13, note. So even Phil. i. 22 (see note).

So that I much prefer (2) the punctuation of Theod. Mops., Theodoret, Theophyl., Luth., Melancth., Koppe, Flatt, Tholuck, Rückert, Köllner, Olsh., Lachm., Griesb., De Wette, al., placing the interrogation at τότε, and making ἐφ' οἷς *v.* ἐπαισχ. the answer. **What fruit then had ye at that time? (Things, deeds) of which ye are now ashamed.** τὸ μὲν γὰρ τέλ. ἐκ. θ.] *the reason of their present shame.* **For the end** (= virtually ὀψώνια, ver. 23, and would be a mere repetition of καρπός on the first method of punctuation above) **of those things** (those καρποί consisting of sinful acts) **is death** (death in the widest sense, see note on ver. 16,—physical, which has been the end of sin, in which we all are involved,—and spiritual and eternal, which will be the end of actual sin if followed out). **22.**] Contrast of your present state to that former one: **freedom from sin as a master,—servitude** (compare ἀνθρώπινον λέγω, ver. 19) **to God** (a higher description than merely δικαιοσύνη, the actual antithesis to ἁμαρτία, ver. 18. *The devil* would be the corresponding antithetical power: and not unfrequently appears in the teaching of Paul: but usually in casual expressions, as Eph. iv. 27; vi. 11; 2 Tim. ii. 26, not as the principal figure in a course of argument),—**fruit** (see on καρπός, above, ver. 21,—and remark τὸν καρπόν, *your fruit*, fruit actually brought forth, q. d. ἔχετε καρπόν, καὶ ὁ καρπὸς ὑμῶν ἁγιασμός) **unto** (leading unto perfect) **sanctification,—and the end** (governed by ἔχετε) **life everlasting. 23.**] The *ends* of the two courses placed pointedly and antithetically, and the inherent difference, that whereas **death** (see above) is the **wages** (ὀψ. = pay, or ration, of soldiers; compare the similitude in ver. 13, and remarks there) **of sin,** earned and paid down,—**eternal life is** no ὀψώνιον, nothing earned, but **the free gift of God** to His

τῷ κυρίῳ ἡμῶν. VII. [l] [m]Ἢ [m] ἀγνοεῖτε, ἀδελφοί, γινώ- ABCDF KLN a b
σκουσιν γὰρ νόμον λαλῶ, [m] ὅτι ὁ νόμος [n] κυριεύει [o] τοῦ c d f g h
ἀνθρώπου [p] ἐφ' [p] ὅσον [p] χρόνον ζῇ; [2] ἡ γὰρ [q] ὕπανδρος k l m n
γυνὴ τῷ ζῶντι ἀνδρὶ [r] δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ o 17
ἀνήρ, [st] κατήργηται [tu] ἀπὸ τοῦ νόμου [v] τοῦ ἀνδρός. [3] [w] ἄρα
[w] οὖν ζῶντος τοῦ ἀνδρὸς [x] μοιχαλὶς [y] χρηματίσει, ἐὰν
[za] γένηται ἀνδρὶ [ab] ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα

l m = ch. vi. 3 (reff.).
n ch. vi. 9, 14 reff.
o generic sing., Matt. xix. 10. Mark ii. 27 al.
p 1 Cor. vii. 39. Gal. iv. 1. see 2 Pet. i. 13. Deut. xii. 19.
q here only. Num. v. 29. Prov. vi. 24, 29. Sir. ix. 9. xli. 21 only.
r = 1 Cor. vii. 27, 39.
s ch. iii. 3 reff.
t ver. 6. Gal. v. 4.
u = ch. vi. 18, 22. 2 Cor. xi. 3.
v gen. of reference, Mark i. 4. John v. 29 bis. 2 Cor. ix. 13 al. Winer, edn. 6, § 30. 2. β.
w ch. v. 18 reff.
x here bis. Matt. xii. 39. xvi. 4 ‖ Mk. James iv. 4. 2 Pet. ii. 14 only. Ezek. xvi. 38 al.
y = Acts xi. 26 only. ἐχρημάτιζε βασιλεύς, Diod. Sic. xx. 53.
z = here 3ce only. Levit. xxii. 12.
a Deut. xxiv. 2 (4). Jer. iii. 1.
b ver. 23 reff.

CHAP. VII. 1. γιγνωσκουσιν L. 2. om 2nd του F(but not G). 3. aft ζωντος, add χρ G. χρημ. bef μοιχ. DF latt goth Jer. add η γυνη A copt Orig$_1$ Chr$_1$. aft ο ανηρ ins αυτης DF Syr.

soldiers and servants;—and that in (not 'through,'—*true* enough, but not implied in *ἐν*, see above on ver. 11) **Christ Jesus our Lord.** VII. 1—6.] The explanation and proof of the assertion ch. vi. 14, *οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν*: the answer to the question of vi. 15 having occupied vi. 16—23. 1—4.] *The Christian is dead to the law by being dead with Christ, and has become His.*

1.] Connect with ch. vi. 14, which is in fact the sentence immediately preceding. Reiche and Meyer connect with vi. 23; 'The gift of God is eternal life in Jesus Christ our Lord: this you can only doubt by being ignorant,' &c.

Krehl believes ch. vii. to be the expansion of 'Death is the wages of sin,'—and ch. viii., of 'the free gift of God is eternal life.' But not only does this division not hold, for much of ch. viii. regards the conflict with sin and infirmity,—but the prominence of *νόμος* as the subject here forbids the connexion with *ὀψώνια τῆς ἁμαρτ. θάνατος*. The steps of the proof are these: *The law binds a man only so long as he lives* (ver. 1):—e. g. a married woman is only bound to her husband so long as he lives (vv. 2, 3):—so also the Christian, *being dead* with Christ and alive to Him *is freed from the law* (ver. 4).

ἀδελφοί] Not addressed particularly to *Jewish* Christians: see below: but generally to the Roman church. **γινώσκουσιν γ. νόμ. λαλ.**] **For I am speaking** (writing) **to men acquainted with the law**; i. e. the persons to whom I address this epistle are such as know the law: not 'I speak to *those who know* the law,' as if he were now addressing a different class of persons,—which would require *τοῖς γὰρ γινώσκουσιν τὸν νόμον τοῦτό φημι*, see Gal. iv. 21. Nor does the knowledge of the law here affirmed of the Romans prove that the majority of them were Jewish Christians: they may have been Gentile proselytes. **ὅτι ὁ νόμ. κυρ. τοῦ ἀνθρ. . . . .] that the** (Mosaic: for of that, and not of any other law, is the whole argument) **law hath power over a man** (not *ὁ νόμ. τοῦ ἀνθρώπου*, 'a man's law,' and *κυριεύει* absolute, 'has dominion,'—as Hamm. and Dr. Burton, which is very questionable Greek and still worse sense) **as long time as he** (the man, see vv. 4 and 6:—not *the law*, as Origen, Erasm., Grot., Estius, al., which would introduce the irrelevant question of the *abrogation of the law*, whereas the whole matter in argument is the *relation of the Christian* to the law) **lives.** 2.] **For** (not merely = e. g., but, as Thol., the example is itself the proof) **the married** (ref.) **woman is bound by the law to the living husband: but if the husband have died, she is set free from** (lit. annulled from) **the law of** ('*regarding*,' compare reff. and *ὁ νόμος τοῦ λεπροῦ*, Levit. xiv. 2) **the husband** (no hypallage).

3.] **And accordingly** (*ἄρα οὖν*, '*from the same consideration, it follows that*') **while her husband lives she shall be called** (see ref.:—and on this use of the future, as declaring what shall follow on a condition being fulfilled, Winer, edn. 6, § 40. 6) **an adulteress, if she attach herself to** (become the wife of) **another man: but if her husband have died, she is free from the law** (*τοῦ ἀνδρός*), **so that** (it matters little whether *τοῦ μή* is the *result* or the *purpose*: it is better always to keep the latter in view, and to regard the result in such sentences as for the moment spoken of as the purpose to which its constituents contributed) **she is not an adulteress, though she have attached herself to another man.** So far all is

ἐστὶν [u] ἀπὸ τοῦ νόμου, [c] τοῦ μὴ εἶναι αὐτὴν [x] μοιχαλίδα [za] γενομένην ἀνδρὶ ἑτέρῳ. 4 ὥστε ἀδελφοί μου, καὶ ὑμεῖς [d] ἐθανατώθητε [e] τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ [za] γενέσθαι ὑμᾶς [ab] ἑτέρῳ, τῷ [f] ἐκ νεκρῶν [f] ἐγερθέντι, ἵνα [g] καρποφορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ ἦμεν ἐν τῇ [h] σαρκί,

c 1 Cor. x. 13 reff.
d Matt. x. 21 al5. in Gospp. ch. viii. 13, 36 (from Ps. xliii. 22). 2 Cor. vi. 9. 1 Pet. iii. 18. 2 Chron. xxiii. 15.

e dat., ch. vi. 10, 11. f 1 Cor. xv. 12 reff. g here bis. Matt. xiii. 23 ‖. Mark iv. 28. Col. i. 6, 10
only. Hab. iii. 17. Wisd. x. 7 only. (-ρος, Acts xiv. 17.) h = ch. viii. 12 al. see note.

4. και υμεις bef αδελφοι μου ℵ. μοι F. καρποφορεσωμεν and -φορεσαι in ver 5 F.
5. ημην D[1]. om 1st εν F.

clear. But when we come to the application of the example, *this* must carefully be borne in mind, as tending to clear up all the confusion which has here been found by Commentators:—that the Apostle is insisting on the fact, that DEATH DISSOLVES LEGAL OBLIGATION: but he is not drawing an exact parallel between the persons in his example, and the persons in his application. The comparison might be thus made in terms common to both: (1) *Death has dissolved the legal obligation between man and wife: therefore the wife is at liberty to be married to another:*—(2) *Death has dissolved the legal obligation between the law and us: therefore we are at liberty to be married to another.* So far the comparison is strict. Further it will not hold: for in the *example*, the *liberated person* is the *survivor*,—in the *thing treated*, the *liberated person* is the *dead person*. And so far from this being an oversight or an inaccuracy, it is no more than that to which, more or less, all comparisons are liable; and no more can be required of them than that they should fit, in the kernel and intent of the similitude. If it be required here to apply the example further, there is no difficulty nor inconsistency in saying (as Chrys. al.) that our first Husband was the Law, and our second is Christ; but then it must be carefully borne in mind, that we are freed, not by *the law having died to us*, (which matter here is not treated,) but by *our having died to the law*. It is not necessary with Calv. and Tholuck, to suppose that in ver. 4 there is an euphemistic inversion, 'we are dead to the law,' instead of 'the law is dead to us;' indeed such a supposition would, from what is said above, much weaken the argument, which rests on our *being slain with Christ*, and so *freed from the law*.

4.] **So then** (inference both from ver. 1, the general fact, and vv. 2, 3, the example), **my brethren, ye also** (as well as the woman in my example, who is dead to the law of her husband) **were slain to the law** (*crucified*, see Gal. ii. 19, 20. The *more violent word* is used instead of ἀπεθάνετε, to recall the violent death of Christ, in which, and after the manner of which, believers have been put to death to the law and sin,—and the *historic aorist* to remind them of the great Event by which this was brought about) **by means of the** (crucified) **Body** (compare διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησ. χρ., Heb. x. 10) **of Christ, that you should become attached to another,** (even) **to Him who was raised from the dead** (alluding both to the comparison in vv. 2, 3, γένηται ἀνδρὶ ἑτέρῳ, and to ch. vi. 4, 5, ἵνα ὥσπ. ἠγέρθη χριστὸς κ.τ.λ.), **that we should** (here strictly *final*, as Thol., Meyer, De W., &c. Not merely *ecbatic*, as Fritzsche) **bring forth fruit** (alluding to καρπόν, ch. vi. 22, and at the same time [Luke i. 42] carrying on the similitude of marriage. Not that this latter must be pressed, for there is only an allusion to it: nor on the other hand need the least objection be raised to such an understanding of the words, as any one conversant with St. Paul's way of speaking on this subject will at once feel: compare 2 Cor. xi. 2; Eph. v. 30—32) **to** (dat. commodi, '*to the honour of*') **God.**

5, 6.] *In the fleshly state* (before we died with Christ) *sinful passions which were by the Law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the oldness of the letter, but in the newness of the spirit.* The Law (ch. v. 20, alluded to again vi. 14) was the *multiplier of sin*. To this thought, and the inferences from it, the Apostle now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. **For when we were in the flesh** (= virtually, "under the law:" see the antithesis in ver. 6: so almost all Commentators, ancient and modern,—except Beza, Bengel, Reiche, and Thol., who take it to mean the mere fleshly state, in which the Spirit is not yet energizing, and Ambrst., Calov.,

τὰ [1]παθήματα τῶν [k]ἁμαρτιῶν τὰ [l]διὰ τοῦ νόμου [m]ἐνηρ- ABCDF KLℵab
γεῖτο ἐν τοῖς [n]μέλεσιν ἡμῶν [o]εἰς τὸ [g]καρποφορῆσαι c d f g h k l m n
τῷ θανάτῳ· 6 νυνὶ δὲ [p]κατηργήθημεν ἀπὸ τοῦ νόμου, o 17
ἀποθανόντες ἐν ᾧ [q]κατειχόμεθα, ὥστε [r]δουλεύειν ἡμᾶς
ἐν [s]καινότητι [t]πνεύματος καὶ οὐ [u]παλαιότητι [t]γράμματος.
7 [v]Τί οὖν [v]ἐροῦμεν; ὁ νόμος ἁμαρτία; [w]μὴ γένοιτο·

i Paul, ch. viii. 18 al7. Heb. ii. 9, 10. x. 32. 1 Pet. i. 11 al3. only +. k gen. obj., ch. i. 26. l Acts iii. 16. 1 Pet. i. 21. m Matt. xiv. 2 ‖ Mk. Paul, 1 Cor. xii. 6 al15. James v. 16 only. Isa. xli. 4. v. 4.] ch. i. 18. only. iii. 5 reff.
n ch. vi. 13 reff. 2 Thess. ii. 6. t ch. ii. 29. 2 Cor. iii. 6. w ch. iii. 4 reff.
o ver. 12 reff. r ch. vi. 6. Acts xx. 19 reff. u here only +. Eurip. Hel. 1062.
p ver. 2. s ch. vi. 4 only. Ezek. xlvii. 12 (-ος, ch. vi. 6.)
q = [John v ch.

6. rec αποθανοντος (*see note*): του θανατου DF latt Jer: txt ABCKLℵ rel am[1] syrr copt goth æth arm Bas Chr Cyr Thdrt Damasc Tert Ruf. om ημας BF.

Olsh., al., who interpret it of the state of the unregenerate. But *how* does ἐν τῇ σαρκί denote 'under the law?' Some say, *on account of its carnality*, as more or less Theodoret, Œc., Hammond, Grot., al.: some, *on account of the power of sin under the law*,—as Chrys., Theophyl., Calv., al.: best of all is it to understand it, with Rückert, Köllner, Meyer, Fritz., De Wette, as pointing to the period *before death with Christ*, in which we were sensual and sinful: so that ἐν τῇ σαρκὶ εἶναι forms a contrast with θανατωθῆναι. But, as De W. observes, it must not with Fritz. be rendered 'quum viveremus,' as this is never the sense of ἐν [τῇ] σαρκὶ [εἶναι],—not even 2 Cor. x. 3: nor, I may add, Phil. i. 24) **the stirrings** ('*passions of sins*,' objective gen., which *led to sins*: not by hendiadys for παθήμ. ἁμαρτωλά, which, as always, destroys the force) **of sins, which were by means of the law** (the *incitements*,—not the *sins*, in this place, though ultimately it was so, the incitement *leading* to the sin. The full meaning of διὰ τοῦ νόμου must be kept, 'which were *by means of* the law:' i. e. the law *occasioned them*. Locke argues for the rendering, '*under the law*,' 'in the time of the law,' which would destroy the force of the argument connecting *the law* with *sin*, here put so strongly as to require the question of ver. 7) **wrought** ('energized:' not pass., but middle: see note on Gal. v. 6) **in our members** (the instruments of sin, ch. vi. 13) **to the bringing forth of fruit** (see on τοῦ μή ver. 3: the καρποφ. was the final object of their energizing, not the mere result. In καρποφ. *here*, the allusion to *progeny* is very distant, if it exists at all. Meyer makes it refer to an adulterous state, and personifies θάνατος; but this can hardly be) **unto death** (only a verbal antithesis to τῷ θεῷ: —'whose end was death'): 6.] **But now** (opposed to ὅτε, ver. 5) **have we been delivered** (annulled) **from the law, having died** (to that) **wherein we were held** (the reading ἀποθανόντος cannot even be brought into discussion, as it appears to be only a conjecture of Beza's, arising from a misunderstanding of the text [and of Chrysostom's commentary, who did not read it],—see the analogy explained on ver. 1: the other reading, τοῦ θανάτου, is a correction to suit ver. 5. So that ἐν ᾧ either refers directly to νόμου, ἀποθανόντες being absolute and parenthetic, or we must understand ἐκείνῳ aft. ἀποθ. I prefer the latter, as suiting better the style of the Apostle and the whole connexion. The omission of the demonstrative pron. probably is occasioned by a desire to give especial prominence to the fact of ἀποθανόντες, or perhaps on account of the prepos. ἀπό in composition, as in ch. x. 14, πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν;), **so that we serve** (not '*should serve*,' as E. V.: the pres. describes the actual state: —understand '*God*' after serve) **in the newness of the Spirit** (i. e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the *first mention* of the Spirit so much spoken of in ch. viii.) **and not in the oldness of the letter** (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). καινότης and παλαιότης are not as in ch. vi. 4, καινότητι ζωῆς, *attributes* of the genitives which follow them, but *states in which* those genitives are the *ruling elements*.

7—25.] *An explanation of the part which the law has in bringing out sin, by example of the Apostle's own case.* In this most important and difficult passage, it is of the first consequence to have a clear view of the *form* of illustration which the Apostle adopts, and of the *reason why he adopts it*. The former has been amply treated of by almost all Commentators: the latter, too generally, has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first,

ἀλλὰ τὴν ἁμαρτίαν οὐκ [x] ἔγνων εἰ μὴ διὰ νόμου· τήν τε [y] [x] ἄν omitted, John ix. 33. xv. 22. xix.

11. Gal. iv. 15. Winer, edn. 6, § 42. 2. y = ch. i. 26. [2 Cor. x. 8.

why St. Paul *suddenly changes here to the first person?* And the answer is, because he is about to draw a conclusion negativing the question (*ὁ νόμος ἁμαρτία;*) upon purely *subjective* grounds, proceeding on that which *passes within*, when the work of the law is carried on in the heart. And he is about to depict this work of the law by an example which shall set it forth in vivid colours, in detail, in its connexion with sin in a man. What example then so apposite, as *his own?* Introspective as his character was, and purified as his inner vision was by the Holy Spirit of God, what example would so forcibly bring out the inward struggles of the man which prove the holiness of the law, while they shew its inseparable connexion with the production of sin? If this be the reason why the first person is here assumed (and I can find no other which does not introduce into St. Paul's style an arbitrariness and caprice which it least of all others exhibits), then we must *dismiss from our minds all exegesis which explains the passage of any other*, in the first instance, *than of Paul himself:* himself indeed, as an *exemplar*, wherein others may see themselves: but not himself *in the person* of others, be they the *Jews*, nationally or individually, or *all mankind*, or *individual men*. This being done, there arises now a question equally important,—Of *what self* is it that he speaks throughout this passage? Is it *always the same?* If so, is it always the *carnal, unregenerate* self? or always the *spiritual, regenerate?* Clearly *not the latter always;* for to that self the historical account of vv. 7—13 will not apply, and still less the assertion, in the *present*, of ver. 14. Clearly *not the former always:* for to that the assertion of ver. 22 will not apply, nor that of ver. 25. Is it always the *complex self*, made up of the prevailing spiritual-regenerate, with the remains of the carnal-unregenerate? *Not always this:* although this seems nearer to satisfying the conditions: for in the description ver. 9, ἐγὼ ἔζων χωρὶς νόμου ποτέ, and in ἐγὼ σάρκινός εἰμι κ.τ.λ. ver. 14, there is no complexity, but the ἐγώ is *clearly the carnal man*. Therefore not always the same. If not always the same, *where is the distinction?* If we look carefully, the Apostle himself will guide us to it. Having carried on the ἐγώ unqualified and unexplained till ver. 18, he there has occasion to say οὐκ οἰκεῖ ἐν ἐμοὶ ἀγαθόν. But he is conscious that, as he had written to the Cor. (1 Cor. iii. 16), τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν: he therefore finds it necessary to correct himself by an explanation, *what ἐγώ he meant*, and adds to ἐν ἐμοί,—**τουτέστιν ἐν τῇ σαρκί μου**. So that ἐγώ there is equivalent to ἡ σάρξ μου, i.e. 'myself in my state of *life to* the law and sin, and acting according to the motions of sin.' Again, when the *approval of the law of God* is affirmed (not the mere θέλω, which I will treat by and by), it is not barely ἐγώ, but to avoid confusion, in ver. 22 the Apostle adds **κατὰ τὸν ἔσω ἄνθρωπον**, and in ver. 25, prefixes **αὐτός**; in both cases shewing that (see notes below) he speaks of the *complex man*, himself made up of an ἔσω, and an ἔξω ἄνθρωπος, of ὁ νοῦς and ἡ σάρξ. Are we then justified in assuming, that up to ver. 22 the carnal-unregenerate self is spoken of, but after that the complex self? Such a supposition would not be consistent with the assertion of the θέλω from ver. 15 onwards: *no such will existing in the carnal unregenerate man.* I believe the true account will be nearly as follows:—from ver. 7—13 incl. is *historical*, and the *ἐγώ there* is the *historical self*, under the working of conviction of sin, and shewing the work of the law; in other words, *the carnal self in the transition state*, under the first motions towards God generated by the law, which the law could never have perfected. Then at ver. 14, Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, *transfers himself into his present position*, —altering the past tense into the present, still however meaning by ἐγώ (in ver. 14), ἡ σάρξ μου. But, having passed into the present tense, he immediately mingles with this mere action of the law upon the natural conscience, the motions of the will towards God which are in conflict with the motions towards sin in the members. And hence arises an apparent verbal confusion, because the ἐγώ e. g. in ver. 17, of whom it is said, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, being the entire personality, the *complex self*, is of far wider extent than the ἐγώ of whom it is said οὐκ οἰκεῖ ἐν ἐμοί τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. But the latter ἐγώ, in this part of the chapter, is shewn to be (vv. 17, 20) no longer properly ἐγώ, but ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία,—and so it *passes altogether out of sight* after ver. 20, and *its place is taken by the actual then existing complex self* of Paul, compounded of the regenerate spiritual man, sympathizing with God's law, serving God's law, in conflict with the still remaining though deca-

z ch. i. 24 reff. ᵞγὰρ ᶻἐπιθυμίαν οὐκ ἤδειν, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ ABCDP KLNab cdfgh klmn o 17

dent carnal man, whose essence it is to serve the law of sin, to bring captive to the law of sin. This state of conflict and division against one's self would infallibly bring about utter ruin, and might well lead to despair (ver. 24), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the *αὐτὸς ἐγώ* of ver. 25, the *real self*, the nobler and better part of the man, serve, with the *νοῦς* (see there) the law of God: whereas it is only with the flesh, according to which (ch. viii. 4) *I do not walk*, but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the *δουλεία τῆς φθορᾶς*, is fully set out, in its *nature*,—*consequences to the carnal*,—and *uses to the spiritual*,—in ch. viii.

Any thing like a summary of the exegesis of this passage would be quite beyond my limits. I must refer the student to commentaries on *this epistle alone*,—and especially to that of Tholuck, where a complete and masterly history is given. It may suffice here to say, that most of the ancients supposed *ἐγώ* to represent *mankind*, or *the Jews generally*, and the whole to be taken chronologically,—to ver. 9 as *before* the law, after ver. 9 as *under* the law. This was once Augustine's view, Prop. 44 in Ep. ad Rom. vol. iii. p. 2071, but he afterwards changed it (Retract. i. 23, vol. i. p. 620) and adopted in the main that advocated above.

The default of a history of the exegesis will be found to be in some measure compensated by the account of opinions given under the separate verses below.

7.] **τί οὖν ἐρ.**, see note, ch. vi. 1.

ὁ ν. ἁμαρτία;] **Is the law** (not, as Jowett, '*conscience*,' but in our case, the revealed law of God, which awoke the conscience to action) **sin?**—not '*the cause of sin*,' which in one sense the Apostle would not have denied,—but *sin*, abstract for concrete, *sinful*, or, as Bengel, 'causa peccati peccaminosa.' *ὁ νόμος* itself being abstract, that which is predicated of it is abstract also. The contrast is, *ὁ νόμος ἅγιος*, ver. 12. The question itself refers back to ver. 5, *τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου*. It is asked, *not by an objector*, but by the Apostle himself, in anticipation of an objection. **ἀλλά**] **Is but** here in contrast to *ὁ νόμ. ἁμαρτ.*, meaning, 'so far from that,'—or is it a qualification of *μὴ γένοιτο*, meaning 'but still it is true, that . . . . ?' Neither explanation exactly suits the context, which is, by a proper elucidation of the law's working as regards sin, to prove it to be holy. I would rather understand *ἀλλά*, **but what I mean is . . . .**,—**I say not that, but . . . .** There surely is no *contrast* to *ὁ νόμ. ἁμαρτία*, see ver. 8.

οὐκ ἔγνων] 'non cognoscebam, ni . . . .,' **—I was living in a state of ignorance of sin, were it not . . . .** This construction comprehends in it *οὐκ ἂν ἔγνων* as a consequence, and is therefore often said to be put for it; but it has its propriety, as here, where a historical state is being described, and the unconditional indicative is more appropriate. Tholuck makes it = 'non cognoveram, ni. . . . .,' in which case the indic. expresses more plainly than the conjunctive the absolute dependence of the fact on the condition. There is some difficulty in understanding the mutual relation of the clauses, *τὴν ἁμ. οὐκ ἔγνων*, and *τήν τε γὰρ ἐπιθ. οὐκ ἤδειν*. It is well known that *τε* differs from *καί*, in not *coupling things co-ordinate*, but *attaching things subordinate*, to a former. Thus Thucyd. i. 9 begins 'Ἀγαμέμνων τέ μοι δοκεῖ . . . ., on which Poppo remarks (cited by Thol.), 'Sequitur *exemplum* auctæ Græcorum opulentiæ . . . . ductum ex rebus Agamemnonis et causis expeditionis Trojanæ;' an *example* being a subordinate verification of a general categorical statement. The *γάρ* also shews that the second clause is subordinated to, and alleged in substantiation of the first. Then *what is* **ἁμαρτία**? Is it sin in *act*, or sin in *principle*,—the principle of sin? Not *sin in act*, so that *ἁμ. οὐκ ἔγν.* should mean, '*I had not known sin*,' i. e. '*had not sinned*:' as Fritz.: for then the law would have truly and actually been the cause of sin: nor, *sin in act*, so that the meaning were, '*I had not known the nature of a sinful act*:' for this would not agree with the subordination of *ἐπιθυμία* below: the *ἐπιθ.* being more general (*πᾶσαν ἐπιθ.*) than the particular acts which it induced. But the reference must be to *sin in principle*, the principle of sin: **I had not recognized such a thing as sin, but by means of the law.** So Calv., Melancth., Calov., Rückert, Kölln., Olsh., Thol., De Wette. **The law** here is in the full sense of *the Mosaic law* as regarded *himself*,—not excluding the wider sense on which I have insisted in the former part of the Epistle when applied to *others*.

τήν τε γάρ . . .] **For neither** ('neque enim') **had I known** (by experience: 'known any thing of') **concupiscence** (the motions of the flesh towards sin,—whether acted on or not,—whether consented to or

[a] ἐπιθυμήσεις· 8 [b] ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ [c] τῆς [c] ἐντολῆς [d] κατηργάσατο ἐν ἐμοὶ [e] πᾶσαν [z] ἐπιθυμίαν· [f] χωρὶς γὰρ νόμου ἁμαρτία [g] νεκρά. 9 ἐγὼ δὲ [h] ἔζων [f] χωρὶς νόμου [i] ποτέ. [k] ἐλθούσης δὲ [c] τῆς [c] ἐντολῆς ἡ ἁμαρτία

[a] Exod. xx. 17. Deut. v. 21. absol., ch. xiii. 9. 1 Cor. x. 6. James iv. 2. 2 Kings xxiii. 15. [b] ver. 11. 2 Cor. v. 12. xi.

12 bis. Gal. v. 13. 1 Tim. v. 14 only. P. Ezek. v. 7 only. [c] = Luke xxiii. 56. 1 Tim. vi. 14. [d] ch. iv. 5 reff. [e] = Acts xx. 19 reff. [f] ch. iii. 21 reff. [g] = James ii. 17 al. [h] (subjective) here only. [i] = John ix. 13. ch. xi. 30 al. [k] = but objective, Gal. iii. 23, 25.

7. om τε F latt. for 2nd νομος, λογος L. επιθυμησης K.

8. om δε D(and lat[1]). rec κατειργασατο, with AB[2]CFKLN rel: txt B[1]D d. ins η bef αμαρτια ℵ[3]. aft νεκρα ins ην FK latt Syr Jer Aug Sedul Ambrst Ruf-txt Pel.

9. εζην B: εζουν 17.

not:—this *motion* he would not have *perceived*, because he was simply *moving with it*) **if the law had not said, Thou shalt not desire** (reff. Exod. Deut.). '*Desire*,' in the above sense. The Apostle omits all the objects there specified, and merely lays hold of the idea contained in ἐπιθυμήσεις. And it may well be said and strictly, that the 'desire' there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of desire there serves as an example of what the law actually forbids elsewhere. 8.] **But** (proceeding with the development of sin by means of the law) **sin** (the sinful principle or propensity, but without any conscious personification on the part of the Apostle,—see some excellent remarks on personification in Tholuck) **taking occasion** (ἀφορμή, as its derivation shews, means more than mere opportunity,—it indicates the furnishing the material and ground of attack, the *wherewith* and *whence* to attack. The words here are not to be joined, as Luth., Olsh., Meyer, with διὰ τ. ἐντολῆς: — for (1) ἀφορμ. λαβεῖν διά would not express *whence* the ἀφορμή is taken, as παρά or ἐκ, but only *by what means* some ἀφ. is taken from some source,—which would not here suit the Apostle's meaning, seeing that the *source itself was* the commandment,—and (2) ver. 13, διὰ τοῦ ἀγ. κατεργ., decides the matter here,—but *absolutely*, as frequently, see Wetst.) **by means of the commandment** (not = τοῦ νόμου, but the *tenth commandment*, the prohibition in question) **wrought in me** (not '*wrought out*,' 'brought into action,' but '*originated*') **all (manner of) concupiscence; for without the law sin is** (not 'was:' the omission of the verb substantive shews the sentence to be a *locus communis*,—and compare ch. iv. 15) **dead** (powerless and inactive: compare 1 Cor. xv. 56, ἡ δύναμις τ. ἁμαρτίας ὁ νόμος). This *deadness of sin without the law* must not be understood as meaning that sin was committed but not recognized, the conscience being not informed nor awakened: such a statement would be *true*, but would *not touch the matter argued here*. Erasmus (Thol.) well explains the νεκρά,—'Quum ante legem proditam (but see below) quædam peccata nescirem, quædam ita scirem, ut mihi tamen licere putarem, quod vetita non essent,—levius ac languidius sollicitabatur animus ad peccandum, ut frigidius amamus ea, quibus ubi libeat potiri fas sit. Cæterum legis indicio proditis tot peccati formis, universa cupiditatum cohors irritata prohibitione cœpit acrius ad peccandum sollicitare.' Compare also Prov. ix. 17, and (Wetst.) Ovid. Amor. ii. 19. 3, 'Quod licet ingratum est, quod non licet acrius urit:' and ib. iii. 4. 17, 'Nitimur in vetitum semper, cupimusque negata:' and Seneca, de Clem. i. 23 (Thol.), 'Parricidæ cum lege cœperunt, et illis facinus pœna monstravit:' and a remarkable passage from Cato's speech in Livy xxxiv. 4, 'Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari tutius est, quam absolvi, et luxuria non mota tolerabilior esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata, deinde emissa.'

9.] It is a great question with Interpreters, *of what period* Paul here speaks. Those who sink his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (?) the prohibition: those who see Paul himself throughout the whole think that he speaks,—some, of his state *as a Pharisee:* this however would necessitate the understanding the legal death which follows, of his *conversion*, which cannot well be: some, of his state as a *child*, before that freedom of the will is asserted which causes rebellion against the law as the will of another: so Meyer, Thol., al. Agreeing in some measure with the last view, I would extend the limits further, and say that he speaks of *all that time, be it*

l Luke xv. 24 (32. ch. xiv. 9. Rev. xv. 5 v.r.) only+. m = 1 Cor. iv. 2 reff. n ellips., ver. 5. o = Matt. xix. 17. Deut. xxx. 15. p = ch. v. 12. q ver. 8 reff. r ch. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. 1 Tim. ii. 14 only. P. Exod. viii. 29 B only. Susan. 56 Theod. s = 2 Cor. iii. 6. t μέν solitar., Acts i. 1 (and note). iii. 13. Col. ii. 23. Heb. xii. 9 al. Winer, § 63, i. 2. e. u 2 Pet. ii. 12. v ch. ii. 10 reff. w ch. iii. 4 reff.

ABCDF KLℵ ab cdfgh klmn o 17

[l] ἀνέζησεν, [10] ἐγὼ δὲ [h] ἀπέθανον· καὶ [m] εὑρέθη μοι ἡ ἐντολὴ [n] εἰς [o] ζωήν, αὕτη [n] εἰς [p] θάνατον. [11] ἡ γὰρ ἁμαρτία [q] ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς [r] ἐξηπάτησέν με, καὶ [s] δι' αὐτῆς ἀπέκτεινεν. [12] ὥστε ὁ [t] μὲν νόμος ἅγιος, καὶ ἡ [u] ἐντολὴ [u] ἁγία καὶ δικαία καὶ ἀγαθή. [13] [v] Τὸ οὖν [v] ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; [w] μὴ γένοιτο· ἀλλ' ἡ ἁμαρτία, ἵνα

10. om 2nd η L m[1] 48. 77. 100 Chr-ms.

13. rec for εγενετο, γεγονε (*corrn, the historic aor not being understood*), with KL rel Chr Cyr-c Gennad-c Thdrt Œc Thl: om F: txt ABCDℵ Meth Damasc. [αλλ,

mere childhood or much more, before the law began its work within him,—before the deeper energies of his moral nature were aroused (see on **ἐλθούσης** below).

But (ζῶν opposed, but only formally, to νεκρά, and so having δέ: so Meyer and De W.) **I was alive** (not merely '*lived*,' 'went on,' but emphatic, '*vivus eram*,' as Aug., i. e. 'lived and flourished,'—contrasted with ἀπέθανον below) **without the law** (the law having no recognized place in my moral existence) **once; but when the commandment** (above, ver. 8) **came** (purely subjective; not '*was enacted*,' 'came in,'—but '*came to me*,' as we say, '*came home to me*,' 'was brought home to me'), **sin sprung into life** (not '*revived*:' however *true* it may be that sin was *merely dormant*, the idea insisted on here, is, that it was *dead* and *came to life*, began to live and flourish:—but this is not to be compared with ἀνέβλεψα in John ix. 11; see note there), **10.**] **but I died** (ceased to live-and-flourish as before,—fell into that state of unhappiness, which even afterwards under the gospel he calls θάνατος, ver. 24, ch. viii. 2): **and** (not an additional particular, but = 'and so,'—merely changing the *subject* from 'I,' to 'the commandment') **the commandment which was for** (tending to) **life** (compare ch. x. 5, ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς, and reff. there: the *life* is one of *prosperity* primarily, but capable of, and indeed requiring [x. 5] a higher interpretation), **this** (**very commandment**) (αὕτη directs attention in a marked way to the antecedent subject: so frequently αὐτός and ἐκεῖνος: see Matt. xxiv. 13: Winer, edn. 6, § 23. 4) **was found** (subjective—οὐκ εἶπεν ὅτι ἡ ἐντολὴ γέγονέ μοι θάνατος, ἀλλ' εὑρέθη, τὸ καινὸν καὶ παράδοξον τῆς ἀτοπίας οὕτως ἐρμηνεύων, Chrys.) **by me** (to be) **unto** (tending to) **death** (explained on ἀπέθ. above). **11.**] **For** (explanatory how ver. 10 happened) **sin** (the sinful principle within me) **taking occasion** (absol. as in ver. 8, where see note),—**by means of the commandment deceived me** (there is a plain reference to the Tempter deceiving Eve, which was accomplished by means of the commandment, exciting doubt of and objection to it, and lust after the forbidden thing: see reff. 2 Cor., 1 Tim.), **and by it slew me** (*i.* e. brought me into the state of misery and death, mentioned in ver. 10;—but there is an allusion again to the effect of the fall as the act of the Tempter). **12.**] **So that** (seeing it was not the law in general, nor this particular commandment, that wrought concupiscence in me, but the *sinful principle in me taking advantage of these*, which themselves were given εἰς ζωήν and not εἰς θάνατον) **the law** (**indeed**) **is holy** (μέν, as understanding a δέ to follow—'but it was sin,' &c.: which does follow in an expanded form, in ver. 13), **and the commandment** (οὐκ ἐπιθυμήσεις, ver. 8) **holy and just and good** (Theodoret thus accounts for the epithets: ἁγίαν προσηγόρευσεν ὡς τὸ δέον διδάξασαν· δικαίαν δέ, ὡς ὀρθῶς τοῖς παραβάταις τὴν ψῆφον ἐξενεγκοῦσαν· ἀγαθὴν δέ, ὡς ζωὴν τοῖς φυλάττουσιν εὐτρεπίζουσαν. See also 1 Tim. i. 8). **13.**] **Did then the good** (= 'that which was good,' i. e. ἡ ἐντολή, but made abstract for the sake of greater contrast) **become death** (so ὁ νόμ., ἁμαρτία, ver. 7) **to me?** Was it, after all, *the commandment itself* that became to me this death of which I speak? **Far from it: but** (it was) **sin** (that became death to me.

The construction adopted by Vulg., Luth., al., ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμ., διὰ τ. ἀγ. μοι κατεργαζομένη [ἦν] θάνατον, is hardly admissible);—**that it might appear** (be shewn to be) **sin,** (by) **working death to me by means of the good** (that which was good: see above. The misuse and perversion of good is one of the tests

φανῇ ἁμαρτία, διὰ [v] τοῦ [v] ἀγαθοῦ μοι [x] κατεργαζομένη θάνατον, ἵνα [y] γένηται [z] καθ' [za] ὑπερβολὴν [b] ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14 [c] οἴδαμεν γὰρ [c] ὅτι ὁ νόμος [d] πνευματικός ἐστιν, ἐγὼ δὲ [e] σάρκινός εἰμι [f] πεπραμένος ὑπὸ τὴν ἁμαρτίαν. 15 ὃ γὰρ [x] κατεργάζομαι οὐ γινώσκω·

x ch. ii. 9 reff. y = ch. iii. 4. xi. 6. 1 Cor. xiii. 1 al. z 1 Cor. xii. 31. 2 Cor. i. 8. iv. 17. Gal. i. 13 only. a as above (z). 2 Cor. iv. 7, 17. xii. 7

only. P.† (-βάλλειν, 2 Cor. iii. 10. -λλόντως, 2 Cor. xi. 23.) b = here only. (ch. iii. 7 reff.)
c ch. ii. 2. iii. 19. viii. 22, 28. 1 Cor. viii. 1, 4. 2 Cor. v. 1. 1 John iii. 2, 14 al. d ch. i. 11. 1 Cor. xii. 1. xiv. 1 al.† e 1 Cor. iii. 1. 2 Cor. iii. 3. Heb. vii. 16 only. 2 Chron. xxxii. 8. Ezek. xi. 19. xxxvi. 26 only. (-ικός, ch. xv. 27.) f = here only. 4 Kings xvii. 17. 1 Macc. i. 15. (Acts iv. 34 reff.)

so BCF a k m. (A uncert.)] η αμαρτια bef αμαρτωλος DF tol arm Aug$_1$ Ambrst.

14. for γαρ, δε ADL syr-mg Orig$_1$ Cyr Thdrt Aug$_1$ Hil Ruf Ambr Bede: om æth arm Aug$_2$ Jer$_1$: txt BCFKℵ rel vss Orig$_2$ Tit Did Chr Cyr Phot Thl Œc Aug$_3$ Jer$_1$. rec σαρκικος (*corrn to more usual and appy more appropriate word? but the two are constantly confused*), with K(e sil) Lℵ^3 Orig Chr Thdrt Phot Œc Thl: txt ABCDFℵ^1 b^1 o 17 Meth Ephr Nyss Bas Cyr Thdrt Damasc.

whereby the energy of evil is detected; so that sin, by its perversion of the [good] commandment into a cause [evil] of death, was shewn in its real character *as sin*. That this is the rendering is evident by the following clause, which is parallel with it. Erasm., Valla, Elsner, Dr. Burton, al., make ἁμαρτία the *subject*: 'that sin might appear to be working death, &c.' ['so that sin *appears* to *have effected* my death,' &c. Dr. Burton, most ungrammatically]: there is no objection to this on the ground of ἁμαρτ. being anarthrous, as even Bp. Middleton himself reluctantly acknowledges;—the objection lies in the context, as above), **that** (explains and runs parallel with the former ἵνα, as in 2 Cor. ix. 3, where he adds to the 2nd ἵνα, καθὼς ἔλεγον) **sin might, by means of the commandment, become above measure sinful**: i. e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely '*shewn to be*') exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God). **14.**] On the change into the present tense here, see above in the remarks on the whole section. Hitherto has been *historical*: now the Apostle passes to the *present time*, keeping hold yet of the carnal ἐγώ of former days, whose remnants are still energizing in the renewed man. **For** (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) **we know** (it is an acknowledged principle amongst us, see reff.) **that the law is spiritual** (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different Commentators, may, as Thol. and De W. observe, well be united): **but I** (see beginning of section) **am carnal** (σάρκινος, stronger than σαρκικός; *carneus* rather than *carnalis*, but it is doubtful whether the two endings were not used indiscriminately: see Tholuck), **sold** (into slavery, see reff.; but the similitude must not be exacted in *all particulars*, for it is only the fact of slavery, as far as its victim, *the man*, is concerned, which is here prominent) **under** (to, and so as to be under the power of) **sin.** Tholuck (who differs from the view of this section advocated above, yet) adds here: "The ἐγώ appears here in its totality as sinful, while in vv. 16, 20 it is distinguished from sin. That Paul does not here bear in mind this distinction, may be justified by the maxim, 'à potiori fit denominatio;' the ἐγώ is a slave, and has not his own will: as ver. 23 shews, the ἐγώ which is hostile to sin, the νόμος τοῦ νοός, is under coercion, and the man is a captive. So Arrian in Epict. ii. 22: ὅπου γὰρ τὸ ἐγὼ καὶ τὸ ἐμόν, ἐκεῖ ἀνάγκη ῥέπειν τὸ ζῷον, εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῦον εἶναι, εἰ ἐν προαιρέσει, ἐκεῖνο (qu. ἐκεῖ?) εἶναι." The latter clause of the verse is the very strongest assertion of man's subjection to the slavery of sin in his carnal nature. **15.**] **For** (a proof of this πεπράσθαι under sin, viz. not being able to do what I would, vv. 15—17) **that which I perform** (am in the habit of doing) **I know not** (act blindly, at the dictates of another: which is proper to a slave. σκοτοῦμαι φησί, συναρπάζομαι, ἐπήρειαν ὑπομένω, οὐκ οἶδα πῶς ὑποσκελίζομαι, Chrys. The meaning, '*I approved not*,' introduced by Aug. and held by Erasm., Beza, Grot., Estius, Semler, al., is not sanctioned by usage,—see note on 1 Cor. viii. 3,—and would make the following clause almost a tautology): **for** (explanation of last

g here only †. Xen. Anab. v. 8. 8.
h = 1 Tim. i. 18. iv. 4. see below (p).
i = ch. xi. 6.
k ver. 13.
l here 3ce. ch. viii. 9, 11. 1 Cor. iii. 16. Gen. iv. 16. xvi. 3.
m as above (l). 1 Cor. vii. 12, 13. 1 Tim. vi. 16 only.
n Acts xix. 4 reff. Anab. vii. 3. 22.

οὐ γὰρ ὃ θέλω, τοῦτο πράσσω, ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. ABCDP KLNab cdfgh klmq o 17
16 εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, [g]σύμφημι τῷ νόμῳ ὅτι
[h]καλός. 17 νυνὶ δὲ [i]οὐκ ἔτι ἐγὼ [k]κατεργάζομαι. αὐτό,
ἀλλὰ ἡ [lm]οἰκοῦσα [l]ἐν ἐμοὶ ἁμαρτία. 18 οἶδα γὰρ ὅτι οὐκ
[lm]οἰκεῖ [l]ἐν ἐμοί, [n]τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ
γὰρ θέλειν [o]παράκειταί μοι, τὸ δὲ [k]κατεργάζεσθαι [p]τὸ
[p]καλὸν οὔ. 19 οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω

o here only bis †. Sir. xxxiv. (xxxi.) 16. Hom. Od. χ. 65. Polyb. iv. 38. 7. iii. 57. 8. Xen.
p here bis. 2 Cor. xiii. 7. Gal. vi. 9. 1 Thess. v. 21 only. Amos v. 14.

15. om 1st τουτο DF goth Meth$_1$ Pelag Ambr$_1$ (copt om both): ins ABCKLℵ rel vulg Orig Meth$_1$ Chr Thdrt Aug. αλλα ℵ.

16. συνφημι DFℵ. for καλος, καλον εστιν F.

17. [αλλα, so BDFL.] for οικουσα, ενοικουσα Bℵ am Ambrst (ενοικει am Ambrst and follg ver).

18. ins το bef αγαθον F Meth$_3$ Cyr. for δε, γαρ, and for καλον, αγαθον F. rec (for ου) ουχ ευρισκω, with DFKL rel arm-mg Chr Thdrt Thl Œc Jer Sedul: txt ABCℵ vulg Syr copt arm Meth Procl Cyr gr-mss-mentd-by-Aug Aug$_{\text{sæpe}}$.

19. ins τουτο bef ποιω C c vulg Jer$_{\text{aliq}}$ Ruf-comm. [αλλα, so BD^{1}ℵ.] for ου θελω, μισω F vulg-sixt(with F-lat) Thdrt Aug$_1$ Ruf-comm: om G.

assertion, shewing how such blind service comes to pass) **not what I wish, that do I** (this θέλω is not the *full determination of the will*, the standing with the bow drawn and the arrow aimed; but rather the *inclination* of the will,—the taking up the bow and pointing at the mark, but without power to draw it:—we have θέλω in the sense of *to wish*, 1 Cor. vii. 7, 32; xiv. 5; 2 Cor. xii. 20), **but what I dislike** (= οὐ θέλω, ver. 19: no distinction in intensity between θέλω and μισῶ), **that I do** (no distinction here between πράσσω and ποιῶ, as apparently in John iii. 20, 21, where see note: for they are interchanged in vv. 19, 20). The Commentators cite several parallel passages from profane writers: e. g. Seneca, Hippol. 604, 'Vos testor omnes cœlites, hoc quod volo, me nolle;'—Epictetus, Enchiridion ii. 26, ἐπεὶ γὰρ ὁ ἁμαρτάνων οὐ θέλει ἁμαρτάνειν, ἀλλὰ κατορθῶσαι, δῆλον ὅτι ὃ μὲν θέλει οὐ ποιεῖ, καὶ ὃ μὴ θέλει ποιεῖ: —the well-known lines of Ovid, Met. vii. 19, 'aliudque cupido, Mens aliud suadet: video meliora proboque, Deteriora sequor:' —Plautus, Trinummus iii. 2. 31, 'Scibam ut esse me deceret, facere non quibam miser:'—&c. **16.**] **But if** (= *'now seeing that;'* takes up the foregoing and draws an inference from it) **what I wish not, that I do, I agree with** (bear witness to) **the law that it is good** (viz. 'in that the *law* prohibits what *I also* dislike,—the law and I are as one in proscribing the thing, —the *law*, and *my wish*, tend the same way'). **17.**] **Now however** ('quod autem quum ita sit,' *not* of time, as Grot., 'nunc post legem datam,'—or Koppe, 'ex quo Christianus factus sum') **it is no longer** (not a chronological, but a logical sequence, *'it can no more be said, that;'* see reff.) **I that perform it** (κατεργ. as recalling vv. 8—15), **but sin that dwelleth in me.** Here the ἐγώ is *not the complex responsible self*, by which the evil deed is wrought, and which incurs the guilt of working it: but the *self of the* WILL *in its higher sense*, the ἔσω ἄνθρωπος of ver. 22. The not bearing this in mind has led to error in interpretation and doctrine: e. g. when it is supposed that the Christian is not responsible for his sins committed against his spiritual will and higher judgment; whereas we are all responsible for the ἔργα of the sin that dwelleth in us, and it is in this very subjection to and involution with the law of sin in our members, that the misery consists, which leads to the cry in ver. 24.

18.] *An explanation of the* οἰκοῦσα ἐν ἐμοὶ ἁμαρτία *of the last verse.* **For I know** (by experience, detailed in the next verse) **that there dwells not in me, that is, in my flesh, (any) good (thing).** I said, *sin that dwelleth in me*, because I feel sure, from experience, that *in me* (meaning by 'me' not that higher spiritual self in which the Spirit of God dwells, but the lower carnal self: see on this important limitation the remarks at the beginning of the section) *dwells no good thing.* And what is my proof of this? How has experience led me to this knowledge? **For** (the proof from experience) **the wish** (to do good) **is present with me** (παρ., not metaphorical, see reff., but, as προκεῖμαι in Homer, used commonly of meats served up to, lying before, any one); **but to do that**

κακόν, τοῦτο πράσσω. 20 εἰ δὲ ὃ οὐ θέλω [ἐγώ], τοῦτο ποιῶ, [i] οὐκ ἔτι ἐγὼ [k] κατεργάζομαι αὐτό, ἀλλὰ ἡ [lm] οἰκοῦσα [l] ἐν ἐμοὶ ἁμαρτία. 21 [q] εὑρίσκω ἄρα τὸν [r] νόμον τῷ θέλοντι ἐμοὶ ποιεῖν [p] τὸ [p] καλόν, ὅτι ἐμοὶ [s] τὸ [s] κακὸν [o] παράκειται. 22 [t] συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν [u] ἔσω [u] ἄνθρωπον, 23 [v] βλέπω δὲ [w] ἕτερον νόμον ἐν τοῖς [x] μέλεσίν

q = Acts xix. 19. xxvii. 28. 1 Chron. xx. 2.
r = Heb. vii. 16.
s ch. ii. 9 reff.
t here only †. Xen. Mem. iii. 11. 10. Herod. iii. 36. Eurip. Med. 136.
u Eph. iii. 16. see 2 Cor. iv. 16. 1 Pet. iii. 4.
v = and constr., Heb. x. 25.
w = Matt. viii. 21. vv. 3, 4 al.
x ch. vi. 13 reff.
ὁ ἐντὸς ἄνθρ., Plato Rep. ix. p. 589.

20. rec aft θελω ins εγω (*corrn for emphasis: or for conformity with* εγω *below?*), with AKLℵ rel syr copt goth Thdrt Œc Aug$_{\text{saepe}}$: om BCDF b o latt Syr æth arm Chr-ms$_1$ Cyr Thl-comm Ambr Pelag Aug$_1$ Ambrst. [αλλα, so BD^{1}ℵ.]

21. om οτι to παρακειται F.

22. for θεου, κυριου 34: νοος B.

which is good, is not (the absence of εὑρίσκω in ABCℵ, and the variations of γινώσκω and ἔχω in one or two mss. and versions,—and besides, the somewhat unusual termination of the sentence with οὐ,—are too strong presumptions of its being an interpolation, to allow of its retention) **(present with me).** 19.] And this οὐ παρακεῖσθαι of the *doing* good is shewn *by my acts*, in that I *do not* the good that I wish (to do), but the evil which I do not wish, that *I do*. 20.] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of νυνὶ δέ:—but its meaning is now clearer and deeper than then; we know now that the ἐγώ which in the present verse does not the evil thing, is *the better* ἐγώ of the ἔσω ἄνθρωπος,—whereas the ἐμοί in which sin dwells and rules, though included in the complex self, is *the lower* ἐγώ, ἡ σάρξ μου. And so the way is now prepared for at once setting forth the *conflict* within us *between these two*. 21.] **I find then** (i. e. as appears from what has been detailed) **the** (this) **law** (presently to be defined as *the law of sin in my members*, and exemplified in the following words: so τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν, Acts xi. 16:—τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Acts xx. 35 [De W.]. This is the view of Calv., Beza, Grot., Estius, Wolf, Winer, Meyer [ed. 1, but in subsequent editions he has altered his view more than once], De Wette, al. It cannot well be referred to the *Mosaic law*, as, with various forced arrangements and constructions, Chrys., Theophyl., Theodoret, Tholuck, Olsh., Fritz., Köllner; the great objection being, that all these *do violence to the context*. Tholuck's remark, that had νόμον meant as above, it would have been anarthrous, or τοῦτον τὸν νόμον, is sufficiently answered by the above examples: and the dative after εὑρίσκω, to which he also objects as inadmissible in any language, is justified by Soph. Œd. Col. 966, οὐκ ἂν ἐξεύροις ἐμοὶ | ἁμαρτίας ὄνειδος οὐδέν,—and by Plato, Rep. iv. p. 421, ἕτερα . . τοῖς φύλαξιν εὑρήκαμεν; 'alia invenimus nostris custodibus observanda,' Ficin.) **to me** (for myself) **wishing to do good, that** (consisting in this, that) **evil is present with** (see above, ver. 18) **me.**

22, 23.] *Explanation of the conflict above alleged to exist.* **For I delight in** (σύν not signifying participation with others, but as perhaps in συνλυπούμενος, Mark iii. 5, and in the phrase σύνοιδά μοι; denoting 'apud animum meum.' Thol. συνήδομαι is a stronger expression than σύμφημι, ver. 16) **the law of God after the inner man** (= νοῦς, ver. 25,—see reff.—and compare Peter's ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ref. 1 Pet. But not *merely* the *mental and reasoning part of man*:—for that surely *does not* delight in the law of God:—it is *absolutely necessary* to presuppose the *influence of the Holy Spirit*, and to place the man in *a state of grace before this assertion can be true*. And it is surprising to find Commentators like Tholuck and De Wette, while they acknowledge that συνήδομαι is stronger than σύμφημι, yet denying the gradual introduction of the *spiritual man* in the description of this conflict. True, THE SPIRIT is not yet introduced, because purposely kept back until treated of as the great Deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of ἡ σάρξ and ὁ νοῦς, and the operations of the two are detailed *as if unassisted*,—even the term πνεῦμα for the human spirit being as yet avoided,—but all this is done, because *the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light*, so that the question in ver. 24 may lead the way to the *real uses* and *blessed results* of this conflict in ch. viii.); **but I see** (= '*find*:'—as if he

μου [y] ἀντιστρατευόμενον τῷ [r] νόμῳ τοῦ νοός μου, καὶ [z] αἰχ- ABCDF
μαλωτίζοντά με [ἐν] τῷ νόμῳ [a] τῆς ἁμαρτίας τῷ ὄντι ἐν KLNab
τοῖς [x] μέλεσίν μου. 24 [b] ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με [c] ῥύσεται ἐκ τοῦ σώματος [a] τοῦ θανάτου τούτου; 25 [d] χάρις

y here only †. z Luke xxi. 24. 2 Cor. x. 5. 2 Tim. iii. 6 only. 3 Kings viii. 46. (-τος, Luke iv. 18 only. -τεύειν, Eph. iv. 8 only. -σία, ib. and Rev. xiii. 10 bis only.) iii. 17 only. Isa. xxxiii. 1. (-ρία, ch. iii. 16. -ρεῖν, James iv. 9.) i. 10 al. Exod. vi. 6. w. ἀπό, Matt. vi. 13. ch. xv. 31 al. Ps. cxxxix. 1.

a genit., = ch. vi. 6 reff. b Rev. c = and constr., Luke i. 74. 2 Cor. d = ch. vi. 17 reff..

23. αντιστρατ. κ. αιχμαλ. (omg με) τω νομ. του νοος μου τω οντι A. rec om 2nd εν, with (A)CL rel syrr Meth$_2$ Cæs Chr Cyr Œc Thl: ins BDFKℵ b^1 c k m n o 17 latt coptt goth Clem Thdrt.

25. rec for χαρις τω θεω, ευχαριστω τω θεω (*see notes*), with AKLℵ^1 rel syrr goth Orig$_1$ Chr Œc Thl: η χαρις του θεου D vulg Thdrt-comm(appy) lat-ff, η χαρις του κυριου F: txt B 213 sah æth Meth Orig$_1$, and χ. δε τω θ. C^2 (C^1 uncert) ℵ-corr^1 10-7. 31. 73..

were a spectator of that which is going on within) **a different law** (differing in kind and aim, not = ἄλλος merely) **in my members** (= ἐν τῇ σαρκί μου, ver. 18), **warring against** (ἀντιστρ. is not to be joined with βλέπω so as to = ἀντιστρατεύεσθαι, though that would be an allowable construction, see Acts viii. 23; 1 Cor. viii. 10,—but βλέπω—μου forms an independent sentence antithetic to συνήδομαι—ἄνθρωπον) **the law of my mind** (the consent viz., to the law of God, which my mind yields; not = the law of God, any more than the different law in my members = the law of sin,—but both meaning the standard or rule set up, which inclination follows:—the one in the νοῦς, *in harmony with the law of God*,—the other in the μέλη or σάρξ, *subservient*, and causing subservience, *to the principle or law of sin*), **and bringing me** (the whole complex self—the 'me' of personality and action) **into captivity with** (ἐν, not exactly '*by means of*,' but pointing out the department in which, the investiture with which, the taking captive has place. Nor would the simple dative be '*by means of*,' as Chrys., Theodoret, Theophyl.,—but merely '*to*:' the dat. commodi aft. αἰχμαλ.) **the law of sin** (the sinful principle, of resistance to God's law, ἡ ἁμαρτία as awakened and set energizing, ver. 9, by that law) **which is in my members.** Commentators have much disputed whether the ἕτερος νόμος, and the νόμος τῆς ἁμαρτ., both ἐν τοῖς μέλεσίν μου, are *different*, or the *same*. The former view is held by Calv., Beza, Köllner, Rückert, De W.: the latter by Reiche, Meyer, Fritz., Tholuck. It appears to me (see above) that the identity cannot be maintained without introducing great confusion into the sentence.

24.] *The division of the man against himself,—his inward conflict, and miserable state of captivity to sin in the flesh, while with the mind he loves and serves the law of God. From this wretched condition, which is a very death in life, who shall deliver him?* **σώματος** cannot well be figurative, '*universitas vitiorum*,' or '*mortifera peccati massa*,' but must, on account of the part which ἡ σάρξ and τὰ μέλη have hitherto borne, be *literal*. Then *how is* **τούτου** *to be taken?* Some (Syr., Erasm., Calv., Beza, Olsh., Winer) join it with σώματος, and (not Winer) justify the construction as a Hebraism: but Winer has refuted the notion (edn. 6, § 34. 3. b) of a Hebraism, and the arrangement has no Greek example. It can only be joined with θανάτου;—and that most fitly, as the *state which he has been describing* is referred to by **τοῦ θανάτου τούτου.** Then **the body of this death** will mean, 'the body whose subjection to the law of sin brings about this state of misery,' compare σῶμα τῆς ἁμαρτίας, ch. vi. 6. From this body, as the instrument whereby he is led captive to the law of sin and death, he cries out for deliverance: i. e. to be *set free*, as ch. viii. 2, *from the law of sin and death*.

Some Commentators, misled by the notion of a Hendiadys (σώματος τοῦ θ. = θνητοῦ σώματος), a most fruitful source of error in exegesis, have imagined that the verse implies a wish to be *delivered from the body* (by death), and expresses a *weariness of life*.

The cry is uttered, as De Wette well observes, in *full consciousness* of the *deliverance which Christ has effected*, and as *leading to the expression of thanks* which follows. And so, and no otherwise, is it to be taken. **25.**] The rec. εὐχαριστῶ has but slender authority, and in the great variety of readings, it is not easy to determine. ἡ χάρις τοῦ θεοῦ is evidently a correction to answer to τίς above; so that our choice lies between χάρις τῷ θ. and χάρις δὲ τῷ θ.

The sentence is (not, of course, constructionally, as the var. readg. ἡ χάρις τοῦ θεοῦ, but logically) an *answer* to the *preceding question*: **Thanks to God** (who hath accomplished this) **by means of Jesus Christ our Lord.** This exclamation and

τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. [e] ἄρα [e] οὖν αὐτὸς ἐγὼ τῷ μὲν [f] νοῒ [g] δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας. VIII. [1] οὐδὲν ἄρα νῦν [h] κατάκριμα τοῖς ἐν χριστῷ Ἰησοῦ· [2] ὁ γὰρ νόμος τοῦ [i] πνεύματος τῆς

e ch. v. 18 reff. f = ver. 23. see 2 Thess. iii. 2. g = Acts xx. 19 reff. h ch. v. 16, 18 only +. i (ver. 10.) Rev. xi. 11. Ezek. xxxvii. 5.

80. 93 copt arm Meth Cyr Paulin Jer$_{1}$. εγω bef αυτος D^{1}(and lat) vulg. om μεν F$^{\aleph 1}$ latt lat-ff.

CHAP. VIII. 1. om νυν D^{1} Syr æth arm Cyr Jer Victorin Prædest. rec at end ins μη κατα σαρκα περιπατουσιν (so far, with AD^{2} vulg Syr goth arm Bas Chr lat-ff) αλλα κατα πνευμα (*supplied from ver 4, from a misunderstanding of the argument: see notes*), with D^{3}KL$\aleph^{2}$ rel Thdrt Œc Thl: om BCD^{1}F$^{\aleph 1}$ coptt æth Orig-schol Ath Cyr Dial Ruf Aug.

thanksgiving more than all convince me, that Paul speaks of *none other than himself*, and *carries out as far as possible* the misery of the conflict with sin in his members, *on purpose to bring in the glorious deliverance which follows*. Compare 1 Cor. xv. 56, 57, where a very similar thanksgiving occurs. ἄρα οὖν κ.τ.λ.] These words are most important to the understanding of the whole passage. We must bear in mind that it had begun with the question, IS THE LAW SIN? The Apostle has proved that it is NOT, but is HOLY. He has shewn the *relation that it holds to sin*, viz. that of *vivifying it* by means of man's natural aversion to the commandment. He has further shewn, that in himself, even as delivered by Christ Jesus, a conflict between the law and sin is ever going on: the misery of which would be death itself, were not a glorious deliverance effected. He now sums up his vindication of the law as holy; and at the same time, sums up the other side of the evidence adduced in the passage, from which it appears that the flesh is still, even in the spiritual man, subject *(essentially*, not practically and energetically) to the law of sin, —which subjection, in its nature and consequences, is so nobly treated in ch. viii. **So then** (as appears from the foregoing), **I myself** (I, who have said all this against and in disparagement of the law; I, who write of justification by faith without the deeds of the law: not '*I alone*,' without Christ, as opposed to the foregoing,—as De Wette, Meyer: nor, '*ego idem*,' I, one and the same person, as Beza, Erasm., Calv., Olsh.: nor '*ille ego*,' as Grot., Thol. See, for the meaning given above, ch. viii. 26 [αὐτὸ τὸ πνεῦμα]; ix. 3; xv. 14; 2 Cor. xii. 13, in all which places [see on ch. xv. 14] it has the same force) **with my mind** (indeed) (ὁ νοῦς = ὁ ἔσω ἄνθρ. as in ver. 23) **serve the law of God** (cf. συνήδομαι, ver. 22), **but with my flesh** (the ἐγώ of ver. 18; and the σάρξ throughout of ch. viii.) **the law of sin.** It remains to be seen how this latter subjection, which in the *natural man carries all with it*, is *neutralized*, and issues only in the death of the *body* on account of sin, *in those who do not walk after the flesh, but after the Spirit*. CHAP. VIII. 1—39.] *In the case of those who are in Christ Jesus, this divided state ends in the glorious triumph of the Spirit over the flesh: and that* (vv. 1—17), *though incompletely, not inconsiderably, even here in this state,—and* (vv. 18—30) *completely and gloriously hereafter. And* (vv. 31—39) *the Christian has no reason to fear, but all reason to hope; for nothing can sever him from God's love in Christ.* 1—17.] *Although the flesh is still subject to the law of sin, the Christian, serving not the flesh, but walking according to the Spirit, shall not come into condemnation, but to glory with Christ.* 1.] **There is therefore** (an inference from ch. vii. 25, because *with their mind*, and that mind *dwelt in and led by the Spirit of Christ*, they serve, *delight in*, the *law of God*) **now** (this νῦν is emphatic, and follows upon the question and answer of vii. 24, 25, —*rebus sic stantibus*,—**now** that a deliverance has been effected from the body of this death, by Christ. This is certain from the γάρ which follows, setting forth the fact of the deliverance) **no condemnation** (reff.; = the penal consequence of sin original and actual) **to those** (who are) **in Christ Jesus.** The expression ἐν χρ. Ἰησ. refers particularly to the last place where *God's gift of life eternal in Christ Jesus our Lord* was spoken of, ch. vi. 23,—and generally to all that was said in that chapter of our incorporation into and union with Him. The words μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, '*walking as they do not according to the flesh but according to the Spirit*,' are probably a

k ch. vi. 18 reff. l see Acts xiv. 8 reff. constr. nom., see Heb. viii. 1. acc., 2 Cor. xii. 17. m = Heb. ii. 18. n = 2 Cor. xiii. 3.

[i] ζωῆς ἐν χριστῷ Ιησοῦ [k] ἠλευθέρωσέν * με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. [3] τὸ γὰρ [l] ἀδύνατον τοῦ νόμου, [m] ἐν ᾧ [n] ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ

ABCDF KLℵab cdfgh klmn o 17

2. * σε BFℵ spec Syr Chr$_3$(but mss vary) Aug; ημας copt æth Dial Meth: με ACDKL rel vulg syr sah goth æth Chr Thdrt Œc Thl Tert Jer Ambr.

gloss introduced from ver. 4, right enough in sense (see there), but out of place here, because this *moral* element of 'those in Christ' is *not yet brought in:* the present assertion is *general,* and is made good in detail by and by. See digest. **2.**] **For** (a reason why there is no condemnation) **the law** (*norma,* method = influence, as in ἕτερον νόμον, ch. vii. 23,—used here perhaps for sharper contrast to the νόμος ἁμαρτ. below) **of the Spirit of life** (the Lord and Giver of life—life used in an incipient higher sense than ἔζων in ch. vii. 9,—see below) **freed me** (aor., referring to the time of his conversion. There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Apostle himself, than this extension of that form of speaking into this chapter: nothing more clearly shews, that there he was describing a really existing state within himself, but insulating, and as it were *exaggerating* it [as so often], to bring out more clearly the glorious deliverance to follow. If σε be read, the address is a general one to the reader, leading on to the ἡμῖν below: and the foregoing argument does not apply) **in Jesus Christ** (I follow the more regular grammatical arrangement in taking ἐν χρ. Ἰησ. with the verb. Thus also Thol. and De Wette.

It may be taken [notwithstanding the absence of the art., at which indeed only tiros will stumble] with ζωῆς, as Luther, which seems to suit ch. vi. 23,—or with τοῦ πν. τ. ζ., as Piscator and Flatt,—or with ὁ νόμ. τ. π. τ. ζ., as Calv.) **from the law of sin** (vii. 25) **and death** (*death* again here bears a higher meaning than in ch. vii. *We are now on higher ground:*—**κατάκριμα** having been mentioned, which is the punishment of sin, death now *involves that,* and is not only temporal misery, but eternal ruin also. This '*law of the Spirit of life*' having freed him from the law of sin and death, so that he serves another master, *all claim of sin on him is at an end*—he is acquitted, and there is no condemnation for him). **3.**] **For** (explanation of ver. 2, shewing the method of this liberation) **that which was not in the power of the law** (the construction is a moninativus pendens, as in ref. Heb., in apposition with the following sentence, ὁ θεὸς κ.τ.λ.: so Rückert, Meyer, Fritz., De W., Tholuck: Winer, § 32. 7, makes it an acc. governed by ἐποίησεν understood [stating however in edn. 6, the nom. pendens as an alternative; see also § 63. 2. d]: Olsh. al., make it an acc. absol. or supply κατά: Camerarius and Beza, διά;—but the above seems the simplest. **τὸ ἀδύνατ. τοῦ νόμου** may mean either, '*that part of the law which was impossible,*'—'could not be obeyed,'—as τὸ γνωστὸν τοῦ θεοῦ, ch. i. 19;—or, '*the inability of the law*' = ἡ ἀδυναμία τ. ν., as τὸ χρηστὸν τοῦ θεοῦ, ch. ii. 4;—or, '*that which was unable to be done by the law.*' Of these, the first is out of the question, because νόμος must be the subject of ἐν ᾧ ἠσθ. κ.τ.λ.:—the second would give the first clause the meaning, '*that wherein the inability of the law shewed itself,*' viz. its powerlessness διὰ τ. σαρκός. The third yields by far the best meaning: see below on διὰ τ. σ.) **in that** (this clause gives a reason and explanation of the ἀδύνατον, see however the note on ref. Heb.) **it was weak** (the Apostle keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrys. observes, δοκεῖ μὲν διαβάλλειν τὸν νόμον, εἰ δέ τις ἀκριβῶς προσέχοι, καὶ σφόδρα αὐτὸν ἐπαινεῖ . . . οὐδὲ γὰρ εἶπε τὸ πονηρὸν τοῦ νόμου, ἀλλὰ **τὸ ἀδύνατον**· καὶ πάλιν ἐν ᾧ **ἠσθένει**, οὐκ, ἐν ᾧ ἐκακούργει, ἐν ᾧ ἐπεβούλευε. Hom. xiv. p. 563) **through the flesh** (i.e. in *having to act* through the flesh: not, 'on account of the flesh,' i.e. of the hostility, or weakness of the flesh, which would be διὰ τὴν σάρκα. The flesh was the *medium through which* the law,—being a νόμος ἐντολῆς σαρκίνης, Heb. vii. 16,—*wrought,* and οἱ ἐν σαρκί the *objects on which.* So the gen. here is similar to that in 2 Cor. ii. 4, ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, and 1 Pet. v. 12, δι' ὀλίγων ἔγραψα, indicating the *state in* or *medium through which,* the action is carried on),—**God** (did) **sending His own Son** (the stress is on ἑαυτοῦ, and the word is pregnant with meaning:—His *own,* and therefore like Himself, holy and *sinless.* This implication should be borne in mind, as the suppressed antithesis to ἁμαρτ., three times repeated afterwards. Another anti-

υἱὸν πέμψας ἐν [o] *ὁμοιώματι* [p] *σαρκὸς* [p] *ἁμαρτίας καὶ* [q] *περὶ* [o] *ἁμαρτίας* [r] *κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,* [4] *ἵνα τὸ*

o ch. i. 23 reff.
p constr., Phil. iii. 21 bis.
q = Heb. x. 6, 18. Num. viii. 8. Lev. v. 11.
r ch. ii. 1 reff.

thesis may be implied—*ἑαυτοῦ*, and therefore *spiritual*, not acting merely through the flesh, though in its likeness, but bringing a higher spiritual life into the manhood) **in the likeness of the flesh of sin** (the flesh *whose attribute and character was* SIN. The gen. is not = *ἁμαρτωλοῦ*, but implies far more—the belonging to and being possessed by. De Wette observes, 'The words *ἐν ὁμοιώμ. σαρκ. ἁμ.* appear almost to border on Docetism; but in reality contain a perfectly true and consistent sentiment. *σὰρξ ἁμαρτ.* is *flesh* [human nature, John i. 14; 1 John iv. 2; Heb. ii. 14] *possessed with sin:* the Apostle could not then have said **ἐν σαρκὶ** *ἁμ.* without making Christ *partaker of sin:* nor could he have said merely *ἐν σαρκί*, for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, *ἐν ὁμοιώμ. σαρ. ἁμ.*,—meaning by that, He had a nature *like sinful human nature*, but had not Himself a *sinful nature*,—compare Heb. iv. 15: *οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συνπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας*. The *likeness* must be referred not only to *σάρξ*, but also to the epithet *τῆς ἁμ.*:—it did not however consist in this, that He took our sins [literally] on Himself, and became Himself sinful [as Reiche], which would not amount to likeness of *nature*,—but in this, that He was *able to be tempted*, i. e. subjected to sensuous incitements, e. g. of *pain*, which in other men break out into sin, but in Him did not.' See Phil. ii. 7, and note.

σάρξ is not = *σῶμα*, but as in John i. 14, the *material*, of which man is in the body compounded),—**and on account of sin** (to be joined with *πέμψας*, not as Chrys. al. Vulg., with *κατέκρινεν*: least of all as Luther, "und verdammete die Sünde in Fleisch *durch Sünde*." The '*for*,' or '*on account of*,' sin, is at present *indefinite*, and not to be restricted to Christ's death as a sin-offering, which is not just now the subject. 'On account of sin' then, = *to put away sin*, as reff. Heb.), **condemned sin in the flesh** (not 'the sin which was in the flesh,' which would probably [not certainly] have been *τὴν ἐν τ. σ.*, and which is against the context, in which *ἁμ.* is throughout an *absolute principle*. **κατέκρινεν** is allusive to *κατάκριμα* ver. 1. Hence it has been taken to mean that God condemned, *punished*, sin in the flesh by the death of Christ: so Orig., Erasm., Calv., Melancthon, Calov., Olsh., al. But that can hardly be the meaning here, for several reasons. 1. The Apostle is not speaking of the removal of the *guilt*, but of the *practice* of sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the *οὐδὲν κατάκριμα* on the *δουλεύω νόμῳ θεοῦ*—on the *new and sanctifying power of the Spirit by Christ*, in spite of *the continued subjection of the flesh to the law of sin*. 2. The context shews that the weakness of the law was, its having no *sanctifying* power;—it could arouse sin, but it could not condemn and cast it out. This indeed is the burden of ch. vii. The absence of *justifying* power in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the *δικαίωμα* of the law no matter of mere imputation, but of *περιπατεῖν κατὰ πνεῦμα*.

We must then look for the meaning of *κατακρίνειν* in the *effects* and accompaniments of condemnation,—*victory over*, and *casting out of* sin. See, for example, John xii. 31, where *κρίσις τοῦ κόσμου τούτου* is explained by *ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω*, and ib. xvi. 11. As early as Irenæus [Hær. iii. 20. 2, p. 214] this was seen to be the sense: 'ut condemnaret peccatum, et jam quasi condemnatum projiceret illud extra carnem:'—so Chrys., *ἐνίκησεν αὐτήν, τὴν δύναμιν αὐτῆς ἐξέλυσε*.—Œcum. 2, *πῶς ἐξῆρε; κατακρίνας αὐτὴν—καὶ δείξας ἀλοῦσαν. πῶς οὖν ἑάλω καὶ ἥττηται; ἐν τῇ σαρκὶ αὐτοῦ. προσιέναι γὰρ βουληθεῖσα κ. μὴ ἰσχύσασα ἑάλω κ. ἥττηται*,—and Theophyl. [*τὴν σάρκα*] *ἠγίασε κ. ἐστεφάνωσε, κατακρίνας τὴν ἁμαρτίαν ἐν τῇ σαρκὶ προσληφθείσῃ καὶ δείξας ὅτι οὐ φύσει ἁμαρτωλὸς ἡ σάρξ*. And so, in modern times, Beza, Vitringa, Bengel, the Schmidts, Rosenm., Meyer, De Wette, Tholuck, Locke, Stuart, al., and mainly Grot., Reiche, and Fritz., who however render it 'interfecit' or 'supplicio affecit,' and understand the occasion to have been the *Death of Christ*,—though the condemnation of sin is owing to His sinlessness, not to His sacrifice. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which *not the justification*, but the *sanctification*, of Christians is the leading subject. It is a strong con-

r = ch. i. 32 reff.
s = ch. xiii. 8 al.
t ch. i. 3, 4 (reff.).
u ch. vi. 4 reff.
v constr., Matt. xvi. 23. Luke ii. 49. ch. ii. 14. Thuc. viii. 31.
w = Matt. xvi. 23 || Mk. ch. xii. 16. Phil. iii. 19. Col. iii. 2. 1 Macc. x. 20.
x here 3ce. ver. 27 only †.

r δικαίωμα τοῦ νόμου s πληρωθῇ ἐν ἡμῖν τοῖς μὴ t κατὰ t σάρκα u περιπατοῦσιν, ἀλλὰ* t κατὰ πνεῦμα. * 5 οἱ γὰρ t κατὰ t σάρκα ὄντες v τὰ τῆς σαρκὸς w φρονοῦσιν, οἱ δὲ t κατὰ t πνεῦμα v τὰ τοῦ πνεύματος. 6 τὸ γὰρ x φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ x φρόνημα τοῦ πνεύματος ζωὴ καὶ y εἰρήνη. 7 z διότι τὸ x φρόνημα τῆς σαρκὸς a ἔχθρα εἰς θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ b ὑποτάσσεται, οὐδὲ γὰρ δύναται· 8 οἱ δὲ c ἐν c σαρκὶ ὄντες θεῷ d ἀρέσαι οὐ δύνανται.

ABCDF KLℵ a b c d f g h k l m n o 17

y = ch. ii. 10 reff. z = ch. i. 21. 1 Cor. xv. 9. a Luke xxiii. 12. Gal. v. 20. Eph. ii. 15, 16. James iv. 4 only. Gen. iii. 15. w. εἰς, here only. b Luke ii. 51 al. Dan. vi. 13 Theod. 1 Chron. xxix. 24. c ch. ii. 28 reff. d Acts vi. 5 reff. ch. xv. 1, &c. 1 Cor. vii. 32, &c. 1 Thess. iv. 1. 2 Tim. ii. 4. Prov. xii. 21.

7. for διοτι, οτι F. for δυναται, ουναται ℵ[1].
8. ins τω bef θεω D.

firmation of the above view, that God's condemnation of sin in the flesh by Christ is stated in ver. 3 as the ground of [ver. 2] my being freed from *the law of sin and death:* because, viz. *Christ's victory over sin is mine, by my union with Him and participation in His Spirit.* **ἐν τῇ σαρκί** is not '*in His flesh,*' or '*by means of His flesh,*' as Orig., Syr. [Peschito], Beza, Grot., Reiche, Olsh., al., but 'in *the flesh,*' which Christ and ourselves have in common), **4.**] **in order that** (the purpose of God's condemning sin in the flesh) **the requirement of the law** (= all its requirements [statutes], but here *combined in one for the sake of more distinct objectivity.* The variations in interpretation of ver. 3 have given rise to corresponding ones here. But here the matter has been more complicated still by the Vulg. rendering δικαίωμα, 'justificatio,' which has thrown the weight of the Romanist interpreters on the side of 'justitia imputata.' The usage of the word itself would preclude any such reference here, besides the considerations urged in the note above) **might be fulfilled in us** (*find its full accomplishment;*—not merely = 'be performed *by* us,'—for the Apostle has a much deeper meaning, viz. that the *aim of God in giving the Law* might be *accomplished* in us, in our sanctification, which is the ultimate end of our redemption, Eph. ii. 10; Col. i. 22. The passive is used, to shew that the work is not ours, but that of God by His grace, Olsh., Thol., De Wette) **who walk** (not '*walking as we do,*' which would be anarthrous,—but a description of *all* those of whom the above is true) **not after the flesh but after the Spirit** (who, notwithstanding that we are bound up with a σὰρξ ἁμαρτίας, do not *walk in our daily life* according to, or led by, the νόμος τῆς ἁμαρτίας ὁ ἐν τοῖς μέλεσιν ἡμῶν, but according to and led by the νόμος τοῦ πνεύματος τῆς ζωῆς, in Christ Jesus—members of Him, and participating in that victory over sin which He obtained, by which the power of sin in our flesh is broken). **5.**] **For** (explanation of the last) **those who live according to the flesh** (ὄντες not quite = περιπατοῦντες, but nearly:—the latter is the *evidence* of the former, and a *consequence* of it: οἱ κατὰ σάρκα ὄντες = οἱ σάρκινοι) **mind** ('*think of,*' 'care for, and strive after,' see reff.) **the things belonging to the flesh** (its objects of desire): **but those (who live) according to the Spirit** (= οἱ πνευματικοί, see above), **(mind) the things belonging to the Spirit** (the higher aims and objects of desire of the spiritual life).

6.] **For** (the spiritual man cannot seek the things of the flesh, because) **the mind** (*thoughts, cares,* and *aims* as above) **of the flesh is** (ends in—the copula [=], as when it joins the two signs of an algebraic operation;—'*amounts to, being worked out*') **death** (not merely *physical,* nor mere *unhappiness,* as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity); **but the mind** (*thoughts, cares, and aims*) **of the Spirit, is** (see above) **life and peace** (in the largest sense, as above). In this argument there is a suppressed premiss, to be supplied from ver. 2; viz. 'The Spirit is the Spirit of *life.*' Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is *death.* The addition καὶ εἰρήνη seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life.

7.] **Because** (reason why the mind of the flesh is death) **the mind of the flesh is enmity** (contrast to εἰρήνη above) **against God** (it being assumed that *God is the source of* ζωή, and that ἔχθρα against Him

[9] ὑμεῖς δὲ οὐκ ἐστὲ [c]ἐν [c]σαρκὶ ἀλλὰ [e]ἐν πνεύματι, [f]εἴπερ πνεῦμα θεοῦ [g]οἰκεῖ ἐν ὑμῖν. [h]εἰ δέ τις [i]πνεῦμα χριστοῦ [h]οὐκ [i]ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. [10] εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. [11] εἰ δὲ τὸ πνεῦμα τοῦ [k]ἐγείραντος [τὸν] Ἰησοῦν [k]ἐκ νεκρῶν [g]οἰκεῖ ἐν ὑμῖν, ὁ [k]ἐγείρας χριστὸν [k]ἐκ νεκρῶν [l]ζωοποιήσει καὶ τὰ [m]θνητὰ σώματα ὑμῶν, διὰ τὸ

e = John iv. 23. Eph. vi. 18. Col. i. 8. see Rev. i. 10. iv. 2 al.
f ch. iii. 30. ver. 17. 1 Cor. viii. 5. xv. 15. 2 Cor. v. 3 v. r. 2 Thess. i. 6. 1 Pet. ii. 3 only.
g ch. vii. 17 reff.
h Matt. xxvi. 42. 1 Cor. vii. 9.
m ch. vi. 12 reff.
i 1 Cor. vii. 40. Jude 19.
k 1 Cor. xv. 12 reff.
l ch. iv. 17 reff.

9. [αλλα, so BD¹ℵ.]
10. om ει δε χρ. εν υμ. F. aft σωμα ins εστιν F. [δια αμ., so ABCD³FL d g m.] for ζωη, ζη F vulg(not am fuld harl¹) arm.
11. ins τον bef ιησ. ABℵ¹ o: om CDFKLℵ³ rel (Clem) Cyr-jer Chr Thdrt Œc Thl. rec ins τον bef χριστον, with KLℵ³ rel Hipp Thdrt Œc Thl: om AB(C)D¹·²FG¹ gr-lat-ff.—for χριστον, χρ. ιησ. A(aft νεκρ.) D¹ ℵ¹(aft νεκρ.) gr-lat-ff: ιησ. χρ. C(aft νεκρ.) vulg copt æth: τον ιησουν lect-13, τον κυριον 114-5, τ. κυρ. ημ. ιησ. χρ. Syr: txt BD³FKL rel syr sah Thdrt Dial-trin Œc Thl Iren-int Did Tert, Hil. om και Aℵ 39. 47. elz δια του ενοικουντος αυτου πνευματος (*see notes*), with ACℵ

is the absence of all true peace): **for it is not subject** (or, '*does not submit itself*,' perhaps better) **to the law of God,—for neither can it be** (this was proved in ch. vii.): **8.**] **but** (takes up the other and inferential member of the proposition, answering to a suppressed *μέν* preceding,—*τὸ μὲν φρόνημα κ.τ.λ.* Calv., Beza, al. render it '*therefore*,' and so E. V., '*so then*,' erroneously) **they who are in the flesh** (as their *element of life and thought*: nearly = *κατὰ σάρκα ὄντες* above, which however denotes the rule which they follow. In 2 Cor. x. 3, the two are distinguished: *ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα*) **cannot please God.** Melancthon remarks (Thol.),—'Hic locus maxime refutat Pelagianos et omnes qui imaginantur homines sine Spiritu Sancto legi obedire.' **9.**] **But** (oppos. to *οἱ κατ. σάρ. ὄντες*) **ye are not in the flesh** (see above), **but in the Spirit, if so be that** ('*provided that*;' not '*since*,' as Chrys., Olsh., al., which would be *ἐπείπερ*: Chrys. tries to prove *εἴπερ* = *ἐπείπερ* here by adducing ref. 2 Thess., where, however, as here, the meaning is, '*if so be that*,' '*if at least*.' That this is the meaning here is evident by the exception which immediately follows). **But** (this must be rightly understood: for) **if any man has not** (*οὐκ*, and not *μή*, because it belongs to the verb and not to *εἰ*. De W. See Winer, edn. 6, § 55. 2. d) **the Spirit of Christ** (= *πν. θεοῦ* above. Obs. here that *πν. θεοῦ*, *πν. χριστοῦ*, and *χριστός*, *are all used of the Holy Spirit indwelling in the Christian*), **he is not His** (belongs not to Him, in the higher and blessed sense of being united to Him as a member of Him). **10.**] **But** (contrast to the last verse) **if Christ is in you** (= *πν. θεοῦ οἰκεῖ ἐν ὑμ.*, see 2 Cor. iii. 17), **the** (your) **body indeed is dead on account of sin** (still remains dead, see 2 Cor. iv. 11—14, under the power of death physical [and eternal?] because of sin which it, *per se*, stands in, and serves), **but the** (your) **spirit** (*τὴν ψυχὴν λέγει, ὡς πνευματικὴν ἤδη, γεγενημένην*. Schol. ap. Matthæi [Thol.]: or rather perhaps he uses *πνεῦμα*, regarding our spirits as possessed and penetrated by God's Spirit) **is life** (this would hardly be said if *only our human spirits* were meant, but the description would be in the adjectival form) **on account of righteousness** (not *here* the imputed righteousness of justification, which is not now under treatment, but the *implanted righteousness of the sanctification of the Spirit*. This appears not only from the context, but also from the *διὰ ἁμαρτίαν*, which answers to it).
11.] **But** (*δέ* takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular [whence the contrast] *τοῦ ἐγείραντ. κ.τ.λ.*) **if the Spirit of Him who raised Jesus from the dead, dwells in you** (which Spirit is therefore *powerful over death*, and besides renders you *partakers of Christ's Resurrection*), **He who raised Christ from the dead** (the personal name, JESUS, reminds more of the historic fact of the resurrection of the one Person, Jesus: the official and mystical name, CHRIST, of the body of which He is the Head and we the members,—all raised with Him by the one Spirit dwelling in

n 2 Cor. vi. 16. Col. iii. 16. 2 Tim. i. 5, 14 only. Lev. xxvi. 32. o ch. v. 18 reff. p ch. i. 14 reff. q constr., 1 Cor. x. 13 reff. r ch. i. 3 reff. s = Acts xxi. 27. xxviii. 6. x. 38. xii. 9. t = Acts xix. 18 reff. u ch. vii. 4 reff. v = Heb.

n ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 12 o ἄρα o οὖν, ἀδελφοί, ABCDF KLN ab d f g h k l m o 17
p ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ q τοῦ r κατὰ r σάρκα ζῆν.
13 εἰ γὰρ r κατὰ r σάρκα ζῆτε, s μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς t πράξεις τοῦ σώματος u θανατοῦτε, v ζήσεσθε.

Dial-trin (*Dial* iii. 20, *Athanas. Opp. vol* iv. *p* 452. *The Maced. has previously said οὕτως οὐ γέγραπται Διὰ τοῦ . . ἀλλὰ Διὰ τό . ., and adds ἐὰν οὖν που ἐν ἢ δεύτερον ἀντίγραφον εὑρεθῇ ἐσφαλμένον παρ' ὑμῖν . . . . to which the Orthodox replies, ἔχομεν δεῖξαι ὅτι ἐν ὅλοις ἀρχαίοις ἀντιγράφοις οὕτω γέγραπται· ἐπεὶ δὲ νομίζεις τοῦτο ἀντιλεγόμενον εἶναι, πληροφορήθητι καὶ ἐξ ἄλλης γραφικῆς ἀποδείξεως. Maced. εἰπέ, τοῦτο γὰρ ἀντιλέγεται*) syr copt æth Clem Hipp Cyr-jer Ath$_3$ Did Bas$_3$ Epiph$_3$ Chr$_2$ Cyr Mac Ambr Aug$_{\text{sæpe}}$ Vig: txt BDFKL b c f g h k l n o 17 latt Syr sah Orig$_3$ Meth Chr$_1$ Thdrt Sevrn Max Œc-comm Thl Iren-int Tert Hil Ambrst Ruf Jer Ambr$_{\text{aliq}}$ Aug$_1$ Pelag Sedul Fulg.

13. for *του σωματος, της σαρκος* DF latt Orig$_2$ Did Iren-int Tert Cypr Ambrst Ambr Jer Aug Ruf Pelag Sedul Bede: txt ABCKLN rel sah Orig$_5$ Chr Thdrt.

all) **shall quicken** (not merely *ἐγερεῖ*, because it is not merely the resurrection of the body which is in the Apostle's view,—see below) **even your mortal bodies** (the higher phase of the *ζωοποιεῖν* takes place in the *spirit* of man: and even of that which takes place in the body, there are two branches—one, the quickening it from being a tool of unrighteousness unto death [eternal],—the other, the quickening it out of death [physical] to be a new and glorified body. And the *καί* joined with *θνητά*, here, signifies that the working of the *πνεῦμα ζωοποιοῦν* shall not stop at the purely spiritual resurrection, nor at that of the body from dead works to serve the living God, but shall extend *even to the building up the spiritual body in the future new and glorious life*), **on account of His Spirit which dwells in you.** Here the reading is much disputed, whether it be the acc. or gen.: see var. readd. The gen. can only mean, 'by means of,' 'through,' His Spirit, &c.: this the acc. may include, (it not being specified *for what reason* it is on the Spirit's account, and leaving it open to be His presence, or His agency,) but must be rendered 'on account of,' or 'because of,' His Spirit, &c. Thus *both may* imply that the Holy Spirit is the *agent* in the quickening; but the gen. cannot bear the other meaning, that God will quicken, &c. *because of* His Spirit, &c. Hence in dispute with the *Macedonians*, who denied the divinity of the Holy Spirit, the gen. reading was important to the orthodox, as expressing agency, and that alone. But it seems pretty clear that the variation was older than the time of this heresy, and, however it may then have been appealed to, its origin cannot be assigned to any falsification by either of the then disputant parties. As to how far the Holy Spirit is the *direct Agent* in the resurrection of the body, see note on *πνεῦμα ζωοπ.*, 1 Cor. xv. 45, and on 2 Cor. v. 5. Here, His direct agency cannot be in any way surprising, for it is *the whole process of bringing from death to life, extending even to the mortal body*, which is here spoken of—and unquestionably, 'the Lord and Giver of Life' is the agent throughout in this quickening. 'Non de ultima resurrectione, quæ momento fiet, habetur sermo, sed de continua Spiritus operatione, quæ reliquias carnis paullatim mortificans, cœlestem vitam in nobis instaurat.' Calv.:—but perhaps 'non *solum* de ultima resurrectione,' would have been more correct: for it certainly is *one thing* spoken of.

12, 13.] **So then, brethren, we are** (inference from the assurance in the last verse) **debtors** (we owe fealty: to what or whom, he leaves the reader to supply from ver. 11), **not to the flesh, to live according to the flesh** (Chrysostom well explains the qualification, *τοῦ κατὰ σ. ζ.*,—*καὶ γὰρ πολλὰ αὐτῇ ὀφείλομεν, τὸ τρέφειν αὐτήν, τὸ θάλπειν, τὸ ἀναπαύειν, τὸ θεραπεύειν νοσοῦσαν, τὸ περιβάλλειν, καὶ μυρία ἕτερα λειτουργεῖν. ἵν' οὖν μὴ νομίσῃς ὅτι ταύτην ἀναιρεῖ τὴν διακονίαν, εἰπὼν οὐκ ἐσμ. ὀφ. τῇ σαρ., ἑρμηνεύει αὐτὸ λέγων τοῦ κ. σ. ζῆν· . . τουτέστι μὴ ποιῶμεν αὐτὴν κυρίαν τῆς ζωῆς τῆς ἡμετέρας.* Hom. xiv. p. 576): **for if ye live according to the flesh, ye will** (*μέλλετε* of the *certain* end of your present course) **die** (*ζῆν* and *ἀποθν.* here in their full and pregnant sense, involving body and soul here and hereafter: but not to be understood as excluding the carnal from *any* resurrection—only from that which is truly *ζῆν*,—any more than the spiritual are exempted from *all* death, but only from

14 ὅσοι γὰρ πνεύματι θεοῦ [w]ἄγονται, οὗτοι [x]υἱοί εἰσιν
θεοῦ. 15 οὐ γὰρ [y]ἐλάβετε [yz]πνεῦμα [za]δουλείας πάλιν [b]εἰς
φόβον, ἀλλὰ [y]ἐλάβετε [yz]πνεῦμα [zc]υἱοθεσίας, [d]ἐν ᾧ [ef]κρά-

w = and constr., Gal. v. 18. 2 Tim. iii. 6.
x ver. 19 reff.
y Acts viii. 15 reff.
z constr., 2 Cor. iv. 13. Eph. i. 17. 2 Tim. i. 7. xx. 2 al.
a ver. 21. Gal. iv. 24. v. 1. Heb. ii. 15 only. Exod.
b = ch. v. 16 reff.
c ver. 23. ch. ix. 4. Gal. iv. 5. Eph. i. 5 only †.
d = Gal. vi. 1.
e Gal. iv. 6.
f Mark x. 48 || L. Ps. lxxvi. 1. evi. 6, &c.

14. rec εισιν υιοι θεου (*corrn of order, as is also v. 8. ει.*), with KL rel Chr Thdrt Iren-int: υι. θε. εισ. ACDℵ fuld æth Orig$_1$ Damasc Cypr Cassiod Gaud: txt BF am(with demid al) Syr Orig$_1$ Did Hil$_2$ Aug Ruf Bede.

15. [αλλα, so ABCℵ.]

that which is truly θάνατος): **but if by the Spirit ye slay** (abolish, annul) **the deeds** (hardly as Thol. 'sensu obsceno,' but as Col. iii. 9, the whole course of habits and action which has the flesh for its prompter) **of the body** (= τῆς σαρκός, but here concrete to give more vivid reality: compare τὰ ἔργα τῆς σαρκός, Gal. v. 19), **ye shall live** (not μέλλετε ζῆν, this *Life* being no natural consequence of a course of mortifying the deeds of the body, but the gift of God through Christ: and coming therefore in the form of an assurance, *'ye shall live,'* from Christ's Apostle. On ζῆν, see above).

14.] **For** (ground of the assurance contained in ζήσεσθε) **as many as are led by** (reff.;—the slaying the deeds of the body by the Spirit, implies the being under the Spirit's guidance) **the Spirit of God, these** (emphatic—'these and no others') **are Sons of God.** υἱὸς θ. differs from τέκνον θ. in implying the higher and more mature and conscious member of God's family, see Gal. iv. 1—6, and note on 6. Hence *our Lord is never called* τέκνον *but always* υἱὸς θεοῦ. This latter, applied to a Christian, signifies 'one born of God' in its deepest relation to him,—and hence a partaker of His nature, 1 John iii. 9; 1 Pet. i. 23 (Tholuck, similarly Olsh.).

15, 16.] *Appeal to the* CONSCIOUSNESS *of the Christian to confirm the assertion* (assumed for the moment that he *is led* by God's Spirit) *that he is a son of God.* **For** (confirmantis) **ye did not receive** (at your becoming Christians) **the spirit of bondage** (='the Spirit which ye received was not a spirit of bondage.' πν. is not *merely a* spirit, *a disposition*, but evidently refers to the same πν. which afterwards is πν. υἱοθεσ., and αὐτὸ τὸ πν. The Apostle seems however in this form of expression, both here and elsewhere, see reff., to have combined the objective Πνεῦμα given to us by God with our own subjective πνεῦμα. In the next verse they are separated) **again** (it has been imagined here that the πάλιν must refer to a former bestowal of the πνεῦμα δουλείας, and consequently that the reference is to the O. T. dispensation. In this two different sets of Commentators have found difficulties; (1) those, as Chrys.,—who would hold from John vii. 39, that the Holy Spirit was *absolutely not given* under the O. T., and (2) those, as Cocceius, who holding Him to have been given, *deny that His character was* πν. δουλείας. But there seems to me to be no occasion to go back for the reference of πάλιν to the O. T. The state of the *natural man* is δουλεία: the Holy Spirit given to them, the agent of their birth into, and sustainer of, a new state, was not a πν. δουλείας πάλιν εἰς φ., a spirit merely to retain them in, or take them back into their old state, viz. a state of *slavery*:—to *whom*, or whether to *different masters*, is not here in question, but the *state* merely—the object of the gift of the Holy Spirit was not to lead them *back* into this) **towards fear** (*so as to bring about or result in* fear, see ch. vi. 19. πάλιν can hardly, as De W., be taken with εἰς φόβ.), **but ye received the Spirit of** (the Spirit *whose effect* was, see above) **adoption** (this stricter meaning, and not that of *mere sonship*, is plainly that intended by the Apostle, both here and in reff. So Fritz., Meyer, Olsh., Harless on Eph. i. 5, Tholuck: on the other hand Luther, Winer, Rückert, De Wette, al., see on ver. 23. Of course, the *adoption to be a son involves sonship*, but not the converse), **in whom** (compare ἐν πνεύματι ch. ii. 29, and ver. 9. Luth. and Tholuck, *'through*, by means of, whom:' but τὸ πνεῦμα = Him *in* whom, not merely Him *by* whom, not being merely an external agent, but an indwelling and pervading power) **we cry** (the earnest expression of supplicating prayer, see reff. LXX) **Abba, Father** (I have said, on ref. Mark, that ὁ πατ. does not appear to be a mere explanation of אַבָּא, but to have been joined to it in one phrase, as a form of address: expressing probably, a corresponding 'my father,' אָבִי, in the Heb. expression. Luther, to express the familiarity of Abba, renders 'lieber Vater,' *'dear Father'*). See on the whole, the strictly parallel place, ref.

g Gal. as above (e). Mark xiv. 36 only. h absol., Acts x. 19 reff. i ch. ii. 15. ix. 1 only†. k = Acts xvii. 16 reff. l = ver. 21. ch.

ζομεν [eg] Αββᾶ [g] ὁ πατήρ. 16 αὐτὸ [h] τὸ πνεῦμα [i] συμμαρτυρεῖ ABCDF KLNab τῷ [k] πνεύματι ἡμῶν ὅτι ἐσμὲν [l] τέκνα [l] θεοῦ. 17 εἰ δὲ τέκνα, c d f g i k l m n καὶ [m] κληρονόμοι· [m] κληρονόμοι μὲν θεοῦ, [n] συγκληρονόμοι o 17 δὲ χριστοῦ· [o] εἴπερ [p] συνπάσχομεν, ἵνα καὶ [q] συνδοξασθῶ-

ix. 8. John i. 12. xi. 52. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 2. (see Gal. iv. 28, 31. Eph. v. 8.) m ch. iv. 13 reff. n Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7 only†. (-μεῖν, Sir. xxii. 23.) o ver. 9 reff.
p 1 Cor. xii. 26 only†. 1 Kings xxii. 8 Symm. q here only†.

16. at beg ins ωστε D: aft αυτο ins γαρ 115-24 vulg(demid harl[1] mar[1]: not am) Cyr Thdrt Thl Ruf Pel.

17. for 1st κληρον., συνκληρονομοι D[1]. [συνπασχ., so AB[1]CDFℵ.—χωμεν A.]

Gal. **16.**] *And this confidence is grounded on the testimony of the Spirit itself.* So Chrys.: οὐ γὰρ ἀπὸ τῆς φωνῆς ἰσχυρίζομαι μόνον, φησίν, ἀλλὰ καὶ ἀπὸ τῆς αἰτίας ἀφ' ἧς ἡ φωνὴ πίπτεται . . . . . οὐ γὰρ τοῦ χαρίσματός ἐστιν ἡ φωνὴ μόνον, ἀλλὰ καὶ τοῦ δόντος τὴν δωρεὰν παρακλήτου· αὐτὸς γὰρ ἡμᾶς οὗτος ἐδίδαξε διὰ τοῦ χαρίσματος οὕτω φθέγγεσθαι. Hom. xiv. p. 579. This verse being without copula, is best understood to refer to the same as the preceding, and the assertion to concern the same fact as the last verb, κράζομεν,—as if it were αὐτοῦ τοῦ πν. συμμαρτυροῦντος κ.τ.λ., grounding that fact on an act of the indwelling Spirit Himself. See again Gal. iv. 6. **The Spirit itself** (not '*idem Spiritus*,' as Erasm. and similarly Luth., Reiche, al.: the αὐτό expresses the independence, and at the same time, as coming from God, the preciousness and importance of the testimony) **testifies to our spirit** (see ch. ii. 15, and note: not '*una testatur*:' the σύν in composition does not refer to τῷ πν. ἡμ., but to *agreement in the fact*, as in 'contestari,' 'confirmare') **that we are children of God.** What is this *witness of the Spirit itself?* All have agreed, and indeed this verse is decisive for it, that it is *something separate from and higher than, all subjective inferences and conclusions.* But on the other hand it does *not consist in mere indefinite feeling*, but in a *certitude of the Spirit's presence and work continually asserted within us.* It is manifested, as Olsh. beautifully says, in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, &c. And he adds, with equal truth, "On this direct testimony of the Holy Ghost rests, *ultimately*, all the regenerate man's conviction respecting Christ and His work. For belief in Scripture itself (he means, in the highest sense of the term 'belief,'='*conviction personally applied*') has its foundation in this experience of the divine nature of the (influencing) Principle which it promises, and which, while the believer is studying it, infuses itself into him." The same Commentator remarks, that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may *sin* (2 Cor. vii. 1), the Spirit of God *cannot*, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19), and it is by the infusion of this highest Principle of Holiness, that man becomes ONE SPIRIT with the Lord Himself (1 Cor. vi. 17). τέκνα θεοῦ] Here, (not *υἱοί*) because the testimony respects the very ground and central point of sonship, *likeness to and desire for God*: the testimony of the Spirit shewing us by our yearnings after, our confidence in, our regard to God, that we are verily begotten of Him. **17.**] CONSEQUENCES *of our being children of God.* **But** (announcing a result, as in a mathematical proposition: 'but, if &c.') **if children, also heirs** (which is the universal rule of mankind: but κλήρ. here must not be carried to the extent of the idea of *heir* in all directions: it is merely the *one side* of *inheriting by promise*, which is here brought out: the word referring back probably to ch. iv. 13, 14, the promise to Abraham);—**heirs of God** (as our Father, giving the inheritance to us), **and joint-heirs with Christ** (whom God has made κληρονόμον πάντων, Heb. i. 2). Tholuck remarks: "It is by virtue of their substantial unity with the father, that the children come into participation of his possession. The Roman law regarded them as continuators of his personality. The *dignity* of the inheritance is shewn (1) by its being God's possession, (2) by its being the possession of the Firstborn of God. By the Roman law, the share of the firstborn was no greater than that of the other children,—and the N. T. sets forth this view, making the redeemed equal to Christ (ver. 29), and Christ's possessions, theirs; 1 Cor. iii. 21—23; John

μεν· 18 [r]λογίζομαι γὰρ ὅτι οὐκ [st]ἄξια τὰ [u]παθήματα [v]τοῦ
νῦν [v]καιροῦ [sw]πρὸς τὴν [xy]μέλλουσαν [yz]δόξαν [ya]ἀποκα-
λυφθῆναι [b]εἰς ἡμᾶς. 19 ἡ γὰρ [c]ἀποκαραδοκία τῆς [d]κτίσεως

r = and constr., ch. ii. 3 reff. (iii. 28.)
s here only.
t = Gen. xxiii. 9. 1 Chron. xxi. 22,
24. Prov. iii. 15. viii. 11. Sir. xxvi. 15. (see note.)
u ch. vii. 5 reff.
v ch. iii. 26 reff.
w = Jer. xxiii. 28.
x = ver. 13. w. inf. aor., Gal. iii. 23. Rev. i. 19. iii. 2. xii. 4. transp. of words, Gal. iii. 23. 1 Cor. xii. 22.
y 1 Pet. v. 1.
z = ch. ii. 7 reff.
a = Luke xvii. 30. ch. i. 18.
b = here only.
c Phil. i. 20 only ✝. (-κεῖν, Ps. xxxvi. 7 Aq. Jos. B. J. iii. 7. 26. Polyb. xvi. 2. 8.)
d = Mark xvi. 15. (ver. 39). Judith xvi. 14.

18. for γαρ, δε A 9 æth: *ergo* Ambrst.

xvii. 22. In the *joint-heirship* we must not bring out this point, that Christ is *the rightful Heir*, who shares His inheritance with the other children of God: it is as adoptive children that they get the inheritance, and Christ is so far only the means of it, as He gives them power to become sons of God, John i. 12." **If at least** (see above on ver. 9) **we are suffering with Him, that we may also be glorified with Him**: i. e. 'if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified as He was; and with Him.' But the εἴπερ does not regard the *subjective* aim, q. d. 'If at least our aim in suffering is, to be glorified,'—but the *fact* of our being partakers of that course of sufferings with Him, *whose aim is, wherever it is found*, to be glorified with Him. Thol. takes the ἵνα as dependent on συνκληρ. (= ὥστε), and εἴπερ συνπ. as quasi-parenthetical; but the above seems to me more satisfactory. The connexion of *suffering with Christ*, and *being glorified with Him* is elsewhere insisted on, see 2 Tim. ii. 11; 1 Pet. iv. 13; v. 1.

This last clause serves as a transition to vv. 18—30, in which the Apostle treats of *the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by their glorification.*

18.] **For** (= this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) **I reckon** (implying, 'I myself am one who have embraced this course, being convinced') **that the sufferings of this present period** (of trial and sorrow, contrasted with the period of triumph following the παρουσία of Christ) **are insignificant** (οὐκ ἄξια = ἀνάξια,—no gen. or verb understood. ἄξιος and ἀνάξιος are found in the sense of '*worthy* (or *unworthy*) *to be compared with*' in the classics: so Hom. Il. θ. 234, νῦν δ' οὔθ' ἑνὸς ἄξιοι ἐσμὲν Ἕκτορος, and Plato, Protag. [Wetst.], ἀνάξιά ἐστι τ' ἀγαθὰ τῶν κακῶν, and again τίς ἄλλη ἀναξία ἡδονὴ πρὸς λύπην ἐστίν;) **in comparison with the glory which shall be revealed** (μέλλ. put first, as in reff., but apparently not, as De W., for the sake of emphasis. Thol. cites Demosth., p. 486. 10, ἐν τοῖς οὖσι νόμοις κυρίοις, in which there is no emphasis, as neither in ref. 1 Cor. ἀποκαλ., at the ἀποκάλυψις of Christ. On the sentiment, see 2 Cor. iv. 17) **with regard to us** (not merely ἡμῖν, as spectators, but εἰς ἡμᾶς, as the subjects of the revelation; the E. V. is not far wrong, '*in us*,' taking the εἰς in a pregnant sense as ἦν κηρύσσων εἰς τὰς συν., Luke iv. 44). Bernard amplifies this —de Convers. ad Cleric. c. xxi. 37 (30), vol. i. p. 494,—'non sunt condignæ passiones hujus temporis ad præteritam culpam quæ remittitur, non ad præsentem consolationis gratiam quæ immittitur, non ad futuram gloriam quæ promittitur nobis.'

19 ff.] *The greatness of this glory is shewn by the fact that* ALL CREATION, *now under the bondage of corruption, shall be set free from it by the glorification of the sons of God.* **For** (proof of this transcendent greatness of the glory, not, as De W., of the certainty of its manifestation, though this secondary thought is perhaps in the background) **the patient expectation** (hardly = ἡ σφοδρα προσδοκία, as Chrys., whom Luther and E. V. follow; but better προσδοκία εἰς τὸ τέλος,—the ἀπό denoting, as also in ἀπεκδέχεται, that the expectation continues till the time is exhausted, and the event arrives) **of the Creation** (= *all this world except man*, both animate and inanimate: see an account of the exegesis below) **waits for** (see above) **the revelation of the sons of God** ('revelatur gloria: et tum revelantur etiam filii Dei.' Beng. υἱῶν, not τέκνων, because their sonship will be complete, and possessed of all its privileges and glories).

ἡ κτίσις has been very variously understood. There is a full history of the exegesis in Tholuck. De Wette sums it up thus: "The Creation,—i. e. things created,—has by many been erroneously taken in an arbitrarily limited sense; e. g. as applying only, I. to *inanimate creation*, as Chrys., Theophyl., Calv., Beza, Aret., '*mundi machina*,' Luther, the Schmidts, al., Fritz., '*mundi machina, cœli sidera, aer, terra*:'—against this are the words

τὴν [e] ἀποκάλυψιν τῶν [f] υἱῶν τοῦ θεοῦ [g] ἀπεκδέχεται. 20 τῇ ABCDF
γὰρ [h] ματαιότητι ἡ [d] κτίσις [i] ὑπετάγη οὐχ [k] ἑκοῦσα ἀλλὰ
διὰ τὸν [l] ὑποτάξαντα, [m] ἐπ' ἐλπίδι, 21 ὅτι καὶ αὐτὴ ἡ

e ch. ii. 5. 1 Cor. i. 7 2 Thess. i. 7 al. Sir. xi. 27.
f Matt. v. 9. Luke vi. 35. xx. 36. ver.
g here &c., 3ce. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. i. 20 only†.
h = here (Eph. iv. 17. 2 Pet. ii. 18) only.
i Eccles. i. 2. (-οὐσθαι, ch. i. 21.) 1 ver.
k 1 Cor. ix. 17 only. Exod. xxi. 13 only. 1 act., 1 Cor. xv. 27 & Heb. ii. 8, from Ps. viii. 6.
l Eph. i. 22. Phil. iii. 21.
m ch. iv. 18 reff.

14. Gal. iii. 26. Rev. xxi. 7.

19. om του F. 20. for ουχ εκουσα, ου θελουσα F. εφ B¹D¹FN.
21. διοτι D¹FN. om η F.

ABCDF KLNa¹ c d f g k l m o Π

οὐχ ἑκοῦσα and συνστενάζει κ. συνωδίνει, implying *life* in the κτίσις,—for to set these down to mere personification is surely arbitrary:—and one can imagine no reason why bestial creation should be excluded. II. to *living creation:* (1) to *mankind;* Aug., Turret., all., take it of *men not yet believers:* (2) Locke, Lightf., Hammond, Semler, of the *yet unconverted Gentiles:* (3) Cramer, Gersdorf, al., of the *yet unconverted Jews:* (4) Le Clerc, al., of the *converted Gentiles:* (5) al., of the *converted Jews:* (6) al., *of all Christians:*"—"but," as he proceeds, "against (II.) lies this objection, that if the Apostle had wished to speak of the *enslaving and freeing of mankind,* he hardly would have omitted reference to sin as the ground of the one and faith of the other, and the judgment on unbelievers. But on the other hand we must not extend the idea of κτίσις *too wide,* as Theodoret, who includes the *angels,* Köllner, who understands the *whole Creation,* animate and inanimate, rational and irrational, and Olsh., who includes the *unconverted Gentiles:* nor make it *too indefinite,* as Koppe and Rosenm.: '*tota rerum universitas.*' The right explanation is, *all animate and inanimate nature as distinguished from mankind:* so Irenæus, Grot., Calov., Wolf, Rückert, Reiche, al., Meyer, Neander, Schneckenburger, Thol." The idea of the renovation and glorification of all nature at the revelation of the glory of our returned Saviour, will need no apology nor seem strange to the readers of this commentary, nor to the students of the following, and many other passages of the prophetic word: Isa. xi. 6 ff.; lxv. 17 ff.; Rev. xxi.; 2 Pet. iii. 13; Acts iii. 21.

20.] *Explanation of the* REASON WHY *all creation waits, &c.* **For the Creation was made subject to vanity** (= הֶבֶל, Ps. xxxix. 6,—where (xxxviii. 5) the LXX have τὰ σύμπαντα ματαιότης. So also Eccles. i. 2 and passim. It signifies the *instability, liability to change and decay,* of all created things) **not willingly** ('cum a corruptione naturâ res omnes abhorreant.' Bucer in Thol.) **but on account of** (διά is so far from losing its proper meaning by the reference of τὸν ὑποτάξαντα to God, as Jowett affirms, that it gains its strictest and most proper meaning by that reference: see ver. 11. He is the occasion, and His glory the end, of creation's corruptibility) **Him who subjected it** (i. e. God. Chrys., al., interpret it of *Adam,* who was the *occasion* of its being subjected; and at first sight the acc. with διά seems to favour this. But I very much doubt whether this view can be borne out. For (1) does not ὑποτάξαντα imply a *conscious act of intentional subjugation,* and not merely an *unconscious occasioning of the subjugation?* Thus we have it said of God, ref. 1 Cor., πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ κ.τ.λ., δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. And (2) the acc. aft. διά is in reality no reason against this. He is speaking of the *originating cause* of this subjection, not of the efficient means of it. He says that creation was not subjected ἑκοῦσα, i. e. διὰ τὸ θέλημα ἑαυτῆς, but διὰ τὸν ὑποτάξαντα. At the same time such a way of putting it, removing as it were the supreme will of God to a wider distance from corruption and vanity, and making it not so much the worker as the occasion of it, as well as this indefinite mention of Him, is quite intelligible on the ground of that reverential awe which so entirely characterizes the mind and writings of the Apostle. If the *occasion pointed at* by ὑποτάξαι be required, I should hardly fix it at the Fall of man, but at his *creation,* in the eternal counsels,—when he was made *capable of falling, liable to change.* The explanation of **ὁ ὑποτάξας** as meaning '*the devil*' [Locke, al.], hardly needs refutation. See Matt. x. 28, and note),—**in** ('*on condition of,*' '*in a state of,*' see ch. iv. 18, and note on ἐφ' ᾧ, ch. v. 12) **hope** (ἐπ' ἐλπίδι must not be joined with ὑποτάξαντα, because then the ἐλπίς becomes *the hope of the ὑποτάξας,*—but with ὑπετάγη, being the hope of the ὑποταγεῖσα), **because** (not '*that,*' after ἐλπίς,—for then it is not likely that αὐτὴ ἡ κτίσις would be so emphatically repeated: the clause now announces a *new fact,* and thus the emphasis is accounted for. To suppose the whole clause *subjective to the* ἐλπίς, would be to attribute to

[d] κτίσις [n] ἐλευθερωθήσεται ἀπὸ τῆς [o] δουλείας τῆς [p] φθορᾶς εἰς τὴν [q] ἐλευθερίαν τῆς [r] δόξης τῶν [s] τέκνων τοῦ [s] θεοῦ. 22 οἴδαμεν γὰρ ὅτι πᾶσα ἡ [d] κτίσις [t] συνστενάζει καὶ [u] συνωδίνει [vw] ἄχρι τοῦ [w] νῦν· 23 [x] οὐ μόνον δέ, [x] ἀλλὰ καὶ αὐτοὶ τὴν [y] ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν [z] ἑαυτοῖς [a] στενάζομεν, [b] υἱοθεσίαν [c] ἀπεκδεχόμενοι,

n ch. vi. 18 reff. o ver. 15 reff. p = 1 Cor. xv. 42, 50. Gal. vi. 8. Col. ii. 23. 2 Pet. i. 4. ii. (12, bis) 19 only. Jonah ii. 7. q 2 Cor. iii. 17. James i. 25. ii.12 al. Lev. xix. 20. r ver. 18. s ver. 16 reff.

t here only †. u here only †. v = ch. i. 13. 1 Cor. iv. 11. 2 Cor. iii. 14. Gal. iv. 2 al. w Phil. i. 5. x ch. v. 3. 2 Cor. viii. 19 al. fr. y ch. xi. 16. xvi. 5. 1 Cor. xv. 20, 23. xvi. 15. 2 Thess. ii. 13. James i. 18. Rev. xiv. 4 only. Exod. xxiii. 19 al. fr. z 1st pers., 2 Cor. iii. 1 reff. a Mark viii. 34. 2 Cor. v. 2, 4. Heb. xiii. 17. James v. 9 only. Isa. xxiv. 7. b ver. 15 reff. c ver. 19.

22. for γαρ, δε A: om æth. [συνστεναζει, so B[1]DF 17.] for συνωδ., ωδυνει F.

23. rec 2nd και bef ημεις, with (DF)KL 17 rel Chr Thdrt$_1$(readg κ. ημ. αυτ. before) Œc: txt ACℵ copt Damasc.—DF transpose και ημεις αυτοι and και αυτοι: B Epiph (omg ημεις) have και αυτοι both times: for other variations see Scholz. συνστεναζομεν (or συστ.) D f 38. 72. om υιοθεσιαν DF Ambrst.

the yearnings of creation, *intelligence* and *rationality*,—consciousness of itself and of God) **the creation itself also** (not only we, the sons of God, but even creation itself) **shall be delivered from the bondage of corruption** (its subjection to the law of decay, see Heb. ii. 15) **into** (pregnant: *shall be delivered from, &c., and admitted into*) **the freedom of the glory** (beware of the fatal *hendiadys*: 'the freedom of the glory' is not in any sense = 'the glorious freedom;' in the latter, 'glorious' is merely an epithet whereby the freedom is characterized, as in 'His rest shall be glorious:' in the former the freedom is described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state to which the freedom belongs) **of the children** (τέκνων and not υἱῶν here, perhaps as embracing God's universal family of creation, admitted, each in their share, to a place in incorruptibility and glory). 22.] **For we know** (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) **that the whole creation groans together and travails together** (not, groans and travails *with us* or *with mankind*, which would render the οὐ μόνον δὲ ἀλλά of the next verse superfluous. On the figure in συνωδίνει see John xvi. 21, note) **up to this time** (= *from the beginning till now*: no reference to time future, because οἴδαμεν γάρ expresses the results of *experience*). 23.] The text here is in inextricable confusion (see var. read.), but the sense very little affected. **But** (moreover) **not only** (**the creation**), **but even ourselves, possessing** (not '*who possess*,' οἱ ἔχοντες, but '*though we possess*') **the firstfruit of the Spirit** (i. e. the indwelling and influences of the Holy Spirit *here*, as an earnest of the full harvest of His complete possession of us, πνεῦμα and σάρξ and ψυχή, hereafter. That this is the meaning, seems evident from the analogy of St. Paul's imagery regarding the Holy Spirit: he treats of Him as an *earnest* and *pledge* given to us, Eph. i. 14; 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11; 2 Cor. iii. 18. Various other renderings are,—(1) '*the first outpouring of the Spirit*,' in point of time, —Wetst., Reiche, Kölln., Mey., al.,—which would be irrelevant: (2) '*the highest gifts of the Spirit*,' as the Schmidts, al. The gen. πν. may be partitive or subjective:— the firstfruits of the Spirit,—which *Spirit is* the harvest,—or the firstfruits of the Spirit,—which the *Spirit gives*:—or even in apposition, the firstfruits of the Spirit, i. e. which *consist in* (the gift of) *the Spirit*. I prefer the first, from analogy— the Spirit being generally spoken of as *given*, not as *giving*,—and God as the Giver), **even we ourselves** (repeated for emphasis, and ἡμεῖς inserted to involve himself and his fellow-workers in the general description of the last clause. Some [Wolf, Kölln.] have imagined *the Apostles only* to be spoken of: some, that the Apostles are meant in one place, and all Christians in the other) **groan within ourselves, awaiting the fulness of our adoption** (ἀπεκδ., as above, ver. 19, but even more strongly here, '*wait out*,' 'wait for the end of.' Our adoption is *come already*, ver. 15, so that we do not wait for *it*, but for the *full manifestation of it*, in our bodies being rescued from the bondage of corruption and sin. This which in Gr. is expressed by the verb, in Eng. must be joined to the substantive. The omission of the art. before υἱοθ. is pro-

d ch. iii. 24 reff. e = 2 Cor. iv. 18 (4 times). f 1 Cor. xv. 29, 30. g Heb. xii. 1. h ch. ii. 7 reff. i 1 Cor. xi. 25 reff. k Luke x. 40 only. Gen. xxx. 8 Ed-vat.(B def.) Exod. xviii. 22. Num. xi. 17. Ps. lxxxviii. 21 -only. (ἀντιλ., Acts xx. 35.) xxii. 30. 1 Thess. iv. 1. principally L.P. Winer, edn. 6, § 18. 3. only. Levit. ix. 5 B. only †. = ἀνεκλ., 1 Pet. i. 8. l Matt. viii. 17. 1 Cor. ii. 3 reff. p here only †. m art., Mark ix. 23. Luke i. 62. Acts o 2 Cor. viii. 12 (bis). 1 Pet. iv. 13 q Acts vii. 34 only. Job iii. 24 al. r here

ABCDF KLℵ a b c d f g h k l m n o 17

τὴν [d]ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι ἐσώθημεν, ἐλπὶς δὲ [e]βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τίς, [f]τί [[g]καὶ] ἐλπίζει; 25 εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, [g]δι' [gh]ὑπομονῆς [c]ἀπεκδεχόμεθα. 26 [i]ὡσαύτως δὲ καὶ τὸ πνεῦμα [k]συναντιλαμβάνεται τῇ [l]ἀσθενείᾳ ἡμῶν. [m]τὸ γὰρ τί προσευξώμεθα [o]καθὸ δεῖ οὐκ οἴδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα [p]ὑπερεντυγχάνει [q]στεναγμοῖς [r]ἀλαλήτοις·

24. ins η bef βλεπομενη F 55. om τι B[1](added by original scribe: see table) ℵ rec ins και, with ACKLℵ: om BDF 47-marg(noting τὸ παλαιὸν οὕτως ἔχει) 47[1]. latt. for ελπιζει, υπομενει Aℵ[1] 47-marg Cyr: *exspectat* syrr Ambr$_{1}$.

26. rec ταις ασθενειαις (*see note*), with KL 17 rel vss Chr Thdrt Œc Thl: της δεησεως F: txt ABCDℵ m vulg Syr Cyr-jer Damasc lat-ff. προσευξομεθα DKL rel Orig Naz Cyr-jer Mac Chr$_{1}$ Damasc Œc: προσευχομεθα F: txt ABCℵ Chr$_{2}$ Thdrt$_{2}$ Thl. rec aft υπερεντυγχανει ins υπερ ημων, with CKLℵ[3] 17 rel vulg D[3]-lat Syr Cyr-jer Did Epiph Chr Thdrt Aug$_{\text{sæpe}}$ Jer: om ABDFℵ[1] arm Orig$_{3}$(always adds τω θεω) Epiph Damasc Aug.

bably on account of its preceding its verb, —*υἱοθ. ἀπεκδ.* = *ἀπεκδ. τὴν υἱοθ.*, for emphasis' sake), **the redemption** (in apposition with *υἱοθ.*, or rather with the fulness of sense implied in *υἱοθ. ἀπεκδ.*, q. d. '*expecting that full and perfect adoption which shall consist in . . .*') **of our body** (not, '*rescue from our body*,' as Erasm., Le Clerc, Reiche, Fritz., al.,—which though allowable in grammar,—see Heb. ix. 15,—is inconsistent with the doctrine of the change of the vile and mortal into the glorious and immortal body,—Phil. iii. 21; 2 Cor. v. 2—4,—but the [entire] redemption,—rescue,—of the body from corruption and sin). 24, 25.] **For** (confirmation of the last assertion, proving *hope to be* our present state of salvation)—**in hope were we** (not, '*are we*,' nor '*have we been*') **saved**: i. e. our first apprehension of, and appropriation to ourselves of, salvation which is by faith in Christ, was effected in the condition of *hope*: which hope (Thol.) is in fact *faith in its prospective attitude*, —that faith which is *ὑπόστασις ἐλπιζομένων*, Heb. xi. 1. The dat. *ἐλπίδι* is not a dat. of reference,—'*according to hope*,' —but of the form or condition. **Now hope that is seen** (the object or fulfilment of which is present and palpable) **is not hope: for that which any one sees, why does he [at all] hope for?** If *καί* is to stand in the text, it conveys, after an interrogative word, a sense of the utter *superfluity* of the thing questioned about, as being irrelevant, and out of the question. 'Qui interrogat *τί χρὴ προσδοκᾶν*; expectat aliquid, sed dubius est quid eveniat. Qui interrogat *τί χρὴ καὶ προσδοκᾶν*; desperat de salute, nec eam usquam exspectari posse existimat.' Bremi in Demosth. Phil. i. 46, cited in Hartung, Partikellehre, i. 137. 25.] **But if that which we do not see, we hope for, with patience we wait for it.** Patience (endurance) is the state, in which,—through which *as a medium*,—our waiting takes place: hence **δι' ὑπομονῆς**, as ἔγραψα ὑμ. διὰ πολλῶν δακρύων, 2 Cor. ii. 4.

26.] **Likewise** (another help to our endurance, co-ordinate with the last —our patience is one help to it, but not the only one) **the Spirit also** (the Holy Spirit of God) **helps our weakness** (not, helps us *to bear* our weakness, as if the weakness were the burden, which the Spirit lifts for and with us,—but, helps *our weakness*,—*us who are weak*, to bear the burden of ver. 23. And this weakness is not only inability to pray aright, which is only an *example* of it, but *general weakness*. This has been seen, and the reading consequently altered to the plural, which was at first perhaps a marginal gloss). **For** (example of the help above mentioned;—the *τό* binding together the clause,—see reff.,—and here implying 'exempli gratiâ,'—'for *this viz.* what to &c.') **what we should pray as we ought** (two things;—*what we* should pray,—the *matter* of our prayer;—and *how* we should pray it,—the *form* and *manner* of our prayer) **we know not: but the Spirit itself** (Thol. remarks,—*αὐτό* brings into more prominence the idea of the *πνεῦμα*, so as to express of what dignity our Intercessor is,—an Intercessor who knows best what our wants are) **intercedes** (*ὑπέρ* here does not intensify the verb, as in *ὑπερνικᾶν* and the like, and as Œc., Erasm., Luth., Bengel, render it,—but implies

27 ὁ δὲ [s] ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ [t] φρόνημα τοῦ πνεύματος, ὅτι [u] κατὰ [u] θεὸν [v] ἐντυγχάνει ὑπὲρ [w] ἁγίων. 28 οἴδαμεν δὲ ὅτι τοῖς [x] ἀγαπῶσιν τὸν [x] θεὸν πάντα [y] συνεργεῖ

[s] John v. 39. vii. 52. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23 only. Prov. xx. 27. [t] vv. 6, 7 reff. [u] 2 Cor. vii. 9—11. [v] Acts xxv. 24 reff. [w] ch. i. 7 al. fr. Acts ix. 13 reff. [x] 1 Cor. viii. 3 reff. [y] Mark xvi. 20. 1 Cor. xvi. 16. 2 Cor. vi. 1. James ii. 22 only †. Esdr. vii. 2. 1 Macc. xii. 1 only. (-γος, ch. xvi. 3.)

27. [ερευνων ℵ: txt B(Verc expr, Tischdf).] υπερεντυγχανει L 73: εντυγχανι ℵ.

the *advocacy*,—'convenire aliquem super negotio alterius,' as Grot.,—to express which the ὑπὲρ ἡμῶν of the rec. has been inserted) **with groanings which cannot be expressed**:—i. e. the Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next verse. So De W., Thol., Olsh. Chrys. (Hom. xiv., p. 586) interprets it of the χάρισμα of prayer—and adds, ὁ γὰρ τοιαύτης καταξιωθεὶς χάριτος, ἑστὼς μετὰ πολλῆς τῆς κατανύξεως, μετὰ πολλῶν τῶν στεναγμῶν τῶν κατὰ διάνοιαν τῷ θεῷ προσπίπτων, τὰ συμφέροντα πᾶσιν ἥτει:—similarly Œc. and Theophyl. Calv. understands, that the Spirit suggests to us the proper words of acceptable prayer, which would *otherwise have been unutterable by us*: and similarly Beza, Grot. ἀλαλήτοις may bear three meanings—1, *unspoken*: 2, *that does not speak*,—*mute* (see LXX, Job xxxviii. 14; Sir. xviii. 33 compl.): 3, *that cannot be spoken*. The analogy of verbals in -τος in the N. T. favours the latter meaning: compare ἀνεκδιήγητος, 2 Cor. ix. 15,—ἄῤῥητος, 2 Cor. xii. 4,—ἀνεκλάλητος, 1 Pet. i. 8 (Thol.). Macedonius gathered from this verse that the Holy Spirit is *a creature*, and *inferior to God*, because He *prays to God for us*. But as Aug. Tract. vi. in Joan. 2, vol. iii. p. 1425, remarks, 'non Spiritus Sanctus in semetipso apud semetipsum in illa Trinitate gemit, sed *in nobis* gemit, quia gemere nos facit.' No *intercession in heaven* is here spoken of, but a *pleading in us* by the indwelling Spirit, of a nature above our comprehension and utterance. **27.**] **But** (opposed to ἀλαλήτοις—'though unutterable by us') **He who searcheth the hearts** (God) **knoweth what is the mind** (*intent*, or *bent*, as hidden in those sighs) **of the Spirit.** A difficulty presents itself in the rendering of the next clause. If ὅτι be *causal*, **because He** (the Spirit) **pleads for the saints according to the will of God**, it would seem that οἶδεν must bear the meaning '*approves*,' otherwise the connexion will not be apparent; and so Calv. and Rückert have rendered it. Hence Grot., Reiche, Meyer, Fritz. render ὅτι, '*that*,' and construe,—'*knows what is the mind of the Spirit*,'—*that He pleads with God* (so Reiche and Fritz., and Winer, edn. 6, § 49. d, for κατὰ θ.) *for the saints*: justifying the repetition of θεόν, implied before, by 1 John iv. 8, ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of οἶδεν need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us, is,—not strictly speaking, His Omniscience,—but *the fact that the very Spirit who thus pleads, does it* κατὰ θεόν,—in pursuance of the divine purposes and in conformity with God's good pleasure. So that, as its place before the verb would suggest, κατὰ θεόν is emphatic, and furnishes the reason of the οἶδεν. A minor objection against the explicative ὅτι is, that we have οἴδαμεν ὅτι immediately following. All these pleadings of the Spirit are heard and answered, even when *inarticulately uttered*: we may extend the same comforting assurance to the *imperfect and mistaken verbal utterances* of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we *would* express, but *cannot*. Compare 2 Cor. xii. 7—10, for an instance in the Apostle's own case. **28.**] Having given an example, in *prayer*, how the Spirit *helps our weakness*, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to *all things*—all circumstances by which the Christian finds himself surrounded. These may seem calculated to dash down hope, and surpass patience; but *we know better concerning them*. **But** (the opposition seems most naturally to apply to ver. 22, the groaning and travailing of all creation) **we know** (as a point of the assurance of faith) **that to those who love God** (a stronger designation than any yet used for believers) **all things** (every event of life, but especially, as the context requires, those which are adverse. To include, with Aug. de Corrept. et Grat., c. ix. [24], vol. x. pt. i. p. 930, the *sins*

z = ch. xlii. 4 reff. a Acts xxvii. 13 reff. b ch. i. 7 al. c ch. xi. 2. Acts xxvi. 5. 1 Pet. i. 20. 2 Pet. iii. 17 only†. Wisd. vi. 13. viii. 8. xviii. 6. (-γνωσις, Acts ii. 23.) d 1 Cor. ii. 7 reff. e Phil. iii. 21 only†. (-φίζεσθαι, Phil. iii. 10.)

* z εἰς z ἀγαθόν, τοῖς κατὰ a πρόθεσιν b κλητοῖς οὖσιν. ABCDF KLN a b
29 ὅτι οὓς c προέγνω, καὶ d προώρισεν e συμμόρφους τῆς c d f g h k l m n o 17

28. *aft συνεργει ins ὁ θεὸς ABℵ (Orig$_2$): om CDFKL rel vulg Clem Orig$_4$ (Cyr-jer) Chr Thdrt Œc Thl Lucif Ambr Aug. ins το bef αγαθον L a f k 48. 57. 72-3-4. 109-77 lectt-8-13 Clem-Orig$_2$ Cyr-jer Chr-ms Thl.

of believers in this πάντα, as making them 'humiliores et doctiores,' is manifestly to introduce an element which did not enter into the Apostle's consideration; for he is here already viewing the believer as *justified by faith, dwelt in by the Spirit, dead* to sin) **work together** (συνεργεῖ, absolute, or ἀλλήλοις implied: not, '*work together for good with those who love God*,'—'loving God' *being* a 'working for good:' which, though upheld by Thol., seems to me harsh, and inconsistent with the emphatic position of τοῖς ἀγ. τ. θ. Surely also in that case πάντα would have been τὰ πάντα, *all things*, as *one party working*, set over against οἱ ἀγαπῶντες τ. θ., the *other party working*: whereas πάντα συνεργεῖ gives rather the sense of all things *co-operating one with another*. If the reading of ABℵ be adopted, we should understand either (1) that God causeth all things to work, &c.: taking συνέργει as from συνέργω, *concludo*: or (2) that, as Syr. renders it, "*in every thing He helpeth them for good.*" But in this last case, we should require τὰ πάντα) **for** (towards, to bring about) **good** (their eternal welfare;—the fulfilment of the purpose of the ἀγάπη τ. θεοῦ ἡ ἐν χριστῷ Ἰησοῦ τ. κυρ. ἡμῶν, ver. 39),—**to those who are called** (not only *invited*, but effectually called—see below) **according to (His) purpose.** In this further description the Apostle designates the believers as not merely *loving God*, but being *beloved by God*. The *divine side* of their security from harm is brought out, as combining with and ensuring the other. They are sure that all things work for their good, not only because *they love Him who worketh all things*, but also because *He who worketh all things hath loved and chosen them*, and carried them through the successive steps of their spiritual life. The *calling* here and elsewhere spoken of by the Apostle (compare especially ch. ix. 11) is the working, in men, of "the everlasting purpose of God whereby before the foundations of the world were laid, He hath decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation." Art. X. of the Church of England. To specify the various ways in which this calling has been understood, would far exceed the limits of a general commentary. It may suffice to say, that on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God,—their whole spiritual life in its origin, progress, and completion, being *from Him*:—while on the other hand its testimony is no less precise that He willeth all to be saved, and that none shall perish except by *wilful rejection* of the truth. So that, on the one side, GOD'S SOVEREIGNTY,—on the other, MAN'S FREE WILL,—is plainly declared to us. *To receive, believe, and act on both these, is our duty, and our wisdom.* They belong, as truths, no less to *natural* than to revealed religion: and every one who believes in a God must acknowledge both. But all attempts to *bridge over the gulf between the two* are *futile*, in the present imperfect condition of man. The very reasonings used for this purpose are clothed in language framed on the analogies of this lower world, and wholly inadequate to describe God regarded as He is in Himself. Hence arises confusion, misapprehension of God, and unbelief. I have therefore simply, in this commentary, endeavoured to enter into the full meaning of the sacred text, whenever one or other of these great truths is brought forward; not explaining either of them away on account of possible difficulties arising from the recognition of the other, but recognizing as fully the *elective and predestinating decree of God* where it is treated of, as I have done, in other places, *the free will of man*. If there be an inconsistency in this course, it is at least one in which the nature of things, the conditions of human thought, and Scripture itself, participate, and from which no Commentator that I have seen, however anxious to avoid it by extreme views one way or the other, has been able to escape. See, for a full treatment of the subject, Tholuck's Comm. in loc.

29, 30.] The Apostle now goes backward from κλητοῖς, to explain *how this* CALLING *came about*. It sprung from God's *foreknowledge*, co-ordinate with His *fore-determination* of certain persons (to be) conformed to the image of His Son, that Christ might be exalted as the Head of the great Family of God. These persons, thus foreknown and predetermined, He, in the course of His Providence actually, but

f εἰκόνος τοῦ υἱοῦ αὐτοῦ, g εἰς τὸ εἶναι αὐτὸν h πρωτότοκον ἐν i πολλοῖς ἀδελφοῖς. 30 οὓς δὲ d προώρισεν, τούτους καὶ k ἐκάλεσεν· καὶ οὓς k ἐκάλεσεν, τούτους καὶ l ἐδικαίωσεν· οὓς δὲ l ἐδικαίωσεν, τούτους καὶ m ἐδόξασεν. 31 n Τί οὖν n ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς o καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ p ἐφείσατο,

f Matt. xxii. 20 ‖ ch. i. 23. 1 Cor. xi. 7. xv. 49. 2 Cor. iv. 4 al. Gen. i. 26, 27.
g ch. iv. 11 reff.
h Luke ii. 7. Col. i. 15, 18. Heb. i. 6. xi. 28. xii. 23. Rev. i. 5 only. Gen. iv. 4 al.
i Matt. xx. 28. Heb. ii. 10. ix. 28. 1 Cor. vii. 15. Gal. v. 8. Eph. iv. 1. 2 Thess. ii. 14 al.
k = ch. ix. 11. 1 ch. ii. 13 reff.
l ch. iii. 5 reff.
m = (of Christ), John vii. 39 and passim. Of *us*, here only. see Esther iii. 1. vi. 6, 7. xii. 30. Gal. iii. 21. v. 23.
n ch. xi. 21 reff. Gen. xxii. 16.
o = Matt.

30. for *προώρισεν, προεγνω* A. *και ους εδικ.* A æth.
32. *ος ουδε νιου ιδιου εφεισ.* F; *os* (add *γε* D³) *ουδε του ιδιου νιου εφεισ.* D.

in His eternal decree implicitly, called, bringing them through justification to glory;—and all this is spoken of as *past*, because *to Him who sees the end from the beginning,—past, present, and future* ARE NOT, but ALL IS ACCOMPLISHED WHEN DETERMINED. **Because whom He foreknew** (but in what sense? This has been much disputed: the Pelagian view,—'*eos quos præsciverat credituros*,' is taken by Orig., Chrys., Œc., Theophyl., Augustine (prop. 55, in Ep. ad Rom. vol. iii. p. 2076), Ambr., Erasm. in paraphrase, Calov., Reiche, Meyer, Neander, and others; the sense of *fore-loved*, by Erasm. in commentary, Grotius, Estius, the Schmidts, &c.: that of *fore-decreed*, by Thol. edn. 1, and Stuart,—which however Thol. in subsequent editions suspects to be ungrammatical without some infinitive following, and prefers a sense combining foreknowledge and recognition-as-His:—that of *elected, adopted as His sons*, by Calvin,—'Dei autem prægnitio, cujus hic Paulus meminit, non nuda est præscientia, ut stulte fingunt quidam imperiti, sed adoptio qua filios suos ab improbis semper discrevit,'—Rückert, De Wette, al. That this latter is *implied*, is certain: but I prefer taking the word in the ordinary sense of **foreknew**, especially as it is guarded from being a 'nuda præscientia' by what follows: see below and Gal. iv. 9), **He also pre-ordained** (His foreknowledge was not a mere *being previously aware* how a series of events would happen: but was co-ordinate with, and inseparable from, His having *pre-ordained* all things) **conformed** (i. e. to be conformed) **to the image of His Son** (the dat. and gen. are both found after words like *σύμμορφος*; compare *σύμφυτος*, ch. vi. 5. The *image* of Christ here spoken of is not His moral purity, nor His sufferings, but as in 1 Cor. xv. 49, that entire form, of *glorification in body* and *sanctification in spirit*, of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, *as regards us*, of our election by God; not merely to rescue us from wrath. Compare 1 John iii. 2, 3; Phil. iii. 21: and on the comprehensive meaning of *μορφή*, Phil. ii. 6, 7,—where it expresses both 'the form of *God*' in which Christ was, and 'the form of a *servant*' in which He became incarnate), **that He might** (or *may*, as Calv., but the reference in the aorists is to the *past* decree of God) **be firstborn among many brethren** (i. e. that He might be shewn, acknowledged to be, and glorified as THE SON OF GOD, pre-eminent among those who are by adoption through Him the sons of God. This is the further end of our election, *as regards Christ*: His glorification in us, as our elder Brother and Head): 30.] **but whom He fore-ordained, those He also called** (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them.

ἐκάλεσεν, supply, *εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν* 1 Thess. ii. 12; other expressions are found in 1 Cor. i. 9; 2 Thess. ii. 14; 1 Tim. vi. 12; 1 Pet. v. 10): **and whom He called, these He also justified** (the Apostle, remember, is speaking entirely of *God's acts* on behalf of the believer: he says nothing *now* of that faith, through which this justification is, *on his part*, obtained); **but whom He justified, them He also glorified** (He did not merely, in His premundane decree, acquit them of sin, but also *clothe them with glory*: the aorist *ἐδόξασεν* being used, as the other aorists, to imply the completion in the divine counsel of all these, which are to us, in the state of time, so many successive steps,—simultaneously and irrevocably. So we have the perfect in John xvii. 10, 22).

31—39.] *The Christian has no reason to fear, but all reason to hope; for nothing can separate him from God's love in Christ.* 31.] **What then shall we say to these things** (what answer can the hesitating or discouraged find to this array of the merciful acts of God's love on behalf of the believer)? **If God is for us**

ABCDF KLℵ a b c d f g h k l m n o 17

q ch. iv. 25 reff. r Acts xxv. 11. 16. 1 Cor. ii. 12. 2 Cor. ii. 7, 10 al.† L.P. 2 Macc. iii. 33. s Acts xix. 38 reff. constr., here only. Soph. Philoct. 328. t Matt. xx. 16. xxiv. 22, &c. ch. xvi. 13 al. Isa. xxviii. 16. u Col. iii. 12. Tit. i. 1. gen., ch. i. 6, 7. v ver. 30. w Matt. xxvii. 3. (John viii. 10, 11.) ch. ii. 1 al. Esth. ii. 1. x = Gal. iv. 9. Eph. iv. 28. v. 11. y ver. 11. z = Eph. i. 20. Col. iii. 1. Heb. i. 3. viii. 1. x. 12. xii. 2. 1 Pet. iii. 22 only. Ps. xv. 11. a = and w. ὑπέρ, Heb. vii. 25. (Acts xxv. 24 reff.) b Matt. xix. 6. Ezek. xlvi. 19. w. ἀπό, ver. 39. Heb. vii. 26. Wisd. i. 3.

ἀλλὰ ὑπὲρ ἡμῶν πάντων [q]παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν [r]χαρίσεται; 33 τίς [s]ἐγ-καλέσει κατὰ [tu]ἐκλεκτῶν [u]θεοῦ; θεὸς ὁ [v]δικαιῶν; 34 τίς ὁ [w]κατακρίνων; χριστὸς ὁ ἀποθανών, [x]μᾶλλον δὲ [καὶ] [y]ἐγερθείς, ὃς καὶ ἔστιν [z]ἐν [z]δεξιᾷ τοῦ θεοῦ, ὃς καὶ [a]ἐντυγχάνει ὑπὲρ ἡμῶν; 35 τίς ἡμᾶς [b]χωρίσει ἀπὸ τῆς

[αλλα, so BD¹FN.] om τα D¹F.

34. aft χριστος ins ιησους ACFLℵ 17 vulg copt æth arm Did Cyr Damasc Ruf Aug, Maximin: om BDK rel syrr Cyr-jer Chr Thdrt Œc Thl. rec ins 1st και, with DFKL rel latt(but not am¹) syr Iren-int Cyr-jer Chr Thdrt Thl Œc Hil Ambr Aug Maximin: om ABCℵ g k l 17 Syr copt Did Damasc Ruf Victorin. (και is left out in B ed Mai, as in Tischdf and in the collations of Btly and Bch; but Mai has got into some confusion with regard to Bch's reading.) aft εγερθ. add εκ νεκρων ACℵ¹(om ℵ³?) 17 copt æth Chr Damasc Thl. om και (bef εστιν) ACℵ¹ b c o copt vulg D¹-lat Iren-int Cyr-jer Did Chr Cyr Thdrt Thl Ruf: ins BDFKLℵ³ am harl² syrr (Œc Thl Maximin Ambrst. om του B o.

(and this He has been proved to be, vv. 28–30,—in having foreknown, predestinated, called, justified, glorified us), **who (is) against us?** 32.] (God) **Who even** (taking one act as a notable example out of all) **did not spare His own Son** (His OWN,—His υἱὸς μονογενής, the only one of God's sons who is One with Him in nature and essence, begotten of Him before all worlds. No other sense of ἰδίου will suit its position here, in a clause already made emphatic by γε, in consequence of which whatever epithet is fixed to υἱοῦ must partake of the emphasis), **but delivered Him up** (not necessarily εἰς θάνατον only, but generally, as ἔδωκεν, John iii. 16: 'largitus est, quem sibi retinere poterat,' as Tholuck, from Winer) **on behalf of us all** (so that every one of us believers, even the most afflicted, has an equal part in Him. Of others, nothing is said here), **how shall He not** (how can it be that He will not) **also with Him** (in consequence of and in analogy with this His greatest gift: it is a question 'a majori ad minus') **give freely to us all things** (all that we need or hope for; or even more largely, all created things for ours, to subserve our good, and work together for us: compare 1 Cor. iii. 22)? 33.] The punctuation of these verses is disputed. Many (Aug., Ambr., Reiche, Köllner, Olsh., Meyer, De Wette, and Griesb., Knapp, Lachmann) follow, in vv. 33, 34, the undoubted form of ver. 35, and place an interrogation after each clause, as in the text; while Luther, Beza, Grot., Wolf, Tholuck, al., make θεὸς ὁ δικ. and χριστὸς ὁ ἀποθ. κ.τ.λ. the *reply to* and *rejection of* the questions preceding them. The former method is preferable, as preserving the form of ver. 35, and involving no harshness of construction, which the other does, in the case of χριστός followed by the two participles.

Who shall lay (τι) **any charge against the elect of God** (ἐγκαλέω usually with a dat. see reff.)? **Shall God** (ἐγκαλέσει), **who justifies them** (Chrys. strikingly says, οὐκ εἶπε "θεὸς ὁ ἀφεὶς ἁμαρτήματα," ἀλλ' ὃ πολλῷ μεῖζον ἦν θεὸς ὁ δικαιῶν. ὅταν γὰρ ἡ τοῦ δικαστοῦ ψῆφος δίκαιον ἀποφήνῃ, καὶ δικαστοῦ τοιούτου, τίνος ἄξιος ὁ κατηγορῶν; Hom. xv. p. 597)? **Who is he that condemns them** (the pres. part. as expressing the official employment, 'is their accuser,' is better than the fut., as corresponding more closely with δικαιῶν)? **(Is it) Christ who died, yea who rather is also risen, who moreover is at the right hand of God, who also intercedes for us?** "All the great points of our redemption are ranged together, from the death of Christ to His still enduring intercession, as reasons for negativing the question above." De W.

35.] **Who** (i. e. *what*: but masc. for uniformity with vv. 33, 34) **shall separate us from the love of Christ?** Is this (1) *our love to Christ*, or (2) *Christ's love to us*, or (3) *our sense of Christ's love to us*? The first of these is held by Origen, Chrys., Theodoret, Ambr., Erasm., al. But the difficulty of it lies in consistently interpreting ver. 37, where not our *endurance in love to Him*, but our *victory by means of His love to us*, is alleged. And besides, it militates against the conclusion in ver. 39, which ought certainly to respond to this question. The third meaning is defended by Calvin. But the second, as maintained by Beza, Grot., Est., al., Thol., Reiche,

ἀγάπης τοῦ χριστοῦ; [c] θλῖψις ἢ [c] στενοχωρία ἢ [d] διωγμὸς ἢ [e] λιμὸς ἢ [f] γυμνότης ἢ [g] κίνδυνος ἢ [h] μάχαιρα; 36 καθὼς γέγραπται ὅτι ἕνεκεν σοῦ [i] θανατούμεθα ὅλην τὴν ἡμέραν, [kl] ἐλογίσθημεν [l] ὡς πρόβατα [m] σφαγῆς. 37 ἀλλ' ἐν τούτοις πᾶσιν [n] ὑπερνικῶμεν διὰ τοῦ [o] ἀγαπήσαντος [o] ἡμᾶς. 38 [p] πέπεισμαι γὰρ ὅτι οὔτε [q] θάνατος οὔτε [q] ζωή, οὔτε ἄγγελοι οὔτε [r] ἀρχαί, οὔτε [qs] ἐνεστῶτα οὔτε [qt] μέλλοντα,

c ch. ii. 9 (reff.). d 2 Cor. xii. 10 reff. e Paul, 2 Cor. xi. 27 only. Acts xi. 28 al. f 2 Cor. xi. 27. Rev. iii. 18 only. Deut. xxviii. 48 only. g 2 Cor. xi. 26 (8 times) only. Ps. cxiv. 3. h = Matt. x. 34. Jer. ix. 16.

i ch. vii. 4 reff. Psa. xliii. 22. k = ch. ix. 8 reff. l 1 Cor. iv. 1. 2 Cor. x. 2. Job xli. 20. m Acts viii. 32. James v. 5 only. l. c. Isa. xxxiv. 2, 6. gen., Zech. xi. 4. n here only †. o of Christ, Gal. v. 20. Eph. v. 2. p constr., ch. xiv. 14. xv. 14. 2 Tim. i. 5, 12. acc. and inf., 2 Macc. ix. 27. q so 1 Cor. iii. 22. r = (see note) 1 Cor. xv. 24. Eph. i. 21 al. Dan. vii. 27 Theod. s = 1 Cor. vii. 26 reff. t Acts xxiv. 25 reff.

35. aft τις ins ουν F latt(not am) Ruf Sedul. for του χριστου, θεου ℵ a[1]: του θεου της εν χριστου ιησου B. om 2nd η D.

36. rec ενεκα (so LXX-B), with CK Thdrt Damasc Œc Thl: txt (so LXX-AN) ABDFLℵ m n 17 Clem Orig Meth Chr.

37. τον αγαπησαντα DF latt.

38. αγγελος DF Aug$_3$ Ambrst: not Hil Aug$_{sæpe}$. aft ουτε αρχαι add ουτε εξουσιαι (*see Col* ii. 15 *al*) C f n 46. 73. 80. 109-21 syr-w-ast: pref, D. rec ουτε δυναμεις bef ουτε ενεστωτα ο. μ., with KL rel vulg Syr goth Chr Thdrt Œc Thl Aug: txt ABCDFℵ m tol syr copt Orig Eus Ephr Cyr Damasc lat-ff (*ουτ. δυν. has been suspected as spurious [Fritz., Tholuck, in De Wette]: but no mss omit it, unless [appy] 121 [Mtt] and one or two lat-ff who have ουτε εξουσιαι*).

Meyer, De Wette, appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse nor harm us, the Apostle now *asserts the permanence of that love* under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the victory over all such adversities. And finally he expresses his persuasion that no created thing shall ever separate us from that love, i. e. shall ever be able to pluck us out of the Father's hand. **36.**] The quotation here expresses,—'all which things befall us, as they befell God's saints of old,—and it is no new trials to which we are subjected:—What, if we verify the ancient description?' **37.**] **But** (negation of the question θλῖψις .... μάχαιρα;) **in all these things we are far the conquerors** (hardly, '*more than conquerors*:' the ὑπέρ intensifies the degree of νικᾶν, as in ὑπερπερισσεύειν and the like, but does not express a superiority over νικᾶν) **through Him who loved us** (i. e. so far from all these things separating us from His love, that very love has given us a glorious victory over them). The reading διὰ τὸν ἀγαπήσαντα ἡμᾶς would amount to the same in meaning:—'*on account of Him who loved us*' implying, as in vv. 11, 20, that He is the efficient cause of the result.

It is doubted whether '*He who loved us*' be the Father, or our Lord Jesus Christ. This is, I think, decided by τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς .... ἐν τῷ αἵματι αὐτοῦ, Rev. i. 5. The use of such an expression as a title of our Lord in a doxology, makes it very probable that *where unexplained*, as here, it would also designate Him. **38.**] **For I am persuaded** (a taking up and amplifying of the ὑπερνικῶμεν—our victory is not only over these things, but I dare assert it over greater and more awful than these) **that neither death, nor life** (well explained by De W. as the two principal possible states of man, and not as = 'any thing dead or living,' as Calvin and Koppe), **nor angels, nor principalities** (whether good or bad; ἀρχή is used of good, Col. i. 16; ii. 15 [see note]; of bad (1 Cor. xv. 24?), Eph. vi. 12; here, as Eph. i. 21, *generally*. ἄγγελοι, absolutely, seems never to be used of *bad* angels: if it here means good angels, there is no objection, as Stuart alleges, to the rhetorical supposition that they might attempt this separation, any more than to that of *an angel from heaven preaching another gospel*, Gal. i. 8), **nor things present nor things to come** (no vicissitudes of *time*), **nor powers** (some confusion has evidently crept into the arrangement. Ephr. Syr. reads, οὔτ. ἀρχαὶ οὔτ. ἐξουσίαι οὔτ. ἐνεστ. οὔτ. μέλλ. οὔτ. δυνάμεις οὔτ. ἄγγελοι; Basil, οὔτε ἄγγ. οὔτ. ἀρχ. οὔτ. ἐξουσ. οὔτ. δυνάμεις οὔτ. ἐνεστ. οὔτ. μέλλ. I follow, with Griesb., Lachm., Tischdf., the very strong consent of the ancient MSS.), **nor height nor depth** (no extremes of *space*), **nor any other created thing** (κτίσις cannot here be the whole creation, as Chrys.,—ὃ λέγει τοι-

οὔτε [u] δυνάμεις, 39 οὔτε [v] ὕψωμα οὔτε [w] βάθος, οὔτε τὶς [x] κτίσις [y] ἑτέρα δυνήσεται ἡμᾶς [z] χωρίσαι ἀπὸ τῆς [a] ἀγάπης τοῦ [a] θεοῦ τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

IX. 1 [b] Ἀλήθειαν λέγω [c] ἐν χριστῷ, οὐ [d] ψεύδομαι,

ABCDF KLℵ a b c d f g h k l m n o 17

u = Matt. xxiv. 29 ||. 1 Pet. iii. 22. Isa. xxxiv. 4.
v 2 Cor. x. 5 only. Job xxiv. 24. Judith x. 8. xiii. 4 only.
w Eph. iii. 18 al. Isa. vii. 11. xiii. 9. 1 Tim. i. 10. xii. 6. Eph. iv. 25. Ps. xiv. 2. i. 20. 1 Tim. ii. 7.
x = ch. i. 25. (vv. 19, &c.) Heb. iv. 13. Judith ix. 12.
z ver. 35.
a = ch. v. 5. 2 Cor. xiii. 13.
c = 2 Cor. xii. 19. Eph. iv. 17.
y = ch.
b = 2 Cor.
d 2 Cor. xi. 31. Gal.

39. om τις DF latt syrr. του κυριου ACF.

οὗτόν ἐστιν· εἰ καὶ ἄλλη τοσαύτη κτίσις ἦν ὅση ἡ ὁρωμένη, ὅση ἡ νοητή, οὐδὲν ἄν με τῆς ἀγάπης ἐκείνης ἀπέστησε,—but any *creature*, such as are all the things named) **shall be able to sever us from the love of God which is in Christ Jesus our Lord** (here plainly enough *God's love to us in Christ*,—to us, as we are in Christ, to us, manifested in and by Christ).

CHAP. IX.—XI.] The Gospel being now established, in its fulness and freeness, as the power of God unto salvation to every one that believeth,—a question naturally arises, not unaccompanied with painful difficulty, respecting the exclusion of that people, as a people, to whom God's ancient promises were made. With this national rejection of Israel the Apostle now deals: first (ix. 1—5) *expressing his deep sympathy with his own people:* then (vv. 6—29) *justifying God, Who has not* (vv. 6—13) *broken His promise, but from the first chose a* portion *only of Abraham's seed, and that* (vv. 14—29) *by His undoubted elective right, not to be murmured at nor disputed by us His creatures: according to which election a remnant shall now also be saved.* Then, as to the rejection of so large a portion of Israel, *their own self-righteousness* (vv. 30—33) *has been the cause of it, and* (x. 1—12) *their ignorance of God's righteousness,—notwithstanding that* (vv. 13—21) *their Scriptures plainly declared to them the nature of the Gospel, and its results with regard to themselves and the Gentiles, with which declarations Paul's preaching was in perfect accordance. Has God then cast off his people* (xi. 1—10)? *No—for a remnant shall be saved according to the election of grace, but the rest hardened, not however for the purpose of their destruction, but* (xi. 11—24) *of mercy to the Gentiles: which purpose of mercy being fulfilled, Israel shall be brought in again to its proper place of blessing* (xi. 25—32). He concludes the whole with *a humble admiration of the unsearchable depth of God's ways, and the riches of His Wisdom* (xi. 33—36).

In no part of the Epistles of Paul is it more requisite than in this portion, to bear in mind his habit of INSULATING *the one view of the subject under consideration, with which he is at the time dealing.* The *divine side* of the history of Israel and the world is in the greater part of this portion thus *insulated:* the facts of the divine dealings and the divine decrees insisted on, and the *mundane* or *human side* of that history kept for the most part out of sight, and only so much shewn, as to make it manifest that the Jews, on their part, failed of attaining God's righteousness, and so lost their share in the Gospel.

It must also be remembered, that, whatever inferences may justly lie from the Apostle's arguments, with regard to God's disposal of *individuals*, the assertions here made by him are universally spoken with a *national* reference. Of the eternal salvation or rejection of any individual Jew there is here no question: and however logically true of any individual the same conclusion may be shewn to be, we know as matter of fact, that in such cases *not the divine, but the human side*, is that ever held up by the Apostle—the universality of free grace for all—the riches of God's mercy to all who call on Him, and consequent exhortations to all, to look to Him and be saved. De Wette has well shewn, against Reiche and others, that the apparent inconsistencies of the Apostle, at one time speaking of absolute decrees of God, and at another of culpability in man,—at one time of the election of some, at another of a hope of the conversion of all,—resolve themselves into the necessary conditions of thought under which we all are placed, being compelled to acknowledge the divine Sovereignty on the one hand, and human free will on the other, and alternately appearing to lose sight of one of these, as often as for the time we confine our view to the other.

IX. 1—5.] *The Apostle's deep sympathy with his own people Israel.* The subject on which he is about to enter, so unwelcome to Jews in general, coupled with their hostility to himself, and designation of him as a πλάνος (2 Cor. vi. 8: compare also

[e] συμμαρτυρούσης μοι τῆς [f] συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, [2] ὅτι λύπη μοί ἐστιν μεγάλη καὶ [g] ἀδιάλειπτος [h] ὀδύνη τῇ καρδίᾳ μου. [3] [i] ηὐχόμην γὰρ [k] ἀνάθεμα εἶναι αὐτὸς ἐγὼ [l] ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου,

[e] ch. ii. 15. viii. 16 only†. [f] 2 Cor. i. 12 reff. [g] 2 Tim. i. 3 only†. (-τως, ch. i. 9.) [h] 1 Tim. vi. 10 only. Jer. viii. 18. [i] Acts xxvii. 29 reff. imperf., = Acts xxv. 22 reff. xii. 3. xvi. 22. Gal. i. 8, 9 only. Deut. vii. 26. ii. 20. 2 Thess. i. 9. [k] Acts xxiii. 14. 1 Cor. 1 = ch. vii. 2. 2 Cor. xi. 3. Col.

CHAP. IX. 1. aft χριστω add ιησου D[1]F Ps-Ath Ambrst. for 2nd εν, συν F.
2. της καρδιας K 17. 219[1].
3. ευχομην DKL c k l n 17 Thdrt-mss: ευχομαι 41. ειναι bef αναθεμα ℵ. rec αυτος εγω bef αναθεμα ειναι, with CKL rel vss Ath Thdrt Cypr: txt ABDF(ℵ) syr

2 Cor. i. 17; ii. 17; iv. 1, 2; vii. 2 al.), causes him to begin with a προπαραίτησις or deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people. **I say** (the) **truth in Christ** (as a Christian,—as united to Christ; the ordinary sense of the expression ἐν χριστῷ, so frequent with the Apostle.

It is not an oath, '*by* Christ,'—for though ἐν with ὄμνυμι bears this meaning, we have no instance of it where the verb is not expressed),—**I lie not** (confirmation of the preceding, by shewing that he was aware of what would be laid to his charge, and distinctly repudiating it),—**my conscience bearing me witness of the same** (the σύν in composition, as in reff., denoting *accordance with the fact*, not *joint testimony*) **in the Holy Spirit** (much as ἐν χριστῷ above:—a conscience not left to itself but informed and enlightened by the Spirit of God. Strangely enough, Griesb., Knapp, and Koppe take these words also for a formula jurandi, and connect them with οὐ ψεύδομαι), **that** (not *because*, or *for*, as Bengel: ὅτι, as in 2 Cor. xi. 10, introducing the *matter* to which the asseveration was directed,—I say the truth, when I say, that ....) **I have great grief and continual sorrow in my heart.** The reason of this grief is reserved for a yet stronger description of his sympathy in the next verse.

3.] **For I could wish** (the imperf. is not *historical*, alluding to his days of Pharisaism, as Pelag. and others, but *quasi-optative*, as in reff. '*I was wishing*,' *had it been possible*,—ηὐχόμην εἰ ἐνεχώρει, εἰ ἐνεδέχετο, Phot. The sense of the imperf. in such expressions is the proper and strict one [and no new discovery, but common enough in every schoolboy's reading]: the act is unfinished, an obstacle intervening. So in Latin, 'faciebam, ni . . . ,' the completed sentence being, 'faciebam, et perfecissem, ni . . .') **that I myself** (on αὐτὸς ἐγώ see ch. vii. 25; it gives emphasis, as ἐγὼ Παῦλος, Gal. v. 2: 'I, the very person who write this and whom ye know') **were a curse** (a thing accursed, **ἀνάθεμα** in the LXX = חֵרֶם, an irrevocable devotion to God, or, a thing or person so devoted. All *persons* and *animals* thus devoted were put to death; none could be redeemed, Levit. xxvii. 28, 29. The subsequent scriptural usage of the word arose from this. It never denotes simply an exclusion or excommunication, but always devotion to perdition,—a curse. Attempts have been made to explain away the meaning here, by understanding *excommunication*, as Grot., Hammond, Le Clerc, &c.; or even *natural death* only, as Jerome, al.: but excommunication included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrys. eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strangest interpretation is that of Dr. Burton: "St. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen:"—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle) **from Christ** (i. e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words. ἀπό in the sense of ὑπό, making Christ the *agent* of the curse, would be hardly admissible: still less the joining,—as Carpzov and Elsner,—ἀπό with ηὐχόμην. On this wish, compare Exod. xxxii. 32) **in behalf of** (in the place of; or, if thus I could benefit, deliver from perdition) **my brethren, my kinsmen according to the flesh.**

The wish is evidently not to be pressed as entailing on the Apostle the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to

m = ch. xvi. 7, &c. (?) Levit. xxv. 45.
n ch. i. 3 reff.
o = Acts x. 41 reff.
p ch. viii. 15 reff.
q = Heb. ix. 5. Exod. xl. 34. 3 Kings viii. 11.
r = Acts iii. 25. vii. 8. Heb. passim. (plur., Gal. iv. 24. Eph. ii. 12 only.) Gen. xvii. 2 al. vi. 23 only. (-θετεῖν, Heb. vii. 11. -της, James iv. 12.) only. Exod. xii. 25, 26.
s here only†. 2 Macc. t John xvi. 2. ch. xii. 1. Heb. ix. 1, 6 v absol., Acts vii. 19 reff. y (see note.) as above (x). Mark xiv. 61. Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3 only.
w = Eph. iv. 6 al. x ch. i. 25. 2 Cor. xi. 31. Ps. lxxxviii. 52
u see ch. iv. 13. xv. 8. Gal. iii. 16.

τῶν [m] συγγενῶν μου [n] κατὰ [n] σάρκα, 4 [o] οἵτινές εἰσιν Ἰσρα- ABCDF KLN a b
ηλῖται, ὧν ἡ [p] υἱοθεσία καὶ ἡ [q] δόξα καὶ αἱ [r] διαθῆκαι καὶ c d f g h
ἡ [s] νομοθεσία καὶ ἡ [t] λατρεία καὶ αἱ [u] ἐπαγγελίαι, 5 ὧν k l m n o 17
οἱ [v] πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ [n] κατὰ [n] σάρκα, ὁ ὢν
[w] ἐπὶ πάντων θεὸς [xy] εὐλογητὸς [x] εἰς τοὺς [x] αἰῶνας, ἀμήν. ...αμην C.

goth Chr Ambr$_1$ Ruf Pac. υπο DG. om αδελφ. μ. των B^1(ins B^2-marg[see table]). om 2nd μου D^{1}F Cyr lat-ff: add των DF a^2 Syr Cyr Thdrt.

4. om ων η υιοθ. to επαγγελιαι A: om και αι διαθ. κ. η νομοθ. L. η διαθηκη BDF demid harl^2 Ath Chr-mss Cypr Ruf-ms Jer$_1$ Sedul: txt CKN rel latt(inclg am harl^1 tol) syrr copt goth Epiph Chr Thdrt Phot Hil. η επαγγελια D Chr-mss: επαγγελια F.

5. om οι F. om και F Hip Cypr Pelag (not Iren Aug). for το, τα C^1: om το F Epiph Cyr$_1$ Thdrt$_1$. om θεος Ephr Cypr-ed Hil-ed$_1$ Leo$_1$: but it is in most gr-lat-ff, and ὁ ὢν &c is cited by very many fathers as in apposition to ο χριστος. (*The various punctuations &c see in notes, and more particulars in Wetstein and Scholz.*)

surrender all things, even, if it might be so, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the Gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would reach. Others express their love by professing themselves ready to give their life for their friends; he declares the intensity of his affection by reckoning even his *spiritual* life not too great a price, if it might purchase their salvation. **4.**] Not only on their relationship to himself does he ground this sorrow and this self-devotion: but on the recollection of their ancient privileges and glories. **Who are Israelites** (a name of honour, see John i. 48; 2 Cor. xi. 22; Phil. iii. 5); **whose (is) the adoption** (see Exod. iv. 22; Deut. xiv. 1; xxxii. 6; Isa. i. 2 al.), **and the glory** (perhaps their general preference and exaltation, consequent on the *υἱοθεσία*,—but far more probably, as all the other substantives refer to separate matters of fact,—the Shechinah or visible manifestation of the divine Presence on the mercy-seat between the cherubims: see reff.), **and the covenants** (not, *the two tables of the law*,—as Beza, Grot., al.,—which formed but one covenant, and are included in *νομοθεσία*; nor, *the Old and New Testament Covenants*,—as Aug., Jer., Calov., Wolf,—see Gal. iv. 24 ff.: but *the several renewals of the covenant* with Abraham, Isaac, Jacob, and finally with the whole people at Sinai:—see Gen. xv. 9—21; xvii. 4, 7, 10; xxvi. 24; xxviii. 13; Exod. xxiv. 7, 8 al.), **and the law-giving** ('si alii Solonibus et Lycurgis gloriantur, quanto justior est gloriandi materia de Domino!' Calv. *νομοθ.* is both the act of giving the Law, and the Law thus given), **and the service** (ordinances of worship: see ref. Heb.), **and the promises** (probably only those to the patriarchs, of a Redeemer to come, are here thought of, as the next two clauses place the patriarchs and Christ together without any mention of the prophets. So Abraham is described, Heb. vii. 6, as *τὸν ἔχοντα τὰς ἐπαγγελίας*),—**whose are the fathers** (probably to be limited to Abraham, Isaac, and Jacob:—so De W., but Stephen gives *οἱ πατ.* a much wider meaning in Acts vii. 11, 12, 19, 39, 44, and so apparently Paul himself, Acts xiii. 17. In all those places, however, except Acts vii. 19, *ἡμῶν* follows, whereas here the word is absolute: so that the above limitation may be true),—**and of whom is Christ, as far as regards the flesh** (*τό*,—acc., as also in ch. xii. 18,—implies that He was not *entirely* sprung from them, but had another nature: q. d. '*on his human side*,'—'*duntaxat quod attinet ad corpus humanum*,' as Erasmus), **who is God over all** (prob. neuter; for *τὰ πάντα*, not *οἱ πάντες*, is the equivalent nominative in such sentences: see ch. xi. 36) **blessed for ever. Amen.** The punctuation and application of this doxology have been much disputed. By the early Church it was generally rendered as above, and applied to Christ,—so Iren., Tert., Orig. h. l., Athan., Epiph., Chrys., Theodoret, Theophyl., Œc. Wetstein has, it is true, collected passages

6 οὐχ [z]οἷον δὲ ὅτι [a]ἐκπέπτωκεν ὁ [b]λόγος τοῦ [b]θεοῦ· οὐ

z = here only. Winer, edn. 6, § 64. 6.

a = here only. see James i. 11. = πίπτειν, Luke xvi. 17. διαπ., Josh. xxi. 43 (45). Judith vi. 9. b Acts xi. 1 reff.

from the fathers to shew that they applied the words ὁ ἐπὶ πάντων θεός to *the* FATHER *alone, and protested against their application to the* SON; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the *identity* of the Father and the Son, whereas in Eph. iv. 5, 6, εἷς κύριος, and εἷς θεὸς κ. πατὴρ πάντων, ὁ ἐπὶ πάντων, are plainly distinguished. That our Lord is not, in the strict exclusive sense, ὁ ἐπὶ πάντων θεός, every Christian will admit, that title being reserved for the Father: but that He *is* ἐπὶ πάντων θεός, none of the passages goes to deny. Had our text stood ἐξ ὧν ὁ χρ. τὸ κατὰ σάρκα, ὁ ἐπὶ πάντων θεὸς ὁ εὐλογητὸς εἰς τοὺς αἰῶνας, it would have appeared to countenance the above error, which as it now stands it cannot do. The first trace of a different interpretation, if it be one, is found in an assertion of the emperor Julian (Cyril, p. 321. Wetst.) τὸν γοῦν Ἰησοῦν οὔτε Παῦλος ἐτόλμησεν εἰπεῖν θεόν, οὔτε Ματθαῖος οὔτε Μάρκος, ἀλλ' ὁ χρηστὸς Ἰωάννης. The next is in the punctuation of two cursive mss. of the twelfth century (5 and 47), which place a period after σάρκα, thus insulating ὁ ὢν ἐπὶ πάντων . . . . ἀμήν, and regarding it as a doxology to God over all, blessed for ever. This is followed by Erasm., Wetst., Semler, Reiche, Köllner, Meyer, Fritzsche, Krehl, al. The objections to this rendering are, (1) ingenuously suggested by Socinus himself (Thol.), and never yet obviated,—that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate εὐλογητός (בָּרוּךְ) *precedes* the name of God. (In the one place, Ps. lxvii. 19 LXX, κύρ. ὁ θ. εὐλογητός, εὐλογητὸς κυρ. ἡμέραν καθ' ἡμέραν, which seems to be an exception, the first εὐλ. has no corresponding word in the Heb. and perhaps may be interpolated. So Stuart, and even Eichhorn, Einleit. ins A. T. p. 320. In Yates's vindication of Unitarianism, p. 180, this is the only instance cited. Such cases as 3 Kings x. 9; 2 Chron. ix. 8; Job i. 21; Ps. cxii. 2, are no exceptions, as in all of them the verb εἴη or γένοιτο is expressed, requiring the substantive to follow it closely.) And this collocation of words depends, not upon the mere aim at perspicuity of arrangement (Yates, p. 180), but upon the circumstance that the stress is, in a peculiar manner, in such ascriptions of praise, on the predicate, which is used in a pregnant sense, the copula being omitted. (2) That the ὤν, on this rendering, would be superfluous altogether (see below). (3) That the doxology would be unmeaning and frigid in the extreme. It is not the habit of the Apostle to break out into irrelevant ascriptions of praise; and certainly there is here nothing in the immediate context requiring one. If it be said that the survey of all these privileges bestowed on his people prompts the doxology,—surely such a view is most unnatural: for the sad subject of the Apostle's sympathy, to which he immediately recurs again, is the apparent *inanity* of all these privileges in the exclusion from life of those who were dignified with them. If it be said that the *incarnation of Christ* is the exciting cause, the τὸ κατὰ σάρκα comes in most strangely, depreciating, as it would on that supposition, the greatness of the event, which then becomes a source of so lofty a thanksgiving. (4) That the expression εὐλογητὸς εἰς τοὺς αἰῶνας is twice besides used by Paul, and each time unquestionably not in an ascription of praise, but in *an assertion regarding the subject of the sentence.* The places are, ch. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν,—and 2 Cor. xi. 31, ὁ θεὸς κ. πατὴρ τ. κυρ. Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι: whereas he twice uses the phrase εὐλογητὸς ὁ θεός as an ascription of praise, without joining εἰς τοὺς αἰῶνας. (5) That in the latter of the above-cited passages (2 Cor. xi. 31), not only the same phrase as here, but the same construction, ὁ ὤν, occurs, and that there the whole refers to the subject of the sentence. I do not reckon among the objections the want of any contrast to τὸ κατὰ σάρκα, because that might have well been left to the readers to supply. Another mode of punctuation has been suggested (Locke, Clarke, al.), and indeed is found in one ms. of the same date as above (71): to set a period after πάντων and refer ὁ ὢν ἐπὶ πάντων to Christ, understanding by πάντων all the preceding glorious things, or the πατέρες only, or even 'all things.' This lies open to all the above objections except (5), and to this in addition, that as Bp. Middleton observes, we must in that case read ὁ θεός. Variety of reading there is none worth notice: the very fathers generally cited as omitting θεός, *having* it in the best manuscripts and editions. Crell (not Schlichting, see Thol.

γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ· 7 οὐδ' ὅτι εἰσὶν ABDF KLN a b c d f g h k l m n o 17
[c] σπέρμα [c] Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ [d] κλη-
θήσεταί σοι σπέρμα. 8 [e] τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
[n] σαρκός, ταῦτα [f] τέκνα τοῦ [f] θεοῦ, ἀλλὰ τὰ [g] τέκνα τῆς
[g] ἐπαγγελίας [h] λογίζεται [h] εἰς σπέρμα. 9 ἐπαγγελίας γὰρ
ὁ λόγος οὗτος, [i] Κατὰ τὸν [i] καιρὸν [i] τοῦτον [j] ἐλεύσομαι
καὶ ἔσται τῇ Σάρρᾳ υἱός. 10 [k] οὐ μόνον δέ, ἀλλὰ καὶ

[c] John viii. 33, 37. (Acts iii. 25. vii. 5, 6.) ch. xi. 1. 2 Cor. xi. 22. Gal. iii. 29. Heb. ii. 16. Isa. xli. 8.
[d] Gen. xxi. 12. = Isa. xlviii. 1.
[e] Acts xix. 4 reff.
[f] ch. viii. 16 reff.
[g] Gal. iv. 28 only.
[h] ch. ii. 26 (reff.). v. 3, &c. viii. 36. Acts xix. 27. Wisd. ix. 6.
[i] Gen. xviii. 10 (see note). see Acts xii. 1. xix. 23.
[j] see John xiv. 23.
[k] ch. v. 3, 11. viii. 23. 2 Cor. viii. 19.

6. for 2nd ισραηλ, ισραηλειται DF latt(not tol) Nys Chr-ms$_1$(and Mtt's mss$_2$) Ec-comm Ambrst Aug$_1$: txt ABKLℵ rel Orig$_2$ Cæs Chr-ed Thdrt Œc Thl Aug$_{sæpe}$ Tich.
7. ισακ ℵ.
8. aft τουτ εστιν add οτι B^1(sic: see table)ℵ^3 m 116 Orig$_1$. om του F m,67^2. 70. 114-20.
9. om ο D.

p. 484, note, edn. 1842) proposed (and is followed by Whiston, Whitby, and Taylor) to transpose ὁ ὤν into ὢν ὁ;—but besides the objection to the sense thus arising, εὐλογητός would probably in that case (not necessarily, as Bp. Middleton in loc.) have the art.: not to mention that no conjecture arising from doctrinal difficulty is ever to be admitted in the face of the consensus of MSS. and versions. The rendering given above is then not only that most agreeable to the usage of the Apostle, *but the only one admissible by the rules of grammar and arrangement*. It also admirably suits the context: for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all,—that from them sprung, according to the flesh, He who is God over all, blessed for ever. ἀμήν implies no optative ascription of praise, but is the accustomed ending of such solemn declarations of the divine Majesty; compare ch. i. 25.

6—13.] *God has not broken his promise: for He chose from the first but a* portion *of the seed of Abraham* (6—9), *and again only* one *out of the two sons of Rebecca* (10—13). 6.] **Not however that** (οὐχ οἷον δέ, ὅτι = οὐ τοῖον δὲ λέγω, οἷον ὅτι . . . . , '*but I do not mean such a thing, as that . . . .*,' or '*the matter however is not so, as that . . .*' De W. cites from Athen. vi. p. 244, οὐχ οἷον βαδίζει, and from Phrynich. p. 332, οὐχ οἷον ὀργίζομαι, in a similar sense. The rendering, '*it is not possible that,*' would require ordinarily οἷόν τε with an infinitive,—and St. Paul is asserting, not the *impossibility*, however true, of God's word being broken, but the *fact*, that it *was not broken*) **the word** (i. e. the promise) **of God has come to nothing** (see reff., so Lat., *excidit*); viz. by many, the majority of the nominal Israel, missing the salvation which seemed to be their inheritance by promise. **For not all who are sprung from Israel** (= Jacob, according to Tholuck: but this does not seem necessary: Israel here as well as below may mean the *people*, but here in the popular sense, there in the divine idea), **(these) are Israel** (veritably, and in the sense of the promise). 7.] **Nor, because they are** (physically) **the seed of Abraham, are all children** (so as to inherit the promise), **but** (we read), "**In Isaac shall thy seed be called**" (i. e. those only shall be called truly and properly, for the purposes of the covenant, thy seed, who are descended from Isaac, not those from Ishmael or any other son. Thol. renders καλεῖν here by erwecken, 'to raise up'): 8.] **that is** (that amounts, when the facts of the history are recollected, to saying) **not the children of the flesh** (begotten by natural generation, compare John i. 13, and Gal. iv. 29) **they are the children of God; but the children of the promise** (begotten not naturally, but by virtue of the divine promise [Gal. iv. 23, 28], as Isaac) **are reckoned for seed.** 9.] **For this word was** (one) **of promise** (not, '*For this was the word of promise,*' i. e. οὗτος γὰρ ὁ λ. τῆς ἐπαγγ. The stress is on ἐπαγγελίας: the children of *promise* are reckoned for seed: for this word, in fulfilment of which Isaac was born, was a word of *promise*), **According to this time** (כָּעֵת חַיָּה, 'when the time (shall be) reviviscent,'—as De W., Thol., al.:—i. e. next year at this time. The citation is a free one; the LXX has ἐπαναστρέφων ἥξω πρός σε κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, κ. ἕξει υἱὸν Σάρρα ἡ γυνή σου. The change into ἔσται τῇ Σάρρᾳ υἱός is probably made for the sake of emphasis—the promise was *to Sarah*) **will I come, and Sarah shall have a son.** 10, 11.] **And not only (so)** (i. e. not only have we an example of

Ῥεβέκκα ἐξ ἑνὸς [l] κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν, 11 [m] μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ [n] φαῦλον, ἵνα ἡ κατ' [o] ἐκλογὴν [p] πρόθεσις τοῦ [m] θεοῦ [q] μένῃ, οὐκ. ἐξ ἔργων ἀλλ' ἐκ τοῦ [r] καλοῦντος, 12 ἐρρέθη αὐτῇ ὅτι ὁ [s] μείζων [t] δουλεύσει τῷ [u] ἐλάσσονι,

l = here (Luke xi. 7. ch. xiii. 13. Heb. xiii. 4) only. Num. v. 20. m Heb. ix. 8 only. n Paul, Tit. ii. 8 only. John iii. 20. v. 29. James iii. 16 only. Prov. xxii. 8. o Acts ix. 15. ch. xi. 5, 7, 28. 1 Thess. i. 4. 2 Pet. i. 10 only †. p Acts xxvii. 13 reff. q = Matt. xi. 23. 1 Cor. iii. 14. 2 Cor. ix. 9. 1 Pet. i. 23, 25, from Isa. xl. 8. r = ch. viii. 30 reff. s = Heb. xi. 24. Gen. x. 21. xxix. 16. Gen. xxv. 23. t = John viii. 33. Acts vii. 7, from Gen. xv. 14. u = 1 Tim. v. 9 (John ii. 10. Heb. vii. 7) only. l. c. (Gen. i. 16.) Isa. xxii. 7 Aq.

11. for μηδε, η F latt. rec (for φαυλ.) κακον (*more usual word*), with DFKL rel Chr Thdrt Œc Thl: txt ABℵ m Orig$_3$ Cyr Damasc. rec του θεου bef προθεσις, with (Syr) Chr: txt ABDFKLℵ rel latt syr goth arm Orig$_3$ Chr-2-mss Thdrt. μεινη F.

12. rec ερρηθη, with B^{2}D^{2}L rel Orig Chr: txt AB^{1}D^{1}FKℵ b d f h k n o Thdrt. om αυτη D^1(and lat) harl^1 Orig$_3$ Ambrst Bede. μειζον ℵ^1.

the election of a son of Abraham by one woman, and the rejection of a son by another, but also of election and rejection of the *children of the same woman*, Rebecca, and that *before they were born*. οὐ μόνον δέ introduces an *à fortiori* consideration.

In the construction supply τοῦτο only), **but also Rebecca having conceived** (see ref. Num. and ch. xiii. 13, where the meaning is not exactly the same though cognate) **by one man** (in the former case, the children were by *two wives*; the difference between that case and this being, that there, was diversity of parents, here, identity. The points of contrast being then this diversity and identity, the *identity of the father also* is brought into view. This is well put by Chrys.: ἡ γὰρ Ῥεβέκκα καὶ μόνῃ τῷ Ἰσαὰκ γέγονε γυνή, καὶ δύο τεκοῦσα παῖδας, ἐκ τοῦ Ἰσαὰκ ἔτεκεν ἀμφοτέρους· ἀλλ' ὅμως οἱ τεχθέντες τοῦ αὐτοῦ πατρὸς ὄντες, τῆς αὐτῆς μητρός, τὰς αὐτὰς λύσαντες ὠδῖνας, καὶ ὁμοπάτριοι ὄντες καὶ ὁμομήτριοι, καὶ πρὸς τούτοις καὶ δίδυμοι, οὐ τῶν αὐτῶν ἀπήλαυσαν. Hom. xvi. p. 610), **our father Isaac** (τ. πατ. ἡμ., probably said without any special reference, the Apostle speaking as a Jew. If with any design it might be, as Thol. remarks, to shew that even among the *Patriarchs'* children such distinction took place. Christians being τέκνα ἐπαγγελίας, the expression might apply to them: but, as the same Commentator observes, the argument here is to shew that *not all the children of promise* belonged to the ἐκλογή. See ch. iv. 1—12. As to the construction here, it is best to regard ἀλλὰ καὶ . . . ἔχουσα . . . ἡμῶν as a sentence begun but intercepted by the remark following, and resumed in another form at ἐῤῥ. αὐτῇ),—**for** (not answering to 'furnishes us an example' supplied after ἔχουσα, but elliptically put, answering to the apprehension in the Apostle's mind of the force of the example which he is about to adduce. For this use of γάρ see John iv. 44, note; Herod. i. 8, Γύγη, οὐ γὰρ . . . .; 30, ξεῖνε Ἀθ. παρ' ἡμέας γὰρ . . . . Thucyd. i. 72, τῶν δὲ Ἀθ. ἔτυχε γὰρ . . . .; and other examples in Hartung, Partikellehre, i. 467) **without their having been yet born** (the subject, the children, is to be supplied partly from the fact of her pregnancy just stated, partly from the history, well known to the readers. μή instead of οὐ is frequently used by later Greek writers in participial clauses: Winer, edn. 6, § 55. 5; so Acts ix. 9, ἦν . . . μὴ βλέπων κ. οὐκ ἔφαγεν . . . , and Luke xiii. 11, μὴ δυναμένη ἀνακύψαι. See Schäfer, Demosth. iii. 395, and Hartung, ii. 130—132) **or having done any thing good or ill** (φαῦλ. an unusual word with Paul = properly ἁπλοῦν, ῥᾴδιον, εὐτελές, as Timæus in Lex. to Plato, with whom it is a very common word in this sense. Ruhnken, on the word in Timæus, gives from the Lex. Rhetor. MS., τὸ φ. σημαίνει δέκα· ἐπί τε προσώπου καὶ πράγματος τὸ κακόν, τὸ μικρόν, κ. τὸ εὐκαταφρόνητον, κ. τὸ ἀσθενές. κ. τὸ ἄδοξον. κ. τὸ ἀνόητον, κ.τ.λ. This will shew the connexion of the strict and the wider meaning), **that the purpose of God according to** (purposed in pursuance of, or in accordance with, or [Thol.] with reference to His) **election** (Thol. prefers taking κατ' ἐκλ. adjectively, as Bengel has rendered it, '*propositum electivum*,' and as in Polyb. vi. 34. 8, εἰς ἑκάστης ἀνὴρ λαμβάνεται κατ' ἐκλογήν, '*electively*') **may** (not *might*; the *purpose* is treated as *one* in all time, which would be nullified if once thwarted) **abide** (stand firm; the opposite of ἐκπίπτειν, see reff. 1 Pet., Isa.),—**not of works** (ch. iii. 20; iv. 2) **but of Him that calleth**,—(this clause does not seem to depend on any one word of the foregoing or following, as on ἐῤῥέθη, Calv., Luth.;

v Mal. i. 2, 3. w ch. iii. 5 reff. x Luke xiii. 27. ch. i. 29 al. Ps. xci. 15. y ch. ii. 11. Demosth., p. 318. 13. z ch. iii. 4 reff. a Matt. ix. 27 al. Exod. xxxiii. 19. -ὰν (pres.) here bis. c ch. v. 18 reff.

13 καθὼς γέγραπται [v]Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ABDF
ἐμίσησα. 14 [w]Τί οὖν ἐροῦμεν; μὴ [x]ἀδικία [y]παρὰ τῷ θεῷ; KLN ab
μὴ γένοιτο. 15 τῷ Μωσῆ γὰρ λέγει [a]Ἐλεήσω ὃν ἂν [a]ἐλεῶ, cdfgh
καὶ [b]οἰκτειρήσω ὃν ἂν [b]οἰκτείρω. 16 [c]ἄρα [c]οὖν οὐ τοῦ klmn
θέλοντος οὐδὲ τοῦ [d]τρέχοντος, ἀλλὰ τοῦ [a]ἐλεῶντος θεοῦ. o 17

b here bis only. 4 Kings xiii. 23. d = 1 Cor. ix. 24. Gal. v. 7. Ps. cxviii. 32. gen., Acts i. 7. Heb. v. 14.

13. καθαπερ B Orig. **14.** om τω D¹F. **15.** rec γαρ bef μωση, with AKL rel Chr Thdrt: txt BDFℵ Damasc. μωυσ. FKLℵ a b f h k l: txt ABD.— -σει B²F c d g Chr-2-mss: -ση AB¹DKLℵ Thdrt. **16.** rec ελεουντος, with B²K gr-ff; ενδοκουντος L rel: txt AB¹DFℵ.

—or μένῃ, Rückert, Meyer;—or κατ' ἐκλογήν, Fritz.;—but to be a general characteristic of the whole transaction; see a similar ἐκ in ch. i. 17. Thol., De W.

Thus viewed, or indeed however taken, it is decisive against the Pelagianism of the Romanists, who by making our faith as foreseen by God the cause of our election, affirm it to be ἐξ ἔργων. See the matter discussed in Thol.),—**it was said to her** (ὅτι is recitantis; the LXX have καί), "**The elder shall serve the younger**" (this prophecy is distinctly connected in Gen. xxv. with the prophetic description of the children as two *nations*, — λαὸς λαοῦ ὑπερέξει, καὶ ὁ μείζων κ.τ.λ. But the nations must be considered as spoken of in their progenitors, and the elder nation = that sprung from the elder brother. History records several subjugations of Edom by the kings of Judah; first by David [2 Sam. viii. 14];—under Joram they rebelled [2 Kings viii. 20], but were defeated by Amaziah [2 Kings xiv. 7], and Elath taken from them by Uzziah [2 Kings xiv. 22]; under Ahaz they were again free, and troubled Judah [2 Chron. xxviii. 16, 17, compare 2 Kings xvi. 6, 7],—and continued free, as prophesied in Gen. xxvii. 40, till the time of John Hyrcanus, who [Jos. Antt. xiii. 9. 1] reduced them finally, so that thenceforward they were incorporated among the Jews): **as it is written, Jacob I loved, but Esau I hated** (there is no necessity here to soften the '*hated*' into '*loved less*:' the words in Malachi proceed on the fullest meaning of ἐμίσησα, see ver. 4 there, "The people against whom the LORD hath indignation for ever").

14—29.] *This election was made by the indubitable right of God, Who is not therefore unjust.* **14.**] **What then shall we say** (anticipation of a difficulty or objection, see reff.,—but not *put into the mouth of an objector*)? **Is there unrighteousness** (injustice) **with** (in) **God** (viz. in that He chooses as He will, without any reference to previous desert)? **Let it not be: 15.**] **for He saith to Moses, "I will have mercy on whomsoever I have mercy, and will compassionate whomsoever I compassionate."** The citation is from the LXX, who insert the indefinite ἂν, the Heb. being . . . . וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן; the meaning apparently being, 'whenever I have mercy on any, it shall be *pure mercy*, no human desert contributing;' which agrees better with the next verse than the ordinary rendering, which lays the stress on the ὃν ἂν; and is not inconsistent with ver. 18, ὃν θέλει, ἐλεᾷ: because if God's mercy be *pure mercy* without any desert on man's part, it necessarily follows that he has mercy on whom He will, His will being the only assignable cause of the selection.

16.] **So then** (inference from the citation) **it is not of** (God's mercy 'does not belong to,'—'is not in the power of,' see reff.) **him that willeth** (any man willing it) **nor of him that runneth** (any man contending for it, see reff. and Phil. iii. 14. There hardly can be any allusion to Abraham's wish for Ishmael, Gen. xvii. 18, and Esau's running to hunt for venison, as Stuart, Burton, al.), **but of God that hath mercy.** I must pause again here to remind the student, that I purposely do not enter on the disquisitions so abundant in some commentaries on this part of Scripture, by which it is endeavoured to reconcile the sovereign election of God with our free will. *We shall find that free will asserted strongly enough for all edifying purposes by this Apostle, when the time comes.* At present, he is employed wholly in asserting the divine Sovereignty, the glorious vision of which it ill becomes us to distract by continual downward looks on this earth. I must also protest against all endeavours to make it appear, that no inference lies from this passage as to the

17 λέγει γὰρ [e] ἡ γραφὴ τῷ Φαραὼ ὅτι [f] εἰς [g] αὐτὸ [g] τοῦτο
[h] ἐξήγειρά σε, ὅπως [i] ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου
καὶ ὅπως [k] διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.
18 [c] ἄρα [c] οὖν ὃν θέλει *[a] ἐλεεῖ, ὃν δὲ θέλει [l] σκληρύνει.

[e] sing., Mark xii. 10. xv. 28. John ii 22 and passim. ch. iv. 3 al.
[f] Mark i. 38. John xviii. 37. Acts ix. 21.

[g] Acts xxiv. 15 reff.
[h] = here (1 Cor. vi. 14) only. Judg. v. 12. Ps. vii. 6 al. Jos. Antt. viii. 11. 1 and constr., 1 Tim. i. 16. (see ver. 22.) Exod. ix. 16.
[k] Luke ix. 60. Acts xxi. 26 only. l. c.
[l] Acts xix. 9. Heb. iii. 8, 13, 18. iv. 7 only. Exod. iv. 21 (הַקְשָׁה). vii. 3 (הַקְשָׁה), al.

17. aft *οπως* ins *αν* F. *ενδειξομαι* FL c l[1] Chr-ms. *διαγγελει* L f o.
18. In A, from *ον δε θ.* to *η ουκ εχει* ver. 21 is in a later hand. *ἐλεᾷ D[1]F. aft *ελ.* ins *ον δε θελει ελεει* B[1](Tischdf: om B[2]).

salvation of individuals. It is most true (see remarks at the beginning of this chapter) that the *immediate subject* is *the national rejection of the Jews*: but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God extend to *every exercise* of His mercy—whether temporal or spiritual—whether in Providence or in Grace—whether national or individual. It is in parts of Scripture like this, that we must be especially careful *not to fall short of what is written*: not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He Himself does not teach us.

17.] The same great truth shewn on its *darker side*:—not only as regards God's *mercy*, but His *wrath* also. **For** (confirmation of the *universal* truth of the last inference) **the Scripture** (identified with God, its Author: the case, as Thol. remarks, is different when merely something *contained* in Scripture is introduced by ἡ γραφὴ λέγει: there ἡ γρ. is merely personified. The justice of Thol.'s remark will be apparent, if we reflect that this expression could not be used of the *mere ordinary words of any man* in the historical Scriptures, Ahab, or Hezekiah,—but only where *the text itself* speaks, or where *God spoke*, or, as here, *some man under inspiration of God*) **saith to Pharaoh, For this very purpose** (ὅτι recitantis; the LXX have καὶ ἕνεκεν τούτου) **raised I thee up** (LXX διετηρήθης, '*thou wert preserved to this day*:' Heb. וַהַעֲמִדְתִּיךָ from עָמַד, *stetit*, in Hiph. *stare fecit*; hence taken to signify (1) '*constituit, muneri præfecit*,' as 1 Kings xii. 32; Isa. xxi. 6 [LXX σεαυτῷ στῆσον σκόπον]; Esth. iv. 5,—(2) '*confirmavit*,' as 1 Kings xv. 4 al.,—and (3) '*prodire fecit, excitavit*,' Dan. xi. 11; Neh. vi. 7: the meaning '*incolumem præstitit*,' given in the Lexicons, seems to be grounded on the following of the LXX in this passage; who apparently understood it of Pharaoh being kept safe through the plagues. This has been done by modern interpreters to avoid the strong assertion which the Apostle here gives, purposely deviating from the LXX, that Pharaoh was '*raised up*,' called into action in his office, to be an example of God's dealing with impenitent sinners. The word chosen by the Apostle, ἐξεγείρω, in its transitive sense, is often used by the LXX for 'to rouse into action:' see besides reff. Ps. lvi. 8; lxxix. 2; Cant. iv. 16 al. So that the meaning (3) given above for the Heb. verb—'prodire fecit, excitavit,' was evidently that intended by ἐξήγειρα), **that I may shew in thee** ('in thee as an example,'—'in thy case,'—'by thee') **my power** (τ. ἰσχύν μου LXX-B: δύν. [which is read in A] is perhaps chosen by the Apostle as more *general*, ἰσχύς applying rather to those deeds of miraculous power of which Egypt was then witness), **and that my Name may be proclaimed in all the earth** (compare as a comment, the words of the song of triumph, Exod. xv. 14—16). 18.] **Therefore whom He will, He hath mercy on** (ref. to ver. 15, where see note), **and whom He will, He hardeneth.** The frequent recurrence of the expression σκληρύνειν τὴν καρδίαν in the history of Pharaoh should have kept Commentators (Carpzov, Ernesti, al., and of Lexicographers, Wahl and Bretschneider) from attempting to give to σκληρύνω the sense of '*treating hardly*,' against which the next verse would be decisive, if there were no other reason for rejecting it. But it is very doubtful whether the word can ever bear the meaning. The only passage which appears to justify it (for in 2 Chron. x. 4 it clearly has the import of *hardening, making severe*) is Job xxxix. 16, where ἀπεσκλήρυνε τὰ τέκνα ἑαυτῆς [αὐτῆς ℵA] the LXX version of the Heb. הִקְשִׁיחַ is supposed to mean, '*treats her offspring hardly*.' But the LXX by this compound seem to have intended, '*casts off her offspring in her hardness*;' the E. V. has, 'She is hardened against her young ones.' Whatever difficulty there lies in this assertion, that God *hardeneth* whom

m ch. iii. 7. Gal. v. 11.
n Heb. viii. 8 (Mark vii. 2 rec.) only †. Sir. xi. 7. xli. 7. 2 Macc. ii. 7 only.
o Acts xxvii. 43. 1 Pet. iv. 3 only †. 2 Macc. xv. 5 only.
p Acts vi. 10 reff.
q ch. x. 18 (Luke xi. 28 v. r.) s here only. Job xl. 14 (19).
r Luke xiv. 6 only. Judg. v. 29 A. Job xvi. 9. xxxii. 12 only. Isa. xxix. 16.
t 1 Tim. ii. 13 only. Gen. ii. 7, 8.

19 ἐρεῖς μοι οὖν [m] Τί [οὖν] ἔτι [n] μέμφεται; τῷ γὰρ [o] βουλήματι αὐτοῦ τίς [p] ἀνθέστηκεν; 20 ὦ ἄνθρωπε, [q] μενοῦνγε σὺ τίς εἶ ὁ [r] ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ [s] πλάσμα τῷ [t] πλάσαντι Τί με ἐποίησας οὕτως; 21 ἢ ABDF KLℵ a b c d f g h k l m n o 17

19. rec 1st *ουν* bef *μοι*, with DFKL latt Orig$_2$ Chr Thdrt: om *ουν* 73. 118 arm: txt ABℵ m syr goth Orig$_1$. rec om 2nd *ουν*, with AKLℵ rel vulg Orig$_4$ Chr Thdrt Aug: ins BDF Jer Ruf Sedul. elz om *γαρ*, with G-lat: ins ABDFKLℵ rel Orig Ath Chr Thdrt Thdor-mops Damasc Aug.

20. rec *μενουνγε* bef *ω ανθρ.* (*to suit the arrangement in other places: see reff. Had the μενουνγε been transposed in* A &c *to avoid placing it first in the sentence* [see Phryn Lobeck, p. 342], *the same various reading would have occurred in the other places, which it does not*), with D^{2}KLℵ^3 rel syrr copt Orig Chr Thdrt Thdor-mops Ec Thl: om *μενουνγε* D^{1}F latt æth Jer Ruf: txt A(B)ℵ^1 m Chr-ms$_1$ Damasc.—om *γε* B. for *εποιησας*, *επλασας* D Syr Thl-marg.

He will, lies also *in the daily course of His Providence*, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine (ad Sixtum, Ep. cxciv. 6. 23, vol. ii. p. 882), from whom in this case it comes with double weight: "Satis sit interim Christiano ex fide adhuc viventi, et nondum cernenti quod perfectum est, sed ex parte scienti, nosse vel credere quod neminem Deus liberet nisi gratuitâ misericordiâ per Dominum nostrum Jesum Christum, et neminem damnet nisi æquissimâ veritate per eundem Dominum nostrum Jesum Christum. Cur autem illum potius quam illum liberet aut non liberet, scrutetur qui potest judiciorum ejus tam magnum profundum,—verumtamen caveat præcipitium." **19.**] **Thou wilt say then to me** (there seems no reason to suppose the objector a Jew, as Thol. after Grot., Calov., Koppe, al.:—the objection is a *general one*, applying to all mankind, and likely to arise in the mind of any reader. The expression *ὦ ἄνθρωπε* seems to confirm this), **Why then doth He yet find fault** (*ἔτι* as ch. iii. 7, assuming your premises,—'*if this be so*:' at the same time it expresses a certain irritation on the part of the objector: 'exprimit morosum fremitum,' Bengel. *μέμφομαι* has a stronger sense than mere *blame* here: Hesych. interprets it *αἰτιᾶται, ἐξουθενεῖ, καταγινώσκει*: see the apocryphal reff. Thol.)? **For who resists** (not, '*hath resisted*:' *ἀνθέστηκεν*, like *ἑστηκεν*, is *present*, see Winer, edn. 6, § 40. 4. b, and compare *ἐφέστηκεν*, 2 Tim. iv. 6) **His will** (i. e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist but goes with the will of God)? **Yea rather** (*μενοῦνγε*, see reff., takes the ground from under the previous assertion and supersedes it by another: implying that it has a certain show of truth, but that the proper view of the matter is yet to be stated. It thus conveys, as in ref. Luke, an intimation of rebuke; here, with severity: 'that which thou hast said, may be correct human reasoning—but as against God's sovereignty, thy reasoning is out of place and irrelevant'), **O man** (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic *σύ* following, and we have *ἄνθρωπε* unemphatic in ch. ii. 1), **who art THOU that repliest against** (the *ἀντί* seems to imply contradiction, not merely dialogue: see besides reff., *ἀνταπόκρισιν*, Job xiii. 22, BCℵ) **GOD**?—implying, 'thou hast neither right nor power, to call God to account in this manner.' Notice, that the answer to the objector's question does not lie in these vv. 20, 21, but in the following (see there);—the present verses are a rebuke administered to the *spirit* of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. So Chrys.,—*καὶ οὐδὲ τὴν λύσιν εὐθέως ἐπάγει, συμφερόντως καὶ τοῦτο ποιῶν· ἀλλ' ἐπιστομίζει πρῶτον τὸν ζητοῦντα, λέγων οὕτω μενοῦνγε . . . . θεῷ; ποιεῖ δὲ τοῦτο, τὴν ἄκαιρον αὐτοῦ περιεργίαν ἀναστέλλων, κ. τὴν πολλὴν πολυπραγμοσύνην, κ. χαλινὸν περιτιθείς, κ. παιδεύων εἰδέναι τί μὲν θεὸς τί δὲ ἄνθρωπος, κ. πῶς ἀκατάληπτος αὐτοῦ ἡ πρό-*

οὐκ ἔχει [u] ἐξουσίαν ὁ [v] κεραμεὺς τοῦ [w] πηλοῦ, ἐκ τοῦ [x] αὐτοῦ φυράματος ποιῆσαι [y] ὃ μὲν [z] εἰς τιμὴν [a] σκεῦος, [y] ὃ δὲ [z] εἰς [b] ἀτιμίαν; 22 [c] εἰ δὲ θέλων ὁ θεὸς [d] ἐνδείξασθαι τὴν ὀργὴν καὶ [e] γνωρίσαι τὸ [f] δυνατὸν αὐτοῦ [g] ἤνεγκεν ἐν πολλῇ [h] μακροθυμίᾳ [i] σκεύη ὀργῆς [k] κατηρτισμένα εἰς [l] ἀπώλειαν, 23 καὶ [m] ἵνα [e] γνωρίσῃ τὸν [no] πλοῦτον τῆς [o] δόξης αὐτοῦ ἐπὶ [i] σκεύη [p] ἐλέους, ἃ [q] προητοίμασεν

u and constr., 1 Cor. ix. 12 reff. v Matt. xxvii. 7, 10 only. Ps. ii. 9. Isa. xlv. 9. (μικός, Rev. ii. 27.) w John ix. 6, &c. (5 times) only. Gen. xi. 3. x ch. xi. 16. 1 Cor. v. 6, 7. Gal. v. 9 only. Exod. xii. 34.

y 1 Cor. xi. 21 reff. z = ch. i. 1, 5 al. fr. a = 2 Tim. ii. 20, 21. Heb. ix. 21 al. Exod. iii. 22. b ch. i. 26 reff. c Acts xxiii. 9. d constr., ch. ii. 15. Eph. ii. 7. Tit. ii. 10. iii. 2. Heb. vi. 10, 11. see ver. 17. P.H. Gen. l. 15, 17. e 1 Cor. xii. 3 reff. f = here only. constr., ch. i. 19, 20. viii. 3. g = Heb. xii. 20 only. (see Heb. xiii. 13.) φέρειν τὶ πράως, Xen. Cyr. ii. 2. 9. h ch. ii. 4 reff. i see ver. 21. Jer. xxvii. (l.) 25. constr., Acts ix. 15. k = Heb. x. 5 (from Ps. xxxix. 6). xi. 3. (Matt. iv. 21.) l = Acts viii. 20 reff. John xvii. 12. Jer. xxvi. (xlvi.) 21. m constr., see Winer, edn. 6, § 63. 1. 1. n ch. ii. 4 reff. o Eph. i. 18. iii. 16. (Phil. iv. 19.) Col. i. 27. p Luke i. 50, &c. Eph. ii. 4. Exod. xx. 6. q Eph. ii. 10 only. Isa. xxviii. 24. Wisd. ix. 8 only.

22. om ηνεγκεν F D^1-lat Julian. ins εις bef σκευη F Ambrst Julian.
23. om 1st και B m 39. 47-marg 67^2. 80. 116 vulg copt goth arm (Orig) Jer Ruf Pel Sedul Fulg. for τον πλουτον, το πλουτος F.

νοια, κ. πῶς ὑπερβαίνουσα τὸν ἡμέτερον λογισμόν, κ. πῶς ἅπαντα αὐτῷ πείθεσθαι δεῖ· ἵνα ὅταν τοῦτο κατασκευάσῃ παρὰ τῷ ἀκροατῇ, κ. καταστείλῃ κ. λεάνῃ τὴν γνώμην, τότε μετὰ πολλῆς εὐκολίας ἐπάγων τὴν λύσιν, εὐπαράδεκτον αὐτῷ ποιήσῃ τὸ λεγόμενον. Hom. xvi. p. 614. Similarly Calvin: 'Hac priori responsione nihil aliud quam improbitatem illius blasphemiæ retundit, argumento ab hominis conditione sumpto. Alteram mox subjiciet, qua Dei justitiam ab omni criminatione vindicabit.' **Shall the thing made** (properly of a production of *plastic* art, moulded of clay or wax) **say to him who moulded it, "Why madest thou me thus?"** These words are slightly altered from Isa. xxix. 16 LXX,—μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτό[om. αὐτό ℵ], Οὐ σύ με ἔπλασας; ἢ τὸ ποίημα τῷ ποιήσαντι, Οὐ συνετῶς με ἐποίησας; **Or** (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) **hath not the potter power over the clay** (the similitude from ref. Isa. In Sir. xxxvi. [xxxiii.] 13, we have a very similar sentiment: ὡς πηλὸς κεραμέως ἐν χειρὶ αὐτοῦ . . . οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιήσαντος αὐτούς. And even more strikingly so, Wisd. xv. 7: καὶ γὰρ κεραμεὺς ἁπαλὴν γῆν θλίβων ἐπίμοχθον πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον[ἐν ἕκ. ACℵ], ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσατο τά τε τῶν καθαρῶν ἔργων δοῦλα σκεύη τά τε ἐναντία πάνθ' [πάντα Aℵ] ὁμοίως· τούτων δὲ ἑκατέρου[ἑτέρου B$ℵ^{3a}$, ἑτέρων $ℵ^1$] τίς ἑκάστου ἐστὶν ἡ[om. ἡ ℵ] χρῆσις, κριτὴς ὁ πηλουργός. See also Jer. xviii. 6), **from the same mass to make one vessel unto honour** (honourable uses) **and another unto dishonour** (dishonourable uses. See ref. 2 Tim. The honour and dishonour are not here the *moral purity or impurity* of the human vessels, but their *ultimate glorification* or *perdition*. The Apostle in asking this question, rather aims at striking dumb the objector by a statement of God's undoubted right, against which it does not become us men to murmur, than at unfolding to us the actual state of the case. This he does in the succeeding verses; see above, from Chrys. and Calv.)? **22.**] **But what if** (by the elliptical εἰ δέ the answer to the question of the objector, ver. 19, seems to be introduced; ἐὰν οὖν occurs in a similar connexion John vi. 62; and ἀλλ' εἰ, Soph. Œd. Col. 590,—ἀλλ' εἰ θέλοντάς γ' οὐδὲ σοὶ φυγεῖν καλόν; See Hartung, Partikellehre, ii. 212. 6) (1) **God, purposing to shew forth His wrath, and to make known His power** (that which He could do), **endured with much long-suffering vessels of wrath fitted for destruction; and** (what if this took place) (2) **that He might make known the riches of His glory on** (not *to*, as De Wette, who joins it with γνωρίσῃ,—but '*toward*', **on**, 'with regard to,' dependent on πλοῦτον, as πλουτῶν εἰς, ch. x. 12) **the vessels of mercy, which He before made ready for glory?** I have given the whole, that my view of the construction might be evident: viz. that (1) and (2) are parallel clauses, both dependent on εἰ δέ; θέλων giving the purpose of the 1st, and ἵνα γν. that of the 2nd. They might be cast into one form by writing the 1st ὁ θ., ἵνα ἐνδείξηται . . . κ. γνωρίσῃ,—or the 2nd, καὶ θέλων γνωρίσαι. Only I do not, as Calv., Beza, Grot., Bengel, De Wette, Meyer, and Winer, understand the same ἤνεγκεν . . . ἀπώλ., as belonging to both, but only to the 1st, and supply before the 2nd, 'What if this took

r = ch. ii. 7 reff.
s = Mark i. 2. Heb. iv. 7. see ch. xi. 2.
t Hosea ii. 23 (B).
u Hosea i. 10.

εἰς [r] δόξαν; 24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ ABDF
Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν, 25 ὡς καὶ [s] ἐν τῷ Ὡσηὲ KLℵ a b
λέγει Καλέσω τὸν οὐ λαόν μου λαόν μου, καὶ τὴν οὐκ c d f g h
[t] ἠγαπημένην ἠγαπημένην· 26 [u] καὶ ἔσται ἐν τῷ τόπῳ k l m n
οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσον- o 17

25. om εν B.

26. for οὗ, ω ℵ¹(txt ℵ-corr¹ ?). rec ερρηθη, with B²D³L rel Œc: txt AB¹ D¹-gr ℵ d f h k l² n 17 Thdrt Thl. for ερρ. αυτ., αν. κληθησονται F (D¹-lat Ambrst): *in loco liberata* (ερρυσθη ?) *in quo vocabatur* Iren-int.

place,' viz. this ὃν θέλει, ἐλεεῖ. Other constructions have been,—to make ἵνα depend on κατηρτισμένα—'*prepared to destruction for this very purpose, that* &c.' So Fritz. and Rückert, ed. 2; but this seems to overlook καί, or to regard it as = καὶ τοῦτο:—to take ver. 23 as a new sentence, supplying ἐκάλεσεν ἡμᾶς, as Tholuck. Stuart supplies θέλων before ἵνα γν., and ἠλέησεν before οὓς ἐκάλεσεν ἡμᾶς. This in fact amounts to nearly the same as my own view, but appears objectionable, inasmuch as it joins ver. 24 to ver. 23: see below. The argument is, 'What if God, in the case of the vessels of wrath prepared for destruction, has, in willing to manifest His power and wrath, also exhibited towards them long-suffering (to lead them to repentance, ch. ii. 4,—a mystery which we cannot fathom), and in having mercy on the vessels of mercy prepared for glory, has also made manifest the riches of His glory?' Then in both these dispensations will appear, not the arbitrary power, but the rich goodness of God. The theological difficulties in κατηρτισμένα and προητοίμασεν (in both cases *God* is the agent; not they themselves, as Chrys., Theophyl., Olsh. Bengel, however, rightly remarks, "non dicit quæ προκατήρτισε, cum tamen ver. seq. dicat 'quæ præparavit.' Cf. Matt. xxv. 34 cum ver. 41, et Act. xiii. 46 cum ver. 48") are but such as have occurred repeatedly before, and, as Stuart has well observed, are inherent, not in the Apostle's argument, nor even in revelation, but in *any consistent belief of an omnipotent and omniscient God*. See remarks on ver. 18. σκεύη ὀργῆς and σκεύη ἐλέους are *vessels prepared to subserve*, as it were to *hold*, His ὀργή and ἔλεος: hardly, as Calvin, *instruments to shew forth*: that is *done*, over and above their being σκεύη, but is not necessary to it. The σκ. ὀργ. and σκ. ἐλ. are not to be, with a view to evade the general application, confined to the instances of Pharaoh and the Jews: these instances give occasion to the argument, but the argument itself is general, extending to all the dealings of God. 24.] **Of which kind** (*quales*, agreeing with ἡμᾶς—i. e. σκεύη ἐλέους) **He also called us, not only from among the Jews, but also from among the Gentiles.** It being entirely in the power of God to preordain and have mercy on whom He will, He has exercised this right by calling not only the remnant of His own people, but a people from among the Gentiles also. 25, 26.] It is difficult to ascertain in what sense the Apostle cites these two passages from Hosea as applicable to the Gentiles being called to be the people of God. That he *does so*, is manifest from the words themselves, and from the transition to the Jews in ver. 27. In the prophet they are spoken of *Israel*; see ch. i. 6—11, and ch. ii. throughout: who after being rejected and put away, was to be again received into favour by God. Two ways are open, by which their citation by the Apostle may be understood. Either (1) he brings them forward to shew that it is consonant with what we know of God's dealings, to *receive as His people*, those who *were* formerly *not His people*—that this may now take place with regard to the Gentiles, as it was announced to happen with regard to Israel,—and even more,—that Israel in this as in so many other things was the prophetic mirror in which God foreshewed on a small scale His future dealings with mankind,—or (2) he adduces them from mere applicability to the subject in hand, implying, 'It has been with us Gentiles, as with Israel in the prophet Hosea.' I own I much prefer the former of these, as more consonant with the dignity of the argument, and as apparently justified by the καί,—as He saith *also* in Hosea, implying perhaps that the matter in hand was not that directly prophesied in the citation, but one analogous to it. Chrys. takes the same view: εἰ γὰρ ἐπὶ τῶν ἀγνωμονησάντων μετὰ πολλὰς εὐεργεσίας, καὶ ἀλλοτριωθέντων, καὶ τὸ λαὸς εἶναι ἀπολωλεκότων, τοσαύτη γέγονεν ἡ μεταβολή, τί ἐκώλυε καὶ τοὺς οὐ μετὰ τὴν οἰκείωσιν ἀλλοτριωθέντας, ἀλλ' ἐξ ἀρχῆς

ται υἱοὶ θεοῦ ζῶντος. 27 Ἡσαΐας δὲ [v] κράζει [w] ὑπὲρ τοῦ Ἰσραὴλ [x] Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ [yz] ἄμμος τῆς [y] θαλάσσης, τὸ [a] ὑπόλειμμα σωθήσεται. 28 λόγον γὰρ [bc] συντελῶν καὶ [cd] συντέμνων [ἐν [e] δικαιοσύνῃ· ὅτι λόγον [d] συντετμημένον] ποιήσει κύριος ἐπὶ τῆς γῆς. 29 καὶ καθὼς [f] προείρηκεν Ἡσαΐας [g] Εἰ μὴ κύριος σαβαὼθ [h] ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν [i] ὡμοιώθημεν. 30 [k] Τί οὖν [k] ἐροῦμεν; ὅτι

v John i. 15 al. w = 2 Cor. i. 6. vii. 4. Phil. i. 7. x Isa. x. 22, 23. y Rev. xii. 18. xx. 8 only. Gen. xxxii. 12. see Heb. xi. 12. z as above (y). Matt. vii. 26. a here only. Mic. v. 7, 8 al. b constr. part., ch. v. 3, 11. c Acts xxi. 27 reff. = Lam. ii. 17. Jer. vi. 11. Isa. xxviii. 22. iii. 2. Jude 17 †. ii. 17. elsw. Mt. Mk. L. only. d here only. l. c. g Isa. i. 9. Ps. xxvii. 1. e Acts xvii. 31 reff. h 2 Cor. iv. 9 reff. k ch. iii. 5 reff. f = 2 Pet. i = Acts xiv. 11. Heb.

27. rec καταλειμμα (*corrn to* LXX *where no* MS *has* υπολ.), with DFKL ℵ[c]corr[1] rel Thdrt: εγκαταλειμμα Chr: υποκαταλειμμα 47: txt AB ℵ[1] Eus$_2$.

28. om εν δικαιοσυνη οτι λογον συντετμημενον (*by mistake from similarity of* συντεμνων and συντετμημενον?) AB ℵ[1] Syr copt Eus Damasc Aug$_2$ (æth has the ver thus: *quia consummatum et præcisum verbum enarret Deus in mundo:* om συντελ. to λογον Thdrt): ins DFKL ℵ[3] rel latt syr goth Eus$_1$ Chr Œc Thl Jer Ambrst Bede.

29. εγκατελειπεν AD[3]FKL. εγενηθεν B[1](Tischdf.) ομοιωθημεν AFL.

ἀλλοτρίους ὄντας, κληθῆναι, κ. ὑπακούσαντας τῶν αὐτῶν ἀξιωθῆναι; Hom. xvi. p. 618. The fem. *τήν* is used because the Jewish people was typified by the *daughter* of the prophet, Hos. i. 6, who was called Lo-ruhamah, 'not having obtained mercy.' The sense, not the words of the LXX, is quoted. By ἐν τῷ τόπῳ . . . . ἐκεῖ must not I think be understood, in any particular place, as Judæa, nor among any peculiar people, as the Christian Church: but as a general assertion, that in every place where they were called 'not His people,' there they shall be called 'His people.'

27.] *A proof from Scripture of the fact, that a part of Israel are excluded.* Here again the *analogy* of God's dealings, in the partial deliverance of Israel from captivity, and their great final deliverance from death eternal, is the key to the interpretation of the prophecy cited. The words are spoken by Isaiah of the return from captivity of a remnant of Israel. 28.] The reference of this latter part of the citation is not very plain. It is almost verbatim from the LXX, the γάρ (which is found in Aℵ but not in B) being perhaps adopted by the Apostle as continuing the testimony, = 'for the prophet proceeds,'—and the LXX having κατάλειμμα for ὑπόλειμμα (see digest), and ἐν τῇ οἰκουμένῃ ὅλῃ for ἐπὶ τῆς γῆς. The literal rendering of the Heb. is, "The consummation (or consumption) decided, overfloweth with righteousness: for a decision (or consumption) and a decree shall the Lord Jehovah of Sabaoth make in the midst of all the land." As it stands in the LXX, the meaning seems to be, *the Lord will complete and soon fulfil His word in righteousness* (viz. his denunciation of consuming the Assyrian and liberating the remnant of His people): *for the Lord will make a rapidly accomplished word in the midst of all the land.* The E. V., Calv., and others, render λόγον, 'work,' a signification which it never has. If the above interpretation be correct, and the view which I have taken of the analogy of prophecy, it will follow that this verse is adduced by the Apostle as confirming the certainty of the salvation of the remnant of Israel, seeing that now, as then, He with whom a thousand years are as a day, will swiftly accomplish His prophetic word in righteousness. 29.] Another proof of a *remnant* to be saved, from a *preceding* part of the same prophecy. (Such seems to be the sense of προείρ. here,—and so Beza, Calv., Grot., al.; De W., Thol., al., prefer 'prophesied;' but surely there is no necessity for affixing an unusual sense to the word, where the ordinary one [see all the reff.] suits much better.) "ὁμοιοῦσθαι ὡς is a construction in which two ideas, 'to become as,' and 'to become like to,' are mingled, as in Heb. נִמְשָׁל כְּ, Ps. xlix. 13, 21; compare Mark iv. 30." Tholuck. On 'Jehovah Sabaoth,' Bengel remarks, "Pro Hebraico צְבָאוֹת in libro 1 Sam. et Jesaia σαβαώθ ponitur; in reliquis libris omnibus παντοκράτωρ." (This is not strictly the case: δυνάμεων is found in several places: and σαβαώθ occurs in Zech. xiii. 2 BN.)

The citation is verbatim from the LXX, who have put σπέρμα for the Heb. שְׁאֵרִית, 'residuum,'—implying a remnant

ἔθνη τὰ μὴ [lm] διώκοντα [m] δικαιοσύνην, [n] κατέλαβεν δικαιο- ABDF
σύνην, δικαιοσύνην δὲ τὴν [o] ἐκ πίστεως· 31 Ἰσραὴλ δὲ KLℵ a b
[l] διώκων νόμον δικαιοσύνης, [p] εἰς νόμον οὐκ [pq] ἔφθασεν. c d f g h
k l m n
o 17

1 = ch. xii. 13. xiv. 19. Phil. iii. 12, 14. 1 Thess. v. 15. Isa. ii. 1. Sir. xxvii. 8.
m 1 Tim. vi. 11. 2 Tim. ii. 22.
n = 1 Cor. ix. 24. Phil. iii. 12. Exod. xv. 9. Deut. xxviii. 45.
o = ch. x. 6. Gal. iii. 8.
p = Phil. iii. 16. Dan. xii. 12 Theod.
q as above (p). 1 Thess. iv. 5. w. ἀχρι, 2 Cor. x. 14. w. ἐπι, Matt. xii. 28 ¶ L. 1 Thess. ii. 16 only. Eccl. viii. 14. Dan. iv. 25 (28). Theod.

31. rec aft 2nd *νομον* ins *δικαιοσυνης* (*corrn for clearness' sake? see notes*), with F (but with a mark inserted before it) KLℵ³ rel D³-lat vulg syrr goth Chr Thdor-mops$_2$ Thdrt Œc Thl Jer$_3$ Aug$_4$ Pel Bede: om ABDGℵ¹ copt-Procop Damasc Orig-int Ambrst-comm Ruf Sedul. *εφθοχεν* F(and G).

for a fresh planting. **30—33.**] *The Apostle takes up again the fact of Israel's failure, and shews how their own pursuit of righteousness never attained to righteousness, being hindered by their self-righteousness and rejection of Christ.* These verses do not contain, as Chrys., Œc., Theophyl., the *τοῦ χωρίου παντὸς λύσις*—this *λύσις* is simply in the creative right of God, as declared ver. 18;—but they are a comment on ver. 16, that it is not of him that willeth, nor of him that *runneth:* the same similitude of running being here resumed, and it being shewn that, so far from man's running having decided the matter, the Jews *who pressed forward* to the goal attained not, whereas the Gentiles, *who never ran,* have attained. If this is lost sight of, the connexion of the whole is much impaired, and from doctrinal prejudice, a wholly wrong turn given to the Apostle's line of reasoning,—who resolves the awful fact of Israel's exclusion not into any causes arising from man, but into the supreme will of God,—which will is here again distinctly asserted in the citation from Isaiah (see below).

What then shall we say? This question, when followed *by a question,* implies of course a *rejection* of the thought thus suggested—but when, as here, by an *assertion,* introduces a further unfolding of the argument from what has preceded. I cannot agree with Flatt, Olsh., al., that *ὅτι κ.τ.λ.* is to be regarded as a question: for, as Rückert has observed, (1) Paul could not put interrogatively, as a supposition in answer to *τί οὖν ἐροῦμεν,* a sentiment not intimated in nor following from the foregoing; (2) there would be no answer to the question thus asked, but the *διὰ τί,* ver. 32, would ask another question, proceeding on the assumption of that which had been before by implication negatived; and (3) the answer, *ὅτι κ.τ.λ.* ver. 32, would touch only the case of the Jews, and not that of the Gentiles, also involved, on this supposition, in the question. **That the Gentiles** (not, as Meyer and Fritz., 'some Gentiles'), **which pursue not after** (see especially reff. Phil.) **righteousness** (not *justification,* which is merely 'the being accounted righteous,' 'the way in which righteousness is ascribed:' not this, but *righteousness itself,* is the aim and end of the race) **attained** (the whole transaction being regarded as a historical fact) **righteousness, even** (*δέ* brings in something new, different from the foregoing, but not strongly opposed to it, see Winer, edn. 6, § 53. 7. *b*:—the opposition here, though fine and delicate, is remarkable: righteousness—not however that arising from their own works, but the righteousness, &c.) **the righteousness which is from faith: 31.**]—**but Israel, pursuing after the law of righteousness** (what is the *νόμος δικαιοσύνης*? Certainly not = *δικαιοσύνη νόμου,* as Chrys., Theodoret, Œcum., Calv., Beza, Bengel, by the so-called, but as Thol. observes, unlogical figure of Hypallage:—it may mean either (1) as Meyer, Fritz., Thol., an *ideal law of righteousness,* a *justifying law,*—or (2) as Chrys., al.,—see above,—*the law of Moses,* thus described: or (3) which I believe to be the true account of the words, *νόμος δικαιοσ.* is put regarding the Jews, rather than merely *δικαιοσ.,* because in their case there was a prescribed norm of apparent righteousness, viz. the law, in which rule and way they, as *matter of fact,* followed after it. The above, as I believe, mistaken interpretations arise from supposing *νόμον δικαιοσ.* to be = *δικαιοσ.,* which it is not. The Jews followed after, aimed at the fulfilment of '*the law of righteousness,*' thinking by the observance of that law to acquire righteousness. See ch. x. 3, 5, and note; and compare John's coming *ἐν ὁδῷ δικαιοσύνης,* Matt. xxi. 32), **did not attain unto the law** (fell far short even of that law, which was given them. It is surprising, with ch. x. 3—5 before them, how De Wette and Tholuck can pronounce the reading *νόμον* without *δικαιοσύνης* to be without sense. The Jews followed after, thinking to perform it entirely, their *νόμος δικαιοσύνης*: which *δικαιοσ. ἐκ*

32 [r]διὰ τί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' [s]ὡς ἐξ ἔργων [νόμου] [t]προσέκοψαν τῷ λίθῳ τοῦ [u]προσκόμματος, 33 καθὼς γέγραπται [v]Ἰδοὺ τίθημι ἐν Σιὼν λίθον [u]προσκόμματος καὶ [w]πέτραν [wx]σκανδάλου, καὶ ὁ [y]πιστεύων ἐπ' αὐτῷ οὐ [z]καταισχυνθήσεται.

r Paul, 1 Cor. vi. 7 (bis). 2 Cor. xi. 11 only.
s = Philem. 14.
t Matt. iv. 6 ‖ L. vii. 27. John xi. 9, 10. ch. xiv. 21. 1 Pet. ii. 8 only. Prov. iii. 23.
u ch. xiv. 13, 20. 1 Cor. viii. 9. 1 Pet. ii. 8 only. Isa. xxix. 21.
v Isa. (viii. 14) xxviii. 16.
w 1 Pet. ii. 6 (from l. c. F).
x ≅ Matt. xviii. 7. ch. xiv. 13 al. Ps. xlviii. 14.
y ch. x. 11. 1 Pet. ii. 6
z = ch. v. 5. x. 11 al. Ps. xxiv. 20.

32. om *νομου* (*see notes*) ABFℵ¹ vulg copt Jer Aug Ambrst Ruf: ins DKLℵ³ rel syrr goth Chr(*οὐκ εἶπεν Ἐξ ἔργων, ἀλλ' Ὡς ἐξ ἔργων νόμου δεικνὺς ὅτι οὐδὲ ταύτην εἶχον τὴν δικαιοσύνην*) Thdor-mops Thdrt Œc Thl. rec aft *προσεκοψαν* ins *γαρ* (*see note*), with D³KLℵ³ rel vulg syrr Chr Thdor-mops Thdrt Œc Thl Aug_2 Jer Sedul Bede: om ABD¹Fℵ¹ a¹ am(with tol al) copt goth Ambrst Ruf.

33. rec ins *πας* bef *ο πιστευων* (*insd to conform this ver to ch* x. 11, *rather than omd to suit the* LXX: not one ms *omits it in ch* x. 11), with KL rel D³-lat vulg syr Chr Thdor-mops Thdrt Œc Thl Jer Sedul: om ABDFℵ Syr copt goth æth Orig Damasc Aug Ambrst Ruf Bede. *ου μη καταισχυνθη* (*see* LXX) DF.

τοῦ νόμου the Apostle defines, ch. x. 5, to be *ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς*, but they did not attain to—not in this case *κατέλαβεν*, but *ἔφθασεν εἰς*—the law—they therefore never attained *righteousness*. It is surely far more easy to imagine how a transcriber should have inserted *δικαιοσύνης*, than how he should have omitted it. It probably was a marginal gloss to explain the second *νόμον*, and thence found its way into the text [I may notice, that ch. x. 3 is not a case in point, the *νόμον* here having an independent and exceptional meaning of its own, which introduces an element not belonging to *ἰδίαν* there]). **Wherefore? because** (*pursuing it*) **not by faith, but as** (used subjectively, as 'if about to obtain their object by:' see Winer, edn. 6, § 65. 9, and compare 2 Pet. i. 3) **by** [**the**] **works** [**of the law** (the evidence for and against *νόμου* is about equally balanced. On the one side we have the Apostle's usage, see ch. iii. 28 reff.,—and the possibility of a transcriber omitting *νόμου*, either as having twice occurred already, or for more complete antithesis,—and on the other we have the temptation to correct *ἔργων* to *ἔργων νόμου* to suit that very usage. On the whole I incline to omit *νόμου*, but do not regard the evidence as sufficiently clear to justify its exclusion from the text)], **they stumbled at the stone of stumbling** (the similitude of a race is still kept up. The insertion of *γάρ* has arisen from a period being placed at *νόμου*. It confuses the sense, making it appear as if the stumbling was the cause of, or at all events coincident with, their pursuing *οὐκ ἐκ π. κ.τ.λ.*, whereas it was this mistaken method of pursuing which caused them to stumble against the stone of stumbling. Thus we have instances in the Greek chariot races, of competitors, by an error in judgment in driving, striking against the *στήλη* round which the chariots were to turn, see Soph. Elect. 730 f. There is a close analogy between our text and the exhortation in Heb. xii. 1 f. There, after the triumphs of faith have been related, we are exhorted to run with patience the race set before us, looking to Jesus, the Author and Finisher of *our faith*: where notice, that the sacred Writer seems to have had in his mind the same comparison of Him to the pillar or goal, to which the eyes of the runners would be exclusively directed).

33.] *Appeal to the prophecy of Isaiah*, as justifying this comparison of Christ to a *stone of stumbling*. The citation is gathered from two places in Isaiah. The 'stone of stumbling and rock of offence,' mentioned ch. viii. 14, is substituted for the 'cornerstone elect, precious,' of ch. xxviii. 16. The solution of this is very simple. Isa. viii. 14 was evidently interpreted by the Jews themselves of the Messiah: for Simeon, Luke ii. 34, when speaking of the child Jesus as the Messiah, expressly adduces the prophecy as about to be fulfilled. Similarly Isa. xxviii. 16 was interpreted by the Chaldee Targum, the Babylonish Talmud (Tract Sanhedrin, fol. xxxviii. 1, Stuart), &c. What was there then to prevent the Apostle from giving to this Stone, plainly foretold as to be laid in Zion, that designation which prophecy also justifies, and which bears immediately on the matter here in hand? The translation of Isa. viii. 14 is after the Heb.,—the LXX having apparently read differently. See 1 Pet. ii. 6—8, where the same two texts are joined, and

X. 1 Ἀδελφοί, ἡ μὲν [a] εὐδοκία τῆς ἐμῆς καρδίας καὶ ABDF KLℵ a b
ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν [b] εἰς σωτηρίαν. c d f g h
2 [c] μαρτυρῶ γὰρ αὐτοῖς ὅτι [de] ζῆλον [e] θεοῦ ἔχουσιν, ἀλλ' k l m n
οὐ [f] κατ' [g] ἐπίγνωσιν. 3 [h] ἀγνοοῦντες γὰρ τὴν τοῦ [i] θεοῦ o 17
[i] δικαιοσύνην, καὶ τὴν ἰδίαν [δικαιοσύνην] [k] ζητοῦντες
[l] στῆσαι, τῇ [i] δικαιοσύνῃ τοῦ [i] θεοῦ οὐχ [m] ὑπετάγησαν.

a = here only. Sir. xviii. 31. (Matt. xi. 26 al.)
b Acts xi. 18. ch. vi. 22. Jude 21.
c Acts xxii. 5. Gal. iv. 15. Col. iv. 13.
d = John ii. 17, from Ps. lxviii. 9.
2 Cor. vii. 7, 11.
e 2 Cor. xi. 2. see Acts xxii. 3.
f Acts iii. 17 reff.
g ch. iii. 20 reff.
h Acts xiii. 27 reff.
i ch. i. 17 reff.
k = Acts xiii. 8 reff.
l = ch. iii. 31, Heb. x. 9. Num. xxx. 14.
m = 1 Cor. xv. 28. 2 Macc. xiii. 23, see ch. viii. 7 reff.

CHAP. X. 1. rec aft η δεησις ins η (*corrn: see note*), with KL rel Chr Thdrt: om ABDFℵ Cyr. προς τον θν is written over an erasure by ℵ¹. rec for αυτων, του ισραηλ (*explanatory gloss*), with KL rel Thdrt Œc Thl: txt ABDFℵ 17 latt syrr copt arm Chr Cyr Damasc Ambrst Ruf Aug Pel Sedul Bede. rec ins εστιν bef εις σωτηριαν, with KLℵ³ rel syr Chr Thdrt: om ABDFℵ¹ Syr copt goth Cyr Aug$_1$.
3. for γαρ, δε A 57 Leo. om 2nd δικαιοσυνην ABD vulg copt arm Clem Cyr Bas Chr$_1$ Procop Damasc Iren-int(most mss) Aug$_{saepe}$: ins FKLℵ rel syrr goth æth Chr Thdrt Œc Thl Iren-mss Tert Ambr Aug$_2$, and aft ζητουντες m.

also Ps. cxviii. (cxvii.) 22. **οὐ καταισχυνθήσεται**, LXX (Isa. xxviii. 16), *οὐ μὴ καταισχυνθῇ*, gives a secondary meaning of the Heb. יָחִישׁ, 'shall not *make haste*:' i. e. shall not fly in terror, shall not be confounded.

CHAP. X. 1—13.] *The Jews, though zealous for God, are yet ignorant of God's righteousness* (1—3), *as revealed to them in their own Scriptures* (4—13).

1.] **Brethren** ('nunc quasi superata præcedentis tractationis severitate comiter appellat *fratres*.' Bengel), **the inclination of my heart** (*εὐδοκία* is seldom, if ever, used to signify the *motion of desire*, but imports the *rest of approving satisfaction*. Possibly there is here a mixture of constructions: the Apostle's *εὐδοκία* would be their *salvation itself*,—his *δέησις πρὸς τὸν θ. ὑπὲρ αὐτ.* was **εἰς σωτ.** The *μέν* requires a corresponding *δέ*, not expressed, but implied in the course of vv. 2, 3, where the obstacle to their *σωτήρ.* is brought out), **and my prayer to God for them** (Israel, see ch. ix. 32, *προσέκοψαν*), (**is**) **for** (**their**) **salvation** (lit. 'towards salvation.' The insertion of the art. after *δέησις* has apparently been an over-careful grammatical correction: it is by no means universal in the N. T., even where the Greek writers insert it,—and here, seeing that there could be no *δεήσεις* to any other than God, the omission would be more natural. *τοῦ Ἰσραήλ* has been substituted by the adoption of a gloss: *ἐστίν* to complete the sense). The Apostle's meaning seems to be, to destroy any impression which his readers may have received unfavourable to his love of his own people, from the stern argument of the former chapter. 2.] **For** (reason why I thus sympathize with their efforts, though misdirected) **I bear witness to them that they have a zeal for God** (for this meaning of the gen. see reff., especially 2 Cor. xi. 2, and note there), **but not according to** (in accordance with, founded upon, and carried on with) **knowledge** (accurate apprehension of the way of righteousness as revealed to them). 3.] **For** (explanation of *οὐ κατ' ἐπίγν.*) **not recognizing** ('*being ignorant of*' is liable to the objection, that it may represent to the reader a state of *excusable* ignorance, whereas they *had it before them*, and *overlooked* it) **the righteousness of God** (not, the *way of justification* appointed by God, as Stuart, al.: but that only *righteousness* which avails before God, which becomes ours in justification; see De Wette's note, quoted on ch. i. 17), **and striving to establish their own righteousness** (again, not *justification*, but *righteousness*: that, namely, described ver. 5; not that it was ever theirs, but the Apostle speaks subjectively. Notwithstanding the MS. authority against *δικαι.* after *ἰδίαν*, it would seem as if it had been written for emphasis' sake by the Apostle, and omitted on account of the word occurring thrice in the sentence), **they were not subjected** (historical: *implying*, but not itself *bearing*, a perfect sense. The passage,—not in a middle sense, as De Wette and Thol.,—expresses the *result only*; it might be themselves, or it might be some other, that subjected them,—but the historical fact was, that they *were not subjected*) **to the righteousness of God** (the *δικ. τ. θ.* being considered as a *rule* or *method*, to which it was necessary to conform, but to which they were never sub-

4 [n] τέλος γὰρ νόμου χριστὸς [b] εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. 5 Μωυσῆς γὰρ [o] γράφει τὴν [p] δικαιοσύνην τὴν [p] ἐκ [p] νόμου, [q] ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται

[n] = 1 Pet. i. 9. see note and 2 Cor. iii. 13. [o] constr., John i. 46. see Luke xviii. 31.

[p] Phil. iii. (6) 9. see Gal. iii. 21. [q] Lev. xviii. 5. see Neh. ix. 29. Ezek. xx. 21.

5. rec ins του bef νομου, with DFKL rel: om (A)BℵC.—for νομου, πιστεως A. οτι bef τ. δικ. τ. εκ ν. AD¹ℵ¹ 17¹ vulg Damasc Ruf. om αυτα (as LXX-AB[not Ed-vat]) A D-gr ℵ¹ vulg Damasc Ruf: *eam* D²-lat copt goth Cassiod: ταυτα 17¹ m¹ æth. om ανθρωπος F Syr Chr Hil.

jected as they were to the law of Moses).

4—13.] The δικαιοσύνη τ. θ. is now explained to be summed up in that Saviour who was *declared to them in their own Scriptures*. **For** (establishing what was last said, and at the same time unfolding the δικ. τ. θ. in a form which rendered them inexcusable for its non-recognition) **Christ is the end of the Law** (i. e. *the object at which the law aimed:* see the similar expression 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. Various meanings have been given to τέλος. (1) *End*, finis, *chronological:* 'Christ is the termination of the law.' So the latt., Augustine, Luther, al., Olsh., Meyer, Fritz., De Wette, al. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word 'end,' the *end in time and in aim*. It may be so; but I prefer simply to take in the idea of Christ being the end, i. e. *aim* of the law, as borne out by the following citations, in which nothing is said of the *transitoriness* of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clem. Alex.,—πλήρωμα γὰρ ν. χρ. εἰς δικ. π. τῷ πιστ., De Div. Serv. § 9, p. 940 P. Theodoret, Calv., Grot., al., take τέλος for '*accomplishment*,' a sense included in the general meaning, but not especially treated here,—the following quotations not having any reference to it. (3) The meaning, *end in the sense of object or aim*, above adopted, is that of the Syr., Chrys., Theophyl., Beza, Bengel, al. Chrys. observes: εἰ γὰρ τοῦ νόμου τέλος ὁ χριστός, ὁ τὸν χριστὸν οὐκ ἔχων, κἂν ἐκείνην (i. e. δικαιοσύνην) δοκῇ ἔχειν, οὐκ ἔχει· ὁ δὲ τὸν χριστὸν ἔχων, κἂν μὴ ᾖ κατωρθωκὼς τὸν νόμον, τὸ πᾶν εἴληφε. καὶ γὰρ τέλος ἰατρικῆς ὑγιεία. ὥσπερ οὖν ὁ δυνάμενος ὑγιῆ ποιεῖν, κἂν μὴ τὴν ἰατρικὴν ἔχῃ, τὸ πᾶν ἔχει. ὁ δὲ μὴ εἰδὼς θεραπεύειν, κἂν μετιέναι δοκῇ τὴν τέχνην, τοῦ παντὸς ἐξέπεσεν· οὕτω ἐπὶ τοῦ νόμου καὶ τῆς πίστεως, ὁ μὲν ταύτην ἔχων, καὶ τὸ ἐκείνου τέλος ἔχει· ὁ δὲ ταύτης ἔξω ὤν, ἀμφοτέρων ἐστὶν ἀλλότριος. Hom. xvii. p. 622. νόμου is here plainly *the law of Moses:* see Middleton in loc.) **unto righteousness** (i.e. so as to bring about righteousness, which the law could not do) **to** (dat. commodi) **every one that believeth.** "Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour's advent. For indeed, by reason of man's natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have ensured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law's requirements, they would gladly have recognized the Saviour as the end of the law for righteousness." Ewbank.

5.] **For** (proof of the impossibility of legal righteousness, as declared even in the law itself) **Moses describes** (reff.) **the righteousness which is of** (abstr.—not implying that it has ever been attained, but rather presupposing the contrary) **the law, that** (ὅτι recitantis, not γράφ. ὅτι, in which case we should have αὐτήν. The *eam* of some versions has apparently arisen from misunderstanding ὅτι) **the man who hath performed them** (the ordinances of the law) **shall live in** (in the strength of, by means of as his status) **it** (the righteousness accruing by such doing of them).

As regards the *life* here promised, the Jewish interpreters themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter: see Wetst. in loc. Earthly felicity it doubtless *did* impart, compare Deut. xxx. 20; but even there, as Thol. observes, '*life*' seems to be a general promise, and length of days a particular species of felicity. "In the N. T.," he continues, "this idea (of life) is always exalted into that of life blessed and eternal:—see Matt. vii. 14; xviii. 8, 9; Luke x. 28."

6—8.] *The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given*

r ch. ix. 30. Gal. iii. 8.
s Deut. xxx. 12.
t Acts ii. 34 reff.
u = ch. ix. 2.
v Acts xxiii. 15 reff.

ἐν αὐτῇ. 6 ἡ δὲ [r]ἐκ πίστεως δικαιοσύνη οὕτως λέγει, [s]Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου Τίς [t]ἀναβήσεται εἰς τὸν οὐρανόν; [u]τοῦτ' ἔστιν χριστὸν [v]καταγαγεῖν· 7 ἢ Τίς

ABDF KLℵ a b c d f g h k l m n o 17

rec (for αυτη) αυτοις (*from* LXX), with DFLℵ³ rel; txt ABℵ¹ 17 vulg D²-lat copt goth arm Damasc Ruf Pel Sedul Bede.

by him,—as not dependent on a long and difficult process of search, but near to every man, and in every man's power to attain. I believe the account of the following citation will be best found by bearing in mind that the Apostle is speaking of Christ as the *end of the law* for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deut., where Moses is foretelling to the Jews the consequences of rejecting God's law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Apostle, regarding Christ as the *end* of the law, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an *à fortiori* application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now '*God's commandment.*' If spoken of *the law* as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is *God manifest in the flesh*, the *end of the law and the prophets.* This view is, it is true, different from that of almost all eminent Commentators, ancient and modern,—who regard the words as merely *adapted* or *parodied* by the Apostle as suiting his present purpose. Thus, with minor shades of difference, Chrys., Beza, Grot., Vatabl., Luther, Wolf, Bengel, Koppe, Flatt, Rückert, De Wette, Thol., Stuart, Hodge, al. But we must remember that it is in this passage Paul's object not merely to *describe* the righteousness which is of faith in Christ, but to *shew it described already in the words of the law.* The Commentators who have taken more or less the view that the Apostle cites the words *as bearing the sense put on them*, are Calvin, Calovius, Reiche, Meyer, Fritz., Olsh.

But the righteousness which is of faith thus saith (personified, as Wisdom in the Prov.), **Say not in thine heart** (i. e. 'think not,' a Heb. idiom. The LXX has merely λέγων, אֹמֵר. The Apostle cites freely, giving the explanation of λέγων, viz. *thinking*), **Who shall go up to heaven** (LXX, ἀναβ. ἡμῖν [ἡμῶν, A] εἰς τ. οὐρ., see Prov. xxx. 4)?—**that is** (see note above:—that imports in its full and unfolded meaning), **to bring down Christ:**—**or who shall go down into the abyss** (LXX, τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης; The Apostle substitutes τίς κατ. εἰς τ. ἄβ. as the direct contrast to τίς ἀν. εἰς τ. οὐρ., as in ref. Ps.; see also Amos ix. 2:—and as better suiting the interpretation which follows)?—**that is, to bring up Christ from the dead.** There is some difficulty in assigning the precise view with which the Apostle introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of *unbelief*, or (2) as questions of *embarrassment*, or (3) as questions of *anxiety*." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be *questions* of unbelief, which regards this fact as not accomplished, or as now first to be accomplished. Thus also, probably, are we to understand the *first question*, as applying to the *Incarnation of Christ*." This is more or less also the view of Chrys., Theodoret, Theophyl., Œc., Erasm., Estius, Semler, Koppe, Meyer, al., Rückert (who refers the doubt of the unbelief to the *full accomplishment* of redemption by the Incarnation and Resurrection of Christ), Reiche, and Köllner (who refer κατ. to the *ascended* Saviour, thereby destroying the symmetry of the whole,—because the latter question undoubtedly refers to bringing Christ not from a *present* but from a *past* state, from which He has historically come). (2) The second view, that they are questions of *embarrassment*, is taken by L. Capellus, Wolf, Rosenm., and Stuart, which last says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. *the commandment is plain and accessible.* You can have, therefore, no excuse for neglecting it. So in the case before us. *Justification by faith in Christ* is a plain and intelligible doctrine. It is not shut up in mysterious

w καταβήσεται εἰς τὴν x ἄβυσσον; u τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν y ἀναγαγεῖν. 8 ἀλλὰ τί λέγει; z Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· u τοῦτ' ἔστιν τὸ a ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· 9 ὅτι

w = Eph. iv. 9, 10. Ps. cxxxviii. 8.
x Luke viii. 31 only, exc. Rev. ix. 1, 2, 11 al. Gen. i. 2.
y = Heb. xiii. 20. Ps.
xxix. 3. i. 25. (John vi. 63. xiv. 10, plur.)
z Deut. xxx. 14. constr., John iii. 23. vi. 19, 23.
a = Acts x. 37. 1 Pet.

8. aft λεγει ins η γραφη D vulg(not demid tol) Orig$_4$ Cyr Thdrt Hil Ambrst Ruf Pel Sedul Bede: aft τι, F. 1st εστιν bef 1st το ρημα (*see* LXX) DF vss lat-ff.

language .... It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible .... It is brought before the mind and heart of every man: and thus he is without excuse for unbelief." (3) The third view, that they are questions of *anxiety*, is that of Calv., Beza, Pisc., Bengel, Knapp, Fritz., and Tholuck:—by none perhaps better expressed than by Ewbank, Comm. on the Ep. to the Rom., p. 74: "Personifying the great Christian doctrine of free justification through faith, he represents it as addressing every man who is anxious to obtain salvation, in the encouraging words of Moses: 'Say not in thine heart, (it says to such an one) &c. ....' In other words, 'Let not the man, who sighs for deliverance from his own sinfulness, suppose that the accomplishment of some impossible task is required of him, in order to enjoy the blessings of the Gospel. Let him not think that the personal presence of the Messiah is necessary to ensure his salvation. Christ needs not to be brought down from heaven, or up from the abyss, to impart to him forgiveness and holiness. No. Our Christian message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfil. We tell him that Christ's word is near to him: so near, that he may speak of it with his mouth, and meditate on it with his heart ....' Is there any thing above human power in such a confession, and in such a belief? Surely not. It is graciously adapted to the necessity of the very weakest and most sinful of God's creatures." (1) resumed. The objection to this view, as alleged by Tholuck, is, that in it, the contrast with ver. 5 is lost sight of. And this is so far just, that it must be confessed we thus lose the ideas which the Apostle evidently intended us to grasp, those of insuperable difficulty in the acquisition of righteousness by the law, and of facility,—by the gospel. Also, —it puts *too forward* the allegation of the great matters of historical belief, which are not *here* the central point of the argument, but introduced as the objects which *faith*, *itself that central point*, apprehends. (2) The last objection has some force as against *this* view. The regarding the questions as mere questions of difficulty and intellectual bewilderment does not adequately represent the ζῆλος θεοῦ predicated of the Jews, on the assumption of which the whole passage proceeds. Here, however, it seems to me, we have more truth than in (1): for the plainness and simplicity of the truths to be believed is unquestionably one most important element in the righteousness which is of faith. (3) Here we have the important element just mentioned, not indeed made the prominent point of the questions, but, as it appears to me, properly and sufficiently kept in view. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation: the word is *near him*, therefore *accessible; plain and simple*, and therefore *apprehensible;* and, taking (1) into account, we may fairly add, —deals with *definite historical fact*, and therefore *certain:* so that his salvation is not contingent on an amount of performance which is *beyond him*, and therefore *inaccessible: irrational*, and therefore *inapprehensible: undefined*, and therefore *involved in uncertainty*. Thus, it seems to me, we satisfy all the conditions of the argument: and thus also it is clearly brought out, that *the words themselves* could never have been spoken by Moses of the righteousness which is of *the law*, but of that which is of *faith*. **8.] But what says it? The word is near thee, in thy mouth** (to confess), **and in thine heart** (to believe): **that is** (see above), **the word of faith** (which forms the substratum and object of faith, see Gal. iii. 2; 1 Tim. iv. 6) **which we** (ministers of Christ: or perhaps, I Paul) **preach.** This verse has been explained in dealing with vv. 6 and 7.

9.] Because (explanation of the word being near thee: so Thol., De Wette, Stuart, al. Others take ὅτι here as in ver. 5, merely recitantis, making ἐὰν κ.τ.λ. the ῥῆμα preached. But as Thol. observes, (1) the duty of confessing the Lord Jesus can hardly be called part of the contents of

b = John ix. 22. xii. 42. Acts xxiii. 8. 1 Tim. vi. 12.
c = ch. xv. 6 only. Ps. lxxviii. 1.
d Acts ix. 26 reff.
e = 1 Cor. xv. 12 reff.
f vv. 1, 4.
g sing., ch. ix. 17 reff.
h ch. ix. 33, from Isa. xxviii. 16. see Sir. ii. 10.
i ch. iii. 22. 1 Cor. xiv. 7 only. = Exod. viii. 23. reff. Joel ii. 32.

ἐὰν [b]ὁμολογήσῃς [c]ἐν τῷ [c]στόματί σου κύριον Ἰησοῦν, ABDF KLN a b καὶ [d]πιστεύσῃς ἐν τῇ καρδίᾳ σου [d]ὅτι ὁ θεὸς αὐτὸν c d f g h [e]ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· [10] καρδίᾳ γὰρ πιστεύεται k l m n o 17 [f]εἰς δικαιοσύνην, στόματι δὲ [b]ὁμολογεῖται [f]εἰς σωτηρίαν. [11] λέγει γὰρ ἡ [g]γραφὴ Πᾶς ὁ [h]πιστεύων ἐπ' αὐτῷ οὐ [h]καταισχυνθήσεται. [12] οὐ γάρ ἐστιν [i]διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς κύριος πάντων [k]πλουτῶν εἰς πάντας τοὺς [l]ἐπικαλουμένους αὐτόν.

k = Luke xii. 21. l Tim. vi. 18. Exod. xxx. 15. 1 Acts ii. 21

9. aft ομολογησης ins το ρημα B 71 Clem Cyr. for κυριον ιησουν, οτι κυριος ιησους B Clem Cyr: so, addg εστιν, copt Hil Aug. aft ιησουν ins χριστον A Petr Bas. ηγειρεν bef αυτον A b k o copt Cyr-jer Cyr$_{saepe}$.
11. ins μη bef καταισχυνθησεται (*see ch* ix. 23 *v. r.*) DF.
12. ιουδαιω και ελληνι D.

the preaching of faith, but the prominence given to that duty shews a reference to the words of Moses: (2) the making ὅτι render a reason for ἐγγύς σου κ.τ.λ. suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing *first*, also shews a reference to what has gone before: for when the Apostle brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first), **if thou shalt confess with thy mouth** (same order as ver. 8) **the Lord Jesus** (not, I think, 'Jesus as the Lord' [see the readg of B al.]: this might very well be,—and κύριον might, as Thol., be the predicate placed first for emphasis, did not Paul frequently use κύριος Ἰησοῦς for '*the Lord Jesus*,'—see [ch. xiv. 14 after a prep.] 1 Cor. i. 3 al.; Phil. [ii. 19] iii. 20; Col. iii. 17 [1 Thess. i. 1; iv. 1]. 1 Cor. xii. 3 is hardly an example on the other side: see note there, but 2 Cor. iv. 5 is, cf. note *there*), **and believe in thine heart that God raised Him from the dead** (here, as in 1 Cor. xv. 14, 16, 17, regarded as the great central fact of redemption), **thou shalt be saved** (inherit eternal life).

Here we have the two parts of the above question again introduced: the *confession of the Lord Jesus* implying his having *come down* from heaven, and the *belief in His resurrection* implying His having been *brought up* from the dead. **10.**] **For** (refers back to ver. 6, where the above words were ascribed to ἡ ἐκ πίστεως δικαιοσύνη, and explains how πιστεύσ. ἐν τῇ καρδ. refer to the acquiring of righteousness) **with the heart faith is exercised** (πιστεύεται, men believe) **unto** (so as to be available to the acquisition of) **righteousness, but** (q. d. 'not only so: but there must be an outward confession, in order for justification to be carried forward to salvation') **with the mouth confession is made unto salvation.** Clearly the words δικ. and σωτ. are not used here, as De W., al., merely as different terms for the same thing, for the sake of the parallelism: but as Thol. quotes from Crell., σωτ. is the 'terminus ultimus et apex justificationis,' consequent not merely on the act of justifying faith as the other, but on a good confession before the world, maintained unto the end. **11.**] **For** (proof of the former part of ver. 10) **the Scripture saith, Every one who believeth on Him shall not be ashamed.** πᾶς is neither in the LXX nor the Heb., but is implied in the indefinite participle. The Apostle seems to use it here as taking up παντὶ τῷ πιστεύοντι, ver. 4. See ch. ix. 33. **12.**] **For** (an explanation of the strong expression πᾶς ὁ πιστεύων, as implying the *universal* offer of the riches of God's mercy in Christ) **there is no distinction of Jew and Greek** (Gentile. See ch. iii. 22); **for the same Lord of all** (viz. *Christ*, who is the subject here: vv. 9, 11, 13 cannot be separated. So Orig., Chrys., Œc., Calov., Wolf, Bengel, Rück., Meyer, Fritz., De Wette, Tholuck, al. So πάντων κύριος of Christ, Acts x. 36. Most modern Commentators make ὁ αὐτός the subject, and κύριος the predicate. But I prefer the usual rendering, both on account of the strangeness of ὁ αὐτός thus standing alone, and because this Apostle uses the expression ὁ αὐτὸς κύριος, 1 Cor. xii. 5, and even ὁ αὐτὸς θεός, ib. 6, for 'the same Lord,' and 'it is the same God.' Stuart supplies, '(there is) the same Lord:' but this is harsh,—and unnecessary, if the participle πλουτῶν be taken as συντελῶν κ. συντ. in ch. ix. 28) **is rich towards all** ('by εἰς

13 πᾶς γὰρ ὃς ἂν [l] ἐπικαλέσηται τὸ ὄνομα κυρίου [m] σωθήσεται. 14 πῶς οὖν [l] ἐπικαλέσωνται [m] εἰς ὃν οὐκ [n] ἐπίστευσαν; πῶς δὲ πιστεύσωσιν [m] οὗ οὐκ [o] ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; 15 πῶς δὲ κηρύξ-
C μη αποσταλωσιν... ABCDF KLℵ a b c d f g h k l m n o 17
ωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται Ὡς [p] ὡραῖοι οἱ πόδες τῶν [qr] εὐαγγελιζομένων [r] εἰρήνην, τῶν] [q] εὐαγγελιζομένων ἀγαθά. 16 Ἀλλ' οὐ πάντες [s] ὑπήκουσαν τῷ

m constr., Eurip. Med. 751, ὀμνυμι ...ἐμμένειν ἃ σου κλύω.
n w. εἰς, Acts x. 43 reff.
o = w. gen., here only. Xen. Mem. iii. 5. 9.
p Hom. Od. α, 289. see Acts xxiii. 16. Acts iii. 2 reff. (Isa. lii. 7.)
q = Luke i. 19. ii. 10.
r Acts x. 36 reff.
s Acts vi. 7 reff.

14. rec επικαλεσονται (*see note*), with KL rel Clem Thdor-mops Chr Thdrt Damasc Œc Thl: txt ABDFℵ a. ins η bef 1st πως δε F latt. rec πιστευσουσιν, with AKL rel Clem Ath Chr Thdrt Damasc Œc Thl: txt BDFℵ Chr-ms. rec ακουσουσιν, with L rel Clem Chr-montf Thdrt Œc Thl: ακουσονται DFKℵ[1] d Damasc: txt A[2]Bℵ[3] m 17 Ath Chr-2-mss. (A[1] illegible.)

15. rec κηρυξουσιν, with rel Clem Chr Thdrt Damasc Œc Thl: κηρυσσουσιν F: ακουσωσιν c: txt ABDKLℵ a 17 Chr-2-mss. καθαπερ B: καθα Chr-ms. om ευαγγελιζομενων ειρηνην των (*homœotel*) ABCℵ[1] coptt æth Clem Orig Epiph$_1$(Thdor-mops) Damasc Ruf: ins D(F)KLℵ[3] rel latt syrr goth arm Chr Thdrt Œc Thl Iren-int Tert$_3$ Ambr$_4$ Jer$_2$ Hil$_2$.—om των F.—*evang. bona evang. pacem* Iren-int Tert$_1$ Hil$_1$.—om *evang. bona* Epiph$_1$ Hil$_1$. rec ins τα bef αγαθα, with D[2-3]KLℵ[1] rel Clem Chr Thdrt Œc Thl: om ABCD[1]Fℵ[3] Orig Damasc.

16. aft υπηκουσαν ins εν (but marked for erasure) ℵ[1].

is signified the direction in which the stream of grace rushes forth.' Olsh.) **who call upon Him.** 13—21.] *Proof from Scripture of this assertion, and argument thereon.* 13.] **For every one, whosoever shall call upon the Name of the Lord** (JEHOVAH,—but used here of Christ beyond a doubt, as the next verse shews. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Apostle of the name and attributes of Jehovah) **shall be saved.** 14, 15.] It has been much doubted to whom these questions refer,—to Jews or to Gentiles? It must, I think, be answered, *To neither exclusively.* They are generalized by the πᾶς ὃς ἄν of the preceding verse, to mean *all*, both Jews and Gentiles. And the inference in what follows, though mainly concerning the rejection of the unbelieving Jews, has regard also to the reception of the Gentiles: see below on vv. 19, 20.

At the same time, as Meyer remarks, "the necessity of the Gospel ἀποστολή must first be laid down, in order to bring out in strong contrast the disobedience of some." **How then** (i. e. *posito*, that the foregoing is so) **can they** (men, represented by the πᾶς ὃς ἄν of ver. 13) **call on** (I have followed the majority of the chief MSS. in reading the aor. subjunctive instead of the future indic. So also ch. vi. 1) **Him in whom they have not believed** (i. e. begun to believe: so ch. xiii. 11)? **But how can they believe** (in Him) **of whom they have not heard** (construction see reff.)? **But how can they hear without a preacher? But how can men preach unless they shall have been sent? As it is written, How beautiful are the feet of those who** [**publish glad tidings of peace, who**] **publish glad tidings of** (τά is excluded by the strong manuscript testimony against it) **good things.** The Apostle is shewing the *necessity* and *dignity* of the preachers of the word, which leads on to the *universality* of their preaching, leaving all who disobey it without excuse. He therefore cites this, as shewing that their instrumentality was one recognized in the prophetic word, where their office is described and glorified. The applicability of these words to the preachers of the Gospel is evident from the passage in Isaiah itself, which is spoken indeed of the return from captivity, but in that return has regard to a more glorious one under the future Redeemer. We need not therefore say that the Apostle uses Scripture words merely as expressing his own thoughts in a well-known garb;—he alleges the words as a prophetic description of the preachers of whom he is writing. 16.] In this preaching of the Gospel some have been found obedient, others disobedient: and this was before announced by Isaiah. The persons here meant are as yet kept indefinite,—but evidently the Apostle has in his mind the unbelieving Jews, about whom his main discourse is employed.

But not all hearkened to (historic: during the preaching) **the good news** (οὐ

t = John xii. 38, from Isa. liii. 1. 1 Thess. ii. 13. Heb. iv. 2.
u Gal. iii. 2, 5.
v here only. see John v. 47. Acts xi. 16.
w ch. xi. 1, 11.
x here bis. 1 Cor. ix. 4, 5. xi. 22 only. P.

εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει Κύριε, τίς ἐπίστευσεν τῇ
t ἀκοῇ ἡμῶν; 17 ἄρα ἡ πίστις u ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ
v ῥήματος v χριστοῦ. 18 ἀλλὰ w λέγω, x μὴ x οὐκ ἤκουσαν; ...λεγω K.
y μενοῦνγε z εἰς πᾶσαν τὴν γῆν r ἐξῆλθεν ὁ a φθόγγος ABCD FLN a b
αὐτῶν, καὶ εἰς τὰ b πέρατα τῆς c οἰκουμένης τὰ ῥήματα c d f g h
αὐτῶν. 19 ἀλλὰ w λέγω, x μὴ Ἰσραὴλ x οὐκ ἔγνω; πρῶτος k l m n o 17

y (Luke xi. 28 v. r.) ch. ix. 20 only †. z Matt. ix. 26. Mark i. 28. Psa. xviii. 4.
a 1 Cor. xiv. 7 only. Ps. l. c. Wisd. xix. 18 only. b = Matt. xii. 42. Luke xi. 31 (Heb. vi. 16) only. Ps. ii. 8 al. fr. c Paul, here only. Matt. xxiv. 14. Luke ii. 1 al2. Acts xi. 28 al4. Heb. i. 6. ii. 5. Rev. iii. 10. xv. 9, xvi. 14 only. Ps. lxxi. 8.

17. rec (for χριστου) θεου, with AD$^{2\cdot3}$KLℵ-corr$^{1\cdot3}$ rel syrr æth-pl Clem Ath Thdr-mops Chr Thdrt Damasc Œc Thl Ruf Sedul: *Dei Christi* Bede: txt BCD^{1}ℵ^{1} vulg coptt goth æth-rom Ambrst Aug Pel.
18. om μενουνγε F D^{1}-lat Ruf. aft πασαν ins γαρ D^{1}(and lat^{1}).
19. rec ουκ εγνω bef ισραηλ (*corrn for elegance?*), with D^{2}L rel syrr Thdrt Thl: txt

πάντες, because πάντες, see vv. 11—13, were the objects of the preaching, and must hearken to it if they would be saved):—(and this too was no unlooked-for thing, but predetermined in the divine counsel) **for Esaias saith, Lord** (κύριε is not in the Heb.), **who believed our report** (the hearing of us)? 17.] **Faith then** (conclusion from ver. 16, τίς ἐπίστ. τῇ ἀκοῇ) **is from report** (i. e. *hearing*, see above. The *publication* of the Gospel produces belief in it), **and the report** (the *hearing*; the effects of the publication of the Gospel) **is by means of** (not, 'in obedience to,' but 'by,' as its instrument and vehicle) **the word of Christ** (θεοῦ has probably been a rationalizing correction, to suit better the sense of the prophecy. ῥήματος is used possibly, as De Wette suggests, as a preparation for τὰ ῥήματα αὐτ. in ver. 18). 18.] **But** (in anticipation of an objection that Israel, whom he has especially in view, *had not sufficiently heard* the good tidings) **I say, Did they not hear** (ἤκουσαν partly founded on the cognate ἀκοή of the last verse, partly recalling the ἤκουσαν of ver. 14)? **nay rather** (ch. ix. 20, note) **into all the earth went forth their voice, and to the ends of the world their words.** It is remarkable that so few of the Commentators have noticed (I have found it only in Bengel, and there but faintly hinted: Olsh., who defends the applicability of the text, does not even allude to it) that Psal. xix. is *a comparison of the sun, and glory of the heavens*, with the *word of God*. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Apostle has not, as alleged in nearly all the Commentators, merely accommodated the text allegorically, but *taken it in its context*, and followed up the comparison of the Psalm.

As to the assertion of the preaching of the Gospel having gone out into all the world, when as yet a small part of it only had been evangelized,—we must remember that it is not the *extent*, so much as the *universality in character*, of this preaching, which the Apostle is here asserting; that word of God, hitherto confined within the limits of Judæa, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6, 23. 19.] **But** (in anticipation of another objection, that this universal evangelizing and admission of all, had at any rate *taken the Jews by surprise*,—that they had not been forewarned of any such purpose of God) **I say, Did Israel** (no emphasis on Israel—they are not *first here introduced*, nor have the preceding verses been said only of the Gentiles; but they have been during those verses in the Apostle's mind, and are now *named for distinctness' sake*, because it is not now a question of their having *heard*, which they did in common with all, but of their having *been aware* from their Scriptures of God's intention with regard to themselves and the Gentiles) **not know** (supply, not 'the Gospel,' τὴν ἀκοήν, as Chrys., Estius, Rückert, Olsh., al.,—but, *the fact that such a general proclamation of the Gospel would be made* as has been mentioned in the last verse, raising up the Gentiles into equality and rivalry with themselves—so Meyer, Fritz., Thol., De Wette, Stuart, al.—Others supply variously:—Calv. and Beza, 'the truth of God,'—so as to have an advantage over the Gentiles:—Bengel, 'justitiam Dei:'—Bretschneider and Reiche take Ἰσραὴλ for the *object* of ἔγνω, and understand ὁ θεός as its *subject*: 'Did not God know,—acknowledge, regard with love,—Israel?' But surely the context will not

Μωυσῆς λέγει Ἐγὼ [d] παραζηλώσω ὑμᾶς [e] ἐπ' [f] οὐκ ἔθνει, [e] ἐπὶ ἔθνει [g] ἀσυνέτῳ [h] παροργιῶ ὑμᾶς. 20 Ἡσαΐας δὲ [i] ἀποτολμᾷ καὶ λέγει [k] Εὑρέθην [l ἐν] τοῖς ἐμὲ μὴ [m] ζητοῦσιν, [n] ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ [o] ἐπερωτῶσιν. 21 [p] πρὸς δὲ τὸν Ἰσραὴλ λέγει [q] Ὅλην τὴν ἡμέραν [q] ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν [r] ἀπειθοῦντα καὶ [s] ἀντιλέγοντα.

d ch. xi. 11, 14. 1 Cor. x. 22 only. Deut. xxxii. 21.
e = Luke i. 29, 47 al.
f = 1 Pet. ii. 10. Lam. i. 6.
g ch. i. 21 reff.
h Eph. vi. 4 only. l. c. 3 Kings xv. 30 al. (-σμός, Eph. iv. 26.)
i here only†. Jos. Antt.

xv. 10. 3. only. xx. 3 (?).
k Isa. lxv. 1.
l = 1 Tim. i. 16.
m = Acts xvii. 27 (reff.)
n Acts x. 40 only. Exod. ii. 14.
o = here only. Isa. l. c. Ezek.
p = Luke xviii. 9. xx. 19. Heb. i. 7, 8.
q here only. Isa. lxv. 2.
r ch. ii. 8 al. Deut. xxi. 20.
s Luke xx. 27. Acts xiii. 45. L.P., exc. John xix. 12. Hos. iv. 4.

ABCD[1.3]FN d m latt coptt goth arm Chr Damasc Hil. for 1st υμας, αυτους (*from* LXX) CN[3]. for επι, επ' BC[2]D m. for 2nd υμας, αυτους N[3].

20. om αποτολμα και DF. rec om εν (*corrn to suit* LXX?), with ACD[2.3]LN rel vulg syrr copt Clem Chr Thdrt Hil: ins BD[1]F sah goth Ambrst. aft εγενομην ins εν BD[1] Ruf.

21. for 2nd προς, επι D Clem. om και αντιλεγοντα F Hil: for αντιλεγ., λεγ. D[1].

allow this)?—**First** (in the order of the prophetic roll; q. d. their very earliest prophet: compare Matt. x. 2, πρῶτος Σίμων κ.τ.λ. Thol., after Rückert, observes, "The Apostle has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would shew by the πρῶτος, that even in the earliest period the same complaint [of Israel's unbelief] is found") **Moses saith, I will move you** (Heb. and LXX, 'them') **to jealousy with (those who are) no nation** (the Gentiles, as opposed to *the people* of God), **with a foolish** (נָבָל, the spiritual fool of Ps. xiv. 1; liii. 1; Prov. xvii. 21) **nation will I provoke you.** The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Apostle's argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denounces from God that as they had moved Him to jealousy with their 'no-gods' (idols) and provoked Him to anger by their vanities, —so He would, by receiving into his favour a 'no-nation,' make them jealous, and provoke them to anger by adopting instead of them a foolish nation. On the interpretation of De Wette, al., that the meaning is, God would deliver the children of Israel, as a prey to the idolatrous nations of Canaan, the parallels will not hold; nor do the following verses in Deut. (22—25) justify it. **20.**] **But** (even more than this: there is stronger testimony yet) **Esaias is very bold and says** (i. e. as we say, 'dares to say,' '*ventures to speak thus plainly.*' Thol. compares Æschin. de Falsa Leg. c. 45: κἂν ἐθελήσῃ σχετλιάζειν κ. λέγειν), **I was found** (so LXX, the Heb. is נִדְרַשְׁתִּי, 'I was sought:' but apparently in the sense of Ezek. xiv. 3; xx. 3, 'enquired of:' which amounts to εὑρέθην. In Ezek. xiv. the LXX render it ἀποκρίνεσθαι —and so Stier here, Ich gebe Antwort...) **by** (or **among**) **those who sought me not, I became manifest to those who asked not after me.** The clauses are inverted in order from the LXX. De Wette and other modern Commentators have maintained that Isa. lxv. 1 is spoken of the Jews, and not of the Gentiles; their main argument for this view being the connexion of ch. lxiv. and lxv. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lxv. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. The whole passage is thoroughly gone into and its true meaning satisfactorily shewn, in Stier's valuable work, "Jesaias, nicht Pseudo-Jesaias," pp. 797 ff., who remarks that '*the nation which was not called by my Name,*' in lxv. 1, can only primarily mean the Gentiles. **21.**] **But of** (not '*to,*' but '*with regard to:*' see reff. The words are not an *address*) **Israel** (evidently emphatic;—the former words having been said of the Gentiles) **he saith** (ibid. ver. 2), **All the day** (after μου in LXX) **I stretched forth my hands** (the attitude of gracious invitation) **to a people disobedient and gainsaying** (rebellious; the same word סָרַר occurs

t ch. x. 18, 19. ver. 11. u Acts vii. 27, 39. xiii. 46. 1 Tim. i. 19 only. L.P. Psa. xciii. 14. Ezek. xliii. 9. v ch. iii. 4 reff. w John i. 48. Acts ii. 22. 2 Cor. xi. 22 al.† Jos. Antt. ii. 9. 1. x ch. ix. 7 reff.

XI. 1 t Λέγω οὖν, μὴ u ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; v μὴ γένοιτο· καὶ γὰρ ἐγὼ w Ἰσραηλίτης εἰμί, ἐκ x σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν. 2 οὐκ u ἀπώσατο ABCD FLℵ ab cdfgh klmn o 17

CHAP. XI. 1. for τον λαον, την κληρονομιαν F Thl Ambr Ambrst Hil Sedul. aft αυτου ins ον προεγνω AD¹ℵ³ Thl Ambrst-comm Aug₁. [βενιαμειν, so A B²(Rl: Tischdf ascribes it to his B²·³) Cℵ m 17.]

Deut. xxi. 18) CHAP. XI. 1—10.] *Yet God has not* cast off *His people, but there is a remnant according to the election of grace* (1—6),—*the rest being hardened* (7—10). 1.] **I say then** (a false inference from ch. x. 19—21,—made in order to be refuted), **Did** (μή, it cannot surely be, that) **God cast off His people** (as would almost appear from the severe words just adduced)? **Be it not so: for I also am an Israelite** (ἐκ γένους Ἰσρ., Phil. iii. 5), **of the seed of Abraham** (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abraham), **of the tribe of Benjamin** (so Phil. iii. 5). There is some question *with what intent* the Apostle here brings forward *himself*. Three ways are open to us: either (1) it is as *a case in point*, as an example of an Israelite who has *not been rejected* but *is still one of God's people:* so almost all the Commentators—but this is hardly probable,—for in this case (α) he would not surely bring one only example to prove his point, when thousands might have been alleged—(β) it would be hardly consistent with the humble mind of Paul to put himself alone in such a place,—and (γ) μὴ γένοιτο does not go simply to *deny* a hypothetical *fact*, but applies to *some deprecated consequence* of that which is hypothetically put:—or (2) as De Wette, al., he implies, '*How can I say such a thing, who am myself an Israelite*, &c.?' 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be conceded, it would exclude from God's kingdom the *writer himself, as an Israelite*. This seems better to agree with μὴ γένοιτο, as deprecating the *consequence* of such an assertion.

But a question even more important arises, not unconnected with that just discussed: viz. *who are* ὁ λαὸς αὐτοῦ? In order for the sentence καὶ γὰρ ἐγὼ κ.τ.λ. to bear the meaning just assigned to it, it is obvious that ὁ λαὸς αὐτ. must mean the people of God *nationally* considered. If Paul deprecated such a proposition as the rejection of *God's people*, because he himself would thus be *as an Israelite* cut off from God's favour, the rejection assumed in the hypothesis must be *a national rejection*. It is against *this* that he puts in his strong protest. It is *this* which he disproves by a cogent historical parallel from Scripture, shewing that there is a remnant καὶ ἐν τῷ νῦν καιρῷ according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel *as a nation*) shall be saved. Thus the covenant of God with Israel, having been *national*, shall ultimately be fulfilled to them *as a nation:* not by the gathering in merely of *individual* Jews, or of *all* the Jews *individually*, into the Christian church,—but by the *national restoration* of the Jews, not in unbelief, but as a *Christian believing nation*, to *all that can, under the gospel, represent their ancient pre-eminence*, and to the *fulness of those promises which have never yet in their plain sense been accomplished to them*. I have entered on this matter here, because a clear understanding of it underlies all intelligent appreciation of the argument of the chapter. Those who hold *no national restoration of the Jews to pre-eminence*, must necessarily confound the ἐν τῷ νῦν καιρῷ remnant according to the election of grace, with the οἱ λοιποί, who nationally shall be grafted in again. See this more fully illustrated where that image occurs, ver. 17 ff. 2.] **God did not cast off his people which he foreknew** (προέγνω as in reff.:—'*which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depositary of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.*' It is plain that this must here be the sense, and that the words must not be limited, with Orig., Aug., Chrys., Calv., al., to the *elect Christian people of God from among* the Jews, with Paul as their representative: see on ver. 1. On this explanation, the question of ver. 1 would be

ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν [y]προέγνω. ἢ οὐκ οἴδατε [z]ἐν Ἠλίᾳ τί λέγει ἡ [a]γραφή; ὡς [bc]ἐντυγχάνει τῷ θεῷ [b]κατὰ τοῦ Ἰσραήλ, 3 Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ [d]θυσιαστήριά σου [e]κατέσκαψαν, κἀγὼ [f]ὑπελείφθην μόνος, καὶ [g]ζητοῦσιν τὴν [g]ψυχήν μου. 4 ἀλλὰ τί λέγει αὐτῷ ὁ [h]χρηματισμός; [i]Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ [k]ἔκαμψαν [k]γόνυ [l]τῇ Βάαλ. 5 οὕτως οὖν καὶ ἐν [m]τῷ νῦν [m]καιρῷ [n]λεῖμμα κατ' [o]ἐκλογὴν [p]χάριτος γέγονεν. 6 εἰ δὲ χάριτι, [q]οὐκ ἔτι ἐξ ἔργων,

y = ch. viii. 29 (reff.).
z see ἐπί, Luke xx. 37.
a sing., ch. ix. 17 reff.
b here only. 1 Macc. viii. 32.
c Acts xxv. 24. ch. viii. 27, 34. Heb. vii. 25 only ϯ. 2 Macc. iv. 36. (-τευξις, 1 Tim. ii. 1.)
d Matt. v. 23 al. 3 Kings xix. 10, 14.
e Acts xv. 16 only, from Amos ix. 11.

f here only. Gen. xxx. 36 al. (-λειμμα, ch. ix. 27.)
g = Matt. ii. 20 only. Exod. iv. 19.
h here only. Prov. xxxi. (see xxiv.) 1. 2 Macc. ii. 4. xi. 17 only.
i = Luke xx. 31. Heb. iv. 1 only. 3 Kings xix. 18.
k ch. xiv. 11. Eph. iii. 14. Phil. ii. 10. 1 Chron. xxix. 20. see Acts vii. 60 reff.
l fem. (not l. c.), Judg. ii. 13 & iii. 7 (A). Zeph. i. 4. Hos. ii. 8 al.
m ch. iii. 26 reff.
n here only. Josh. xiii. 12 F (not A). 4 Kings xix. 4 only. (ὑπόλ., ch. ix. 27.)
o ch. ix. 11 reff.
p gen. subject., Luke iv. 22.
q = ch. vii. 17, 20.

2. rec at end ins λεγων, with ℵ[1] rel Syr Œc Thl: om ABCDFℵ[3] latt coptt arm Eus Chr Thdrt Damasc Ambr Ruf.

3. rec ins και bef τα θυσιαστηρια, with DLℵ[3] rel syrr Just Chr$_2$ Thdrt: om ABCFℵ[1] 17 latt coptt Eus$_2$ Chr$_1$.

4. κατελειπον ACFL η. for τη, τω F. (το F: τω G.)

5. λιμμα AB[1]CD[1]Fℵ: λημμα B[2]. κατ' εκλογης D[1].

self-contradictory, and this negation a *truism*. It would be inconceivable, that God should cast off *His elect*). **Or** (see ch. ix. 21 al.:—introduces a new objection to the matter impugned) **know ye not what the Scripture saith in** (**the history of**) **Elias** (better thus than '*with regard to*,' as Luth., Erasm., Calv., Beza, al. Tholuck gives examples: from Pausan. viii. 37. 3,—ἔστιν ἐν Ἥρας ὅρκῳ τὰ ἔπη, —i.e. in that part of the Iliad [ξ. 278] where Hera swears by the Titans: from Thucyd. i. 9,—καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει εἴρηκεν αὐτὸν πολλῆσι νήσοισι κ. Ἄργεϊ παντὶ ἀνάσσειν, i. e. in that part of the Iliad [β. 108] where the transmission of the sceptre is related)? **how** (depends on οὐκ οἴδατε) **he pleads with** (see reff.—and note, ch. viii. 26) **God against Israel**, &c. The citation is a free one from the LXX. The clauses τοὺς προφ., and τὰ θυσιαστ. are inverted, ἐν ῥομφαίᾳ is omitted, and κἀγὼ ὑπελείφθ. μόνος is put for καὶ ὑπολέλειμμαι ἐγὼ μονώτατος. The altars, as De W. observes, were those on the high places, dedicated to God. 4.] **But what saith the divine response to him** (χρηματισμός, see reff. and reff. to the verb, Acts x. 22)? **I have left to myself** (here the Apostle corrects a mistake of the LXX, who have for κατέλιπον—καταλείψεις,—in the Complut. ed. κατλείψω. He has added to the Heb. הִשְׁאַרְתִּי,—'*I have left*,' '*kept as a remainder*,'—ἐμαυτῷ, a simple and obvious filling up of the sense) **seven thousand men, who** (the sense of the saying, as far as regards the present purpose, viz. to shew that *all these were faithful men*; in the original text and LXX, it is implied that *these were all the* faithful men,—ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ὤκλασαν γόνυ[om. γόνυ A] τῷ B. κ. πᾶν στόμα ὃ οὐ προσεκύνησεν[προσκυνήσει A] αὐτῷ. But this was not necessary to be brought out here) **never bowed knee to Baal.** "Here the LXX, according to the present text, have τῷ, not τῇ Βάαλ:. but elsewhere (see reff.) they write the fem.: and probably the Apostle read it so in his copy." Fritz. According to this Commentator, they wrote the fem., taking Baal for a female deity; according to Beyer, Addit. ad Seld. de diis Syr., Wetst., Koppe, Olsh., Meyer,—because Baal was an androgynous deity;—according to Gesenius, in Rosenmüller, Rep. i. 39, to designate *feebleness*, compare the Rabbinical אֱלֹהוּת, 'false gods,' and other analogous expressions in Tholuck. "The regarding τῇ Βάαλ as put for τῇ τοῦ Βάαλ, scil. εἰκόνι or στήλῃ, as Erasm., Beza, Grot., Estius, al., and Bretschneider, is perfectly arbitrary." De Wette. In Tobit i. 5 AB, we have, πᾶσαι αἱ φυλαὶ αἱ συναποστᾶσαι ἔθυον τῇ Βάαλ τῇ δαμάλει,—where the golden calves of the ten tribes seem to be identified with Baal, and where a curious addition in ℵ [in this part published by Tischdf. as Codex Friderico-Augustanus] refers expressly to their establishment by Jeroboam. 5.] **Thus then** (analogical inference from the example just cited) **in the present time**

r ch. iii. 9. vi. 15. s Matt. vi. 32. xii. 39 al. 1 Kings xx. 1. t Acts ix. 20 reff. u here bis. Heb. vi. 15.

ἐπεὶ ἡ χάρις [q] οὐκ ἔτι γίνεται χάρις· [εἰ δὲ ἐξ ἔργων, ABCD
[q] οὐκ ἔτι χάρις, ἐπεὶ τὸ ἔργον [q] οὐκ ἔτι ἐστὶν ἔργον.] FLℵ a h
[7] [r] τί οὖν; ὃ [s] ἐπιζητεῖ Ἰσραήλ, [t] τοῦτο οὐκ [u] ἐπέτυχεν, c d f g
ἡ δὲ [v] ἐκλογὴ [u] ἐπέτυχεν· οἱ δὲ λοιποὶ [w] ἐπωρώθησαν, k l m n
o 17

xi. 33. James iv. 2 only. Gen. xxxix. 2. Prov. xii. 27 only. v ch. ix. 11 reff. = here only. w Mark vi. 52. viii. 17. John xii. 40. 2 Cor. iii. 14 only. Job xvii. 7 only. (-ρωσις, ver. 25.)

6. for γινεται, εστι C²(appy) 54 syrr Chr Thdrt: *est* vulg D-lat lat-ff: *erit* G-lat. om last clause ACDFℵ¹ 17 latt coptt æth arm Damasc Ambr Ambrst Aug: ins (with some variations) BLℵ³ rel syrr Chr Thdrt ('both, in text: they do not expl it in comm; but that does not prove its omn:' Tischdf) Gennad-c Œc Thl. (*See notes.*) — [rec ins εστι bef 3rd χαρις: omd by Bℵ³.— for εργον at end, χαρις (*by mistake?*) B.]

7. επεζητει F 73 latt syrr lat-ff. rec τουτου (*grammatical corrn*), with d g h l² Chr₁-montf Thdor-mops Thdrt: txt ABCDFLℵ rel Chr₁ Chr₁-2-mss Œc-ms. επερωθησαν(sic) C (m?): επορευθησαν c: επηρωθησαν 66²: *excæcati sunt* latt.

also (or, *even in the present time*, scil. of Israel's national rejection) **there is a remnant** (a part has remained faithful, which thus has *become* a λεῖμμα) **according to** (in virtue of,—in pursuance of) **the election** (selection, choice of a few out of many) **of grace** (made not for their desert, nor their foreseen congruity, but of God's free unmerited favour). 6.] 'And let us remember, when we say an election *of grace*, how much those words imply: viz. nothing short of the entire exclusion of all human *work* from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them and so destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of '*election of grace*,'—and to profess on the part of the Apostle perfect readiness to accept his own words in their full sense, and to abide by them. This casts some light on the question of the genuineness of the bracketed clause (see authorities in var. readd.). The object being *precision*, it is much more probable that the Apostle should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, as Fritz. has remarked, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it: we have for χάριτι in the first, ἐξ ἔργων in the second,—for γίνεται χάρις, ἐστὶν ἔργον;—and the plur. ἔργα would probably have been retained in the inference of clause 2. **But** (directing attention to the *consequence* of the admission, ἐκλ. χάριτος) **if by grace** (the selection has been made), **it is no longer** (when we have conceded that, we have excluded its being) **of** (arising out of, as its source) **works: for** (*in that case*) **grace no longer becomes** (i.e. becomes no longer—loses its efficacy and character as) **grace** (the freedom and 'proprio motu' character, absolutely necessary to the idea of *grace*, are lost, the act having been prompted from without):—**but if of** (arising out of, as the cause and source of the selection) **works, no longer is it** (the act of selection) **grace; for** (in **that case**) **work no longer is work** (the essence of work, in our present argument, being '*that which earns reward*,' and the reward being, as supposed, the election *to be of the remnant*,—if so earned, there can be no admixture of divine favour in the matter; it must be *all earned, or none: none conferred by free grace, or all*). These cautions of the Apostle are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two *cannot be combined* without destroying the plain meaning of words. If now the Apostle's object in this verse be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, *why* is he anxious to do this *just at this point?* I conceive, because he is immediately about to enter on a course of exposition of the divine dealings, in which, more than ever before, he *rests all upon God's sovereign purpose*, while at the same time he shews that purpose, though apparently severe, to be one, *on the whole, of grace and love.*

7.] **What then** (what therefore must be our conclusion from what has been stated? We have seen that God hath not cast off his own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This

8 καθὼς γέγραπται Ἔδωκεν αὐτοῖς ὁ θεὸς [x] πνεῦμα [y] κατανύξεως, [z] ὀφθαλμοὺς [a] τοῦ μὴ βλέπειν, καὶ [b] ὦτα [a] τοῦ μὴ ἀκούειν, ἕως τῆς [c] σήμερον [c] ἡμέρας. 9 καὶ Δαυεὶδ λέγει [d] Γενηθήτω ἡ [e] τράπεζα αὐτῶν [d] εἰς [fgh] παγίδα καὶ [d] εἰς [gi] θήραν καὶ [d] εἰς [hk] σκάνδαλον καὶ [d] εἰς [l] ἀνταπόδομα αὐτοῖς, 10 [m] σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν [a] τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν [n] διὰ παντὸς

x = ch. viii. 15 bis. 1 Cor. iv. 21. 2 Cor. iv. 13. Gal. vi. 1. Eph. i. 17 al. Isa. xxix. 10.
y here only. l. c. & Ps. lix. 3 (5) only. (-νύσσειν, Acts ii. 37. Sir. xx. 21.)
z Deut. xxix. 4.
a constr., 1 Cor. x. 13 reff.
b Paul, Acts xxviii. 27 bis (from Isa. vi. 10). xx. 26. 2 Cor. iii. 14 only. Josh. v. 9. x. 21 bis. Ps. lxxvii. 20. vii. 23.
c Matt. xxviii. 15. Acts 1 Cor. ii. 9. xii. 16 only.
d constr., Acts v. 36 reff. Psa. lxviii. 22.
e = 1 Cor. x. 21 bis. Ps. lxxvii. 20.
f Luke xxi. 35. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only. Prov. vii. 23.
g Ps. xxxiv. 8.
h Josh. xxiii. 13. Ps. cxl. 9.
i here only. = Hos. v. 2.
k = Matt. xvi. 23. ch. ix. 33 al. 1 Kings xviii. 21.
l Luke xiv. 12 only. Ps. xxvii. 4. 2 Chron. xxxii. 25. (-δοσις, Col. iii. 24.) ii. 25. x. 2 al. Isa. xlix. 16.
m = ch. i. 21 (reff.) only. l. c.
n Aets

8. καθαπερ BN. ὁ is written twice in ℵ.
9. ins καθαπερ bef και δαυειδ C.

he asks to bring out an answer which may set in view the **οἱ λοιποί**)? **that which Israel is in search of** (viz. δικαιοσύνη, see ch. ix. 31; x. 1 ff.), **this it** (as a nation) **found not** (on ἐπιτυγχάνω w. an acc., see Matthiæ, Gr. Gr. § 363 obs.), **but the election** (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the mere individual cases of converted Jews in the idea of an *elected remnant*) **found it:**

8.] **but the rest were hardened** (not '*blinded*;' see note on Eph. iv. 18:—σκληροτέραν ἡ ἀπιστία τὴν καρδίαν αὐτῶν ἀπειργάσατο. Theodoret. It is passive, and implies *God as the agent*. This for the sake of the context, ἔδωκεν αὐτοῖς ὁ θεὸς κ.τ.λ., not necessarily for the meaning of the word itself, which might indicate 'became hard,' but certainly *does not here*),—**as it is written** (if we are to regard these passages as merely *analogous instances* of the divine dealings, we must remember that the *perspective of prophecy*, in stating such cases, *embraces all analogous ones*, the divine dealings being self-consistent,—and *especially that great one*, in which the words are most prominently fulfilled), **God gave to them** (LXX and Heb., πεπότικεν ὑμᾶς) **a spirit** (see reff.) **of torpor** (there is at the end of Fritzsche's commentary on this chapter an elaborate excursus on κατάνυξις, in which he has thoroughly investigated its derivation and meaning. He comes to the conclusion that it is derived from κατανύσσω, 'compungo,' and *might* signify any excitement of mind, pity, sadness, &c.,—but in the few places where it occurs, it *does* import *stupor* or *numbness*:—so ref. Ps., ἐπότισας ἡμᾶς οἶνον κατανύξεως,—which Hammond explains to mean the stupifying wine given to them that were to be put to death. Hamm. also cites from Marcus Eremita, νουθεσ. ψυχ., p. 948, a passage where he describes πόνον τῆς κατανύξεως as the consequence of οἰνοποσίαι. Tholuck compares the similar meanings of 'frappé,' *struck*, *betroffen*),—**eyes that they should not see** (such eyes that they might not see: in the Heb. and LXX the negative is joined with the verb, καὶ οὐκ ἔδωκεν κύριος ὁ θ. ὑμῶν κ.τ.λ.) **and ears that they should not hear unto this present day.** These last words are not, as Beza, E. V., Griesb., Knapp, to be separated from the citation, and joined to ἐπωρώθησαν: they belong to the words in Deut. and are adduced by St. Paul as applying to the day then present, as they did to the day when Moses spoke them: see 2 Cor. iii. 15. **9.**] **And David saith, Let their table be for a snare and for a net** (θήρα more usually 'a hunt,' or the act of taking or catching,—but here and in ref. a *net*, the instrument of capture. It is not in the Heb. nor in the LXX, and is perhaps inserted by the Apostle to give emphasis by the accumulation of synonymes), **and for a stumbling-block and recompense to them** (the LXX have εἰς παγίδα κ. εἰς ἀνταπόδοσιν κ. εἰς σκάνδαλον. The Heb. of εἰς ἀνταπόδοσιν, as at present pointed, is לְשַׁלּוֹמִים, 'to the secure.' It has been supposed that the LXX pointed לְשִׁלֻּמִים or לְשִׁלּוּמִים, 'for retributions.' See Ps. xci. 8: but qu. ?).

10.] **Let their eyes be darkened that they may not see, and their back bow thou down always.** "Instead of bending the back, the Heb. text speaks of making the loins to tremble, מְעַד מָתְנֵיהֶם. This elsewhere is a sign of *great terror*, Nah. ii. 10; Dan. v. 6; and the *darkening of the eyes* betokens in the Psalm,

o here only. l. c. 4 Kings iv. 35 only. p ver. 1 al. q (=) James ii. 10. iii. 2 (bis). 2 Pet. i. 10 only. 1 Kings iv. 2. r = ch. xiv. 4 reff. s ch. iii. 4 reff. t ch. iv. 25 reff. u ch. iv. 11 reff. v ch. x. 19 reff. w = Heb. xi. 26. x 1 Cor. vi. 7 only. Isa. xxxi. 8 only. (see 2 Cor. xii. 13 reff.) y Matt. vii. 11. x. 25. Luke xi. 13. xii. 24, 28. ver. 24. Philem. 16. Heb. ix. 14 only. z as above (y). Matt. xii. 12. Heb. x. 29 only.

[o] σύγκαμψον. 11 [p] λέγω οὖν, μὴ [q] ἔπταισαν ἵνα [r] πέσω- ABCD
σιν; [s] μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν [t] παραπτώματι ἡ FLℵab
σωτηρία τοῖς ἔθνεσιν, [u] εἰς τὸ [v] παραζηλῶσαι αὐτούς. cdfgh
12 εἰ δὲ τὸ [t] παράπτωμα αὐτῶν [w] πλοῦτος κόσμου καὶ klmn
τὸ [x] ἥττημα αὐτῶν [w] πλοῦτος ἐθνῶν, [yz] πόσῳ [y] μᾶλλον o17

12. om ver A.

a weakened, humbled, servile condition, just as in Deut. xxviii. 65—67. It is plain from διὰ παντός, that we must not suppose the infirmities of *age* to be meant. The Apostle might well apply such a description to the servile condition of the bondmen of the law, see Gal. iv. 24." Tholuck.

11—24.] *Yet this exclusion and hardening has not been for their destruction, but for mercy to the Gentiles, and eventually for their own restoration.* **11.**] **I say then** (see on ver. 1), **Did they** (who? see below) **stumble in order that they should fall** (not '*sic, ut caderent*'—as Vulg.,—so Orig., Chrys., Grot., al., denoting the *result* merely: neither the grammar nor the context will bear this: the Apostle is arguing respecting *God's intent* in the παράπτωμα of the Jewish nation. He here calls it by this mild name to set forth that it is not final. The subject of ἔπταισαν is the αὐτοί of the following verses, i.e. the *Jews, as a people:* not the *unbelieving individuals,* who *are characterized as* πεσόντες, ver. 22. He regards the λοιποί as the representatives of the Jewish people, who have *nationally stumbled,* but not *in order to their final fall,* seeing that God has a gracious purpose towards the Gentiles even *in* this πταῖσμα of theirs, and intends to raise *them nationally from it* in the end. This distinction, between the πταίσαντες, *the whole nation as a nation,* and the πεσόντες, the *unbelieving branches who have been cut off,* is most important to the right understanding of the chapter, and to the keeping in mind the separate ideas, of the *restoration of individuals* here and there throughout time, and the *restoration of Israel* at the end. The stress is on πέσωσιν, and it is the *fall* which is denied: not on ἵνα πέσωσιν, so that the *purpose* merely should be denied, and the fall admitted)? **God forbid: but** (the truer account of the matter is) **by their trespass** (not *fall,* as E.V.) **salvation (has come) to the Gentiles, in order to stir them** (Israel) **up to jealousy.** Two gracious purposes of God are here stated, the latter wrought out through the former. By this stumble of the Jews out of their national place in God's favour, and the admission of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that pre-eminence from which they are now degraded. **12.**] Then the Apostle argues on this, as Meyer well says, 'a felici effectu causæ pejoris ad feliciorem effectum causæ melioris:'—**But** ('*posito,* that'—as in last verse—taking for granted the historical fact, that the stumble of the Jews has been coincident with the admission of the Gentiles) **if their trespass is the world's wealth** (the *occasion* of that wealth,—the wealth itself being the participation in the unsearchable riches of Christ), **and** (this latter clause parallel to and explanatory of the less plainly expressed one before it) **their loss, the wealth of the Gentiles, how much more (shall) their replenishment (be all this)?** On ἥττημα and πλήρωμα much question has been raised. I have taken both as answering strictly to the comparison here before the Apostle's mind, viz. that of impoverishing and enriching,—and the genitives αὐτῶν as *subjective:* q. d. '*if their impoverishment be the wealth of the Gentiles, how much more shall their enrichment be!*' But several other interpretations are possible. (1) ἥττημα may mean as in ref. 1 Cor., *degradation,* and πλήρωμα would then be *fulness, re-exaltation* to the former measure of favour,—or perhaps, as where Herod. iii. 22 says ὀγδώκοντα ἔτεα ζόης πλήρωμα, 'their *completion,*' 'their highest degree of favour.' (2) If we regard the meaning of πλήρωμα in ver. 25, we shall be tempted here to render it, '*full number,*' and similarly ἥττημα, '*small number.*' So the majority of Commentators: Chrys., Theodoret, Erasmus, Beza, Bucer, Grot., Bengel, Reiche, De W. (but only as regards πλήρ.:—he renders ἥττ. with Luther, Schade) and Olsh. (see below). Thus the argument will stand: 'If their unbelief (i.e. of one part of them) is the world's wealth, and their small number (i.e. of believers, the other part of them), the

τὸ [a]πλήρωμα αὐτῶν; 13 ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. [b]ἐφ' [b]ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν [c]διακονίαν μου [d]δοξάζω, 14 [e]εἴ πως [v]παραζηλώσω μου τὴν [f]σάρκα καὶ [g]σώσω τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ ἡ

a = here only see Eph. i. 23 notes. John i. 16. ver. 25.
b = Matt. (ix. 15) xxv. 40, 45 (2 Pet. i. 13) only.
c = Acts xx. 24 reff.
d = 2 Cor. iii. 10. Judg. ix. 9.
e ch. i. 10.
f Gen. xxxvii. 27.
g = 1 Cor. vii. 16 (bis). ix. 22. 1 Tim. iv. 16. James v. 20.

13. rec (for δε) γαρ, with DFL rel latt goth Chr Thdrt Œc Thl: ουν C: om æth: txt ABℵ syrr copt Thdrt-ms Damasc. rec om ουν (*see notes*), with L rel vulg D^3-lat syr Chr Thdrt Œc Thl Aug: om μεν ουν DF goth: ins ABCℵ copt. οm εγω A n 73. 80. 108-16-8 arm Thdrt-ms$_1$: ins bef ειμι F Cyr lat-ff. δοξασω F 46. 109 latt Thdrt$_1$(txt$_2$) lat-ff(but not Aug).

14. την σαρκα bef μου DF.

wealth of the Gentiles, how much more their full (restored) number!' i. e. as Olsh. explains it, 'If so few Jews can do so much for the Gentile world, what will not the whole number do?' But thus we shall lose the '*a minori ad majus*' argument—'if their *sin* has done so much, how much more their *conversion?*' unless indeed it be said that τὸ ἥττημα *implies* a national παράπτωμα. Besides, it can hardly be shewn that ἥττημα will bear this meaning of 'a small number.' (3) Tholuck, from whom mostly this note is taken, notices at length the view of Olsh., after Origen, that the idea of a *definite number of the elect* is here in the Apostle's mind,—that the falling off of the Jews produces a deficiency in the number, which is filled up by the elect from the Gentiles, as ver. 25: understanding by πλήρωμα both there and here, if I take his meaning aright, the *number required to fill up the roll of the elect*, whether of Jews, as here, or Gentiles, as there. Tholuck, while he concedes the legitimacy of the *idea* of a πλήρωμα τῶν σωζομένων, maintains, and rightly, that in this section *no such idea is brought forward:* and that it would not have been intended, without *some more definite expression of it than we now find.*

I have thought it best as above, considering the very various meanings and difficulty of the word πλήρωμα, to keep here to that which seems to be indicated by the immediate context, which is, besides, the primitive meaning of the word. It must be noticed, that the fact, of *Israel being the chosen people of God*, lies at the root of all this argument. Israel is *the nation*, the covenant people,—the vehicle of God's gracious purposes to mankind. Israel, nationally, is deposed from present favour. That very deposition is, however, accompanied by an outpouring of God's riches of mercy on the Gentiles; not as rivals to Israel, but *still considered as further from God, formally and nationally, than Israel.* If then the *disgrace of Israel* has had such a blessed accompaniment, how much more blessed a one shall *Israel's honour* bring with it, when His own people shall once more be set as a praise in the midst of the earth, and the glory of the nations.

13.] 'Why, in an argument concerning the *Jews*, dwell so much on the reference to the *Gentiles* discernible in the divine œconomy regarding Israel? Why make it appear as if the treatment of God's chosen people were regulated not by a consideration of *them*, but of the less favoured Gentiles?' The present verse gives an answer to this question. **But** (apology for the foregoing verse:—if γάρ be read, the sense will be much the same—**For** [i. e. let it be understood, that], &c.) **I am speaking to you the Gentiles. Inasmuch therefore** (μὲν οὖν is surely not to be rejected as yielding no sense,—as De Wette and Tholuck, who object to it as proceeding from those who hold a new sentence to begin at ἐφ' ὅσον, and ὑμῖν .... ἔθνεσιν to refer to the foregoing:—but the usage of μὲν οὖν in 1 Cor. vi. 4 seems strictly analogous to that in our text, where no new sentence is begun in any sense which may not be true here. ἐφ' ὅσον, not '*as long as*,' as Orig. and Vulg.) **as I am Apostle of the Gentiles, I honour mine office** (by striving for their conversion and edification at all times,—by introducing a reference to them and their part in the divine counsels, even when speaking of mine own people), **if by any means I may** (regarding it as a real service done on behalf of Israel, thus to honour mine office by mentioning the Gentiles, if this mention may) **stir up to jealousy mine own flesh** (the Jews) **and may save some of them.** 15.] **For** (a reason for my anxiety for the salvation of Israel: not merely for the sake of mine own kinsmen, but because their recovery will bring about the blessed consummation of all believers. Vv. 13, 14 should not then be in a parenthesis) **if the**

h Acts xxvii. 22 only (reff.) †. i (=) ch. v. 11. 2 Cor. v. 18, 19 only ‡. (Isa. ix. 5.) 2 Macc. v. 20 only. m ch. ix. 21 reff. only in Epp.

h ἀποβολὴ αὐτῶν i καταλλαγὴ κόσμου, τίς ἡ j πρόσ- ABCD FLN a b
λημψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; 16 εἰ δὲ ἡ kl ἀπαρχὴ ἁγία, c d f g h
καὶ τὸ lm φύραμα· καὶ εἰ ἡ n ῥίζα ἁγία, καὶ οἱ o κλάδοι. k l m n o 17

j here only †. (λαμβάνειν, ch. xiv. 3.) n Matt. iii. 10. xiii. 6 al. Job xiv. 8. k ch. viii. 23 reff. o Matt. xiii. 32 al. here &c. (5 times) 1 Num. xv. 21.

15. κοσμω F. for προσλ., προλ. CF k¹.
16. for δε, γαρ A Thdrt₁: om C² goth. om 2nd ει F 70-1. 109 lect-13 Chrms₁ arm.

rejection of them (not '*their loss*,' as Luth. and Beng., by which the antithesis to πρόσλημψις is weakened) **be** (the occasion of) **the reconciliation of the world** (of the Gentiles, viz. to God), **what** ('*qualis*,' 'of what kind,' in its effect) (**will be**) **their reception, but** (the occasion of) **life from the dead?** ζωὴ ἐκ νεκρ. may be variously taken. (1) it may be metaphorical, as in ch. vi. 13, and may import, that so general a conversion of the world would take place, as would be like life from the dead. So, more or less, Calv., Calov., Estius, Bengel, Stuart, Hodge, al., and Theophyl., Phot., who explain it of a joy like that of the resurrection. But against this interpretation lies the objection, that *this is already involved* in καταλλαγὴ κόσμ., and thus no new idea would be brought out by the words, which stand in the most emphatic position. (2) it may mean that 'life from the dead' *literally* should follow on the restoration of the Jewish people; i. e. that the Resurrection, the great consummation, is bound up with it. So Chrys., Orig. ("tunc enim erit assumptio Israel, quando jam et mortui vitam recipient, et mundus ex corruptibili incorruptibilis fiet, et mortales immortalitate donabuntur"), Theodoret, Reiche, Meyer, Fritzsche, Rückert ed. 2, Tholuck, al. The objection to this view seems to be, that the Apostle would hardly have used ζωὴ ἐκ νεκρῶν thus predicatively, if he had meant by it a fixed and predetermined *event*;—but that, standing as it does, it must be *qualitative*, implying *some further blessed state* of the reconciled world, over and above the mere reconciliation. This might well be designated '*life from the dead*,' and in it may be *implied* the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words ζωὴ ἐκ νεκρῶν = ἡ ἀνάστασις τῶν νεκ. Stuart well compares Ezek. xxxvii. 1—14, which was perhaps before the mind of the Apostle:—but he gives a mere ethical interpretation to it. 16—24.] *Such a restoration of Israel was to be expected from a consideration of their destination and history. This is set forth in similitudes, that of the root and branches being followed out at some length,—and their own position, as engrafted Gentiles, brought to the mind of the readers.* **But** (a further argument for their restoration following on ἀλλά, ver. 11) **if the first fruit be holy, so also the lump** (not here the first fruit of the *field*, as Grot., Rosenm. [nor is φύραμα the cake made by the priests out of the first fruits which fell to them, Deut. xviii. 4, as Estius, Koppe, Köllner, Olsh., al.];—but the portion of the kneaded lump of dough [φύρω], which was offered as a heave-offering to the Lord, and so sanctified for use the rest: see ref. Num. where the same words occur);—**and if the root be holy, so also the branches.** *Who are the* **ἀπαρχή** *and the* **ῥίζα**? First of all, there is no impropriety in the two words applying to the *same thing*. For though, as Olsh. remarks, the branches being *evolved from the root*, it rather answers to the φύραμα than to the ἀπαρχή, and, as Rückert, the first fruit succeeds the lump in time, while the root precedes the branches,—yet, as Thol. replies, *the ἁγιότης is the point of comparison*, and in ἁγιότης the ἀπαρχή precedes and gives existence to the φύραμα. This being so, (1) the ἀπαρχή and ῥίζα have generally been taken to represent *the patriarchs*; and I believe rightly (except that perhaps it would be more strictly correct to say, *Abraham himself*). The ἀγαπητοὶ διὰ τοὺς πατέρας of ver. 28 places this reference almost beyond doubt. Origen explains the ῥίζα to be *our Lord*. But He is Himself *a branch*, by descent from Abraham and David (Isa. xi. 1; Matt. i. 1), if genealogically considered; and if mystically, *the whole tree* (John xv. 1). De Wette prefers to take as the first fruit and root, the *ideal theocracy* founded on the patriarchs,—the *true, faithful children* of the patriarchs, and as the branches, those united by mere external relationship to these others. This he does, because in the *common acceptation*, the κλάδοι who are cut off ought to be *severed from their physical connexion* with Abraham, &c., which they *are not*. This objection I do not con-

17 εἰ δέ τινες τῶν ° κλάδων ᵖ ἐξεκλάσθησαν, σὺ δὲ ᵠ ἀγριέλαιος ὢν ʳ ἐνεκεντρίσθης ἐν αὐτοῖς καὶ ˢ συγκοινωνὸς τῆς ⁿ ῥίζης τῆς ᵗ πιότητος τῆς ᵘ ἐλαίας ἐγένου, 18 μὴ

p here &c. 3ce only. Levit. i. 17 only.
q ver. 24 only †. see Isa. xliv. 14 F(not A). Jer. xvii. 6.
r here &c. (6 times) only †. Eph. v. 11.) Wisd. xvi. 11 only. t here only. Judg. ix. 9. exc. (w. ὄρος) in Gospp. Gen. viii. 11.
s 1 Cor. ix. 23, Phil. i. 7. Rev. i. 9 only †. (-εῖν, u ver. 24. James iii. 12. Rev. xi. 4 only.

17. for ενεκ., εκεντρισθης L. om εν C¹(appy). rec ins και bef της πιοτητος, with ALℵ³ rel: om BC(D¹F)ℵ¹ copt Damasc. εγενου της πι. της ελαιας D¹F k Iren-int (Cyr-jer) Aug₁.

ceive applicable here: because, as we see evidently from ver. 23, the severing and re-engrafting are types, not of *genealogical* disunion and reunion, but of *spiritual*. Meanwhile, De W.'s view appears less simple than the ordinary one, which, as I hope to shew, is borne out by the whole passage. (2) Then, *who are indicated by the* φύραμα *and the* κλάδοι? ISRAEL, considered as the people of God. The lump, which has received its ἁγιότης from the ἀπαρχή, = Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had an outer and an inner life, so have the branches. They have an *outer life*, derived from Abraham by *physical descent*. Of this, *no cutting off can deprive them*. It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an *inner life*, nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of *this life*, that their severance from the tree deprives them: it is *this life*, which they will *re-acquire* if grafted in again.

See a very ingenious but artificial explanation in Olsh., who agrees in the main with De W.:—and the whole question admirably discussed in Tholuck. The ἁγιότης then here spoken of, consists in their *dedication to God as a people*—in their being *physically evolved from a holy root*. This peculiar ἁγιότης (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called ἅγια) renders their *restoration to their own stock* a matter, not of wonder and difficulty, but of reasonable hope and probability. I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national pre-eminence, find this passage exceedingly in their way, if we may judge by their explanations of this ἁγιότης. E.g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is *no decree against their restoration* to their place of life and fruitfulness.' Surely this is a new meaning of 'holy:' the same would be true of a Hottentot: in his case, too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jew is nothing more) of life and fruitfulness in the Church of God.

17.] **But** (introduces a hypothesis involving a seeming inconsistency with the ἁγιότης just mentioned) **if some of the branches** (the τινες, as Thol. remarks, depreciates the number, in order to check the Gentile pride) **were broken out** (from the tree), **and thou** (a Gentile believer) **being a wild olive** (ἀγριέλαιος, the tree, spoken of a sprout or branch of it. Better so than, as Fritz., Meyer, to make ἀγρ. an adj., 'of wild olive,' which can only be used of that which *is made out of the wood*, as ἀγριέλαιος σκυτάλη. Thol.) **wast grafted in** (Clem. Alex. Strom. vi. § 119, p. 799 P., enumerates four different kinds of ἐγκεντρισμός, using it as a general term for grafting and budding. The difficulty here is, that the Apostle *reverses* the natural process. It is the *wilding*, in practice, which is the *stock*, and the graft inserted is a sprout of the *better tree*. I believe that he *does not here regard* what is the fact in nature; but makes a supposition perfectly legitimate,—that a wilding graft on being inserted into a good tree, thereby becomes partaker of its qualities. No allusion can be intended to a practice mentioned by Columella, de Re Rust. v. 9, of inserting a wilding graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a *benefit* received by the wilding from the tree, not one *conferred* by the wilding on it) **among them** (i. e. among the branches,—τοῖς κλάδοις: or perhaps αὐτοῖς may imply the *remnants* of the branches broken off. The renderings, '*in their stead*,' '*in locum*,' as De W. after Chrys., Theophyl., Beza,—and '*in their place*,' '*in loco*,' Meyer, Olsh., are surely inadmissible), **and becamest a fellow-partaker** (with the branches: or perhaps simply 'a partaker,' σύν not implying *fellows in par-*

v (=) here bis. James ii. 13. iii. 14 only. Jer. xxvii. (l.) 11, 38 (Zech. x. 12) only.
w ch. xv. 1. Matt. xx. 12. John xvi. 12, 4 Kings xviii. 14. Sir. vi. 25 only. Bel & Dr. 36 Theod.
x Matt. xv. 7. John iv. 17 al. vi. 17 only †. see ch. xii. 16 reff. below (l).
y = ch. iii. 3. Heb. iii. 19. dat. of cause, see ver. 30. 2 Kings iii. 13.
z 1 Tim. a = ch. ix. 11. Col. iii. 22. b here &c. (3ce) only †. see
c Paul (Acts xx. 29. ch. viii. 32. 1 Cor. vii. 28 al.) only, exc. 2 Pet. ii. 4, 5. Ezek. xxxvi. 21.
d = 1 Cor. viii. 9. ellips., here only.

v κατακαυχῶ τῶν ο κλάδων· εἰ δὲ v κατακαυχᾶσαι, οὐ σὺ τὴν n ῥίζαν w βαστάζεις, ἀλλὰ ἡ n ῥίζα σέ. 19 ἐρεῖς οὖν p Ἐξεκλάσθησαν ο κλάδοι ἵνα ἐγὼ r ἐγκεντρισθῶ. 20 x καλῶς. τῇ y ἀπιστίᾳ p ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ *z ὑψηλοφρόνει, ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεὸς τῶν ab κατὰ b φύσιν ο κλάδων οὐκ c ἐφείσατο, [d μή

ABCD FLN ab c d f g k l m n o 17

18. for κατακαυχασαι, συ καυχασαι D¹F Ambrst. [αλλα, so BD¹ℵ.]

19. for εξεκλασθησαν, ει κλασθησαν F. rec ins οι bef κλαδοι, with D¹ b c o Thdrt Thl: om A B(Tischdf, expr) CD³FLℵ rel Chr Thdrt-ms Damasc Œc.

20. for εξεκλασθησαν, εκλασθησαν B(Tischdf, expr) D¹F: txt ACD³Lℵ rel Chr Thdrt. * ὑψηλὰ φρόνει ABℵ.

21. ει γαρ is written over an erasure by ℵ¹. rec ins μη πως, with DFL rel vss (Orig) Chr(καὶ οὐκ εἶπεν Οὐδὲ σοῦ φείσεται, ἀλλὰ Μή πως οὐδὲ σοῦ φείσηται, ὑποτεμ-

ticipation, but merely the participation itself) **of the root of the fatness** (of that root, on union with which all the development of life and its fertility depend: which is the source of the fatness. With *καί*, it will mean, of the source of life, and also of the development of that life itself in all richness of blessing) **of the olive-tree,**

18.] **do not boast against the branches** (which were broken off): **but if thou boastest against them** (know that..., or let this consideration humble thee, that ... Similarly 1 Cor. xi. 16, *εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, κ.τ.λ.* See Winer, edn. 6, § 66. 1) **it is not thou that bearest the root, but the root thee.** The ground of humiliation is—"Thou partakest of thy blessings solely by union with God's spiritual church, which church has for its root that father of the faithful, from whom they are descended. Regard them not therefore with scorn." This is expanded further in ver. 20. **19.**] **Thou wilt then** (*posito*, that thou boastest, and defendest it) **say, Branches** (it would look as if the art. had been erased, to square this sentence with ver. 17, where *τινὲς τ. κλάδων* only were broken off. Or we might think, as Matthäi has remarked [Thol.], that, 'Gentilis loquitur arrogantius,' using *οἱ κλ.* in his pride, to signify that the branches, generically, have now become subject to excision on his account. But the fact, now ascertained by Tischdf., that B omits the art., makes nearly the whole manuscript authority against it) **were broken off that I** (emphatic) **might be grafted in.** **20.**] **Well** (the fact, involving even the *purpose*, assumed in *ἵνα*, is conceded. When Thol. denies this, he forgets that the *prompting cause* of their excision, their unbelief, is distinct from the *divine purpose* of their excision, the admission of the Gentiles, and belongs to a different side of the subject): —**through their unbelief** (or perhaps, '*through unbelief*,' abstract. There is often a difficulty in distinguishing the possessive from the abstract (i. e. generic) article. Thol. observes that the *instrumental* use of the dat. and that of *διά* with the gen. differ in this, that the latter expresses more the *immediate* cause, the former the mediate and more remote. The explanation of this would be, that the dative only acquires its *instrumental* use through another, more proper attribute of the case, that of *reference to, form or manner in which*: see Bernhardy, Syntax, ch. iii. 14, pp. 100—105) **they were broken off, but thou by thy faith** (see above:—'*through*' indicates better the *prompting cause of a definite act*,—'*by*,' the *sustaining condition of a continued state*. Thus we should always say that we are justified *through*, not *by*, faith, —but that we stand *by*, not *through*, faith) **standest** (in thy place, in the tree, opposed to *ἐξεκλάσθησαν*. Thol. prefers the sense in ch. xiv. 4, and certainly the adoption of *πεσόντες* ver. 22, seems to shew that the figurative diction is not strictly preserved). —**Be not high-minded, but fear:**

21.] **for if God did not spare the natural branches** (the branches which grew according to natural development, and were not engrafted),—(supply 'I fear,' or "it is to be feared,' or simply 'fear,' or 'take heed,' as in ref.) **lest He shall also not spare** THEE. The fut. ind. with *μή πως*, the apparent incongruity of which has probably caused the variety of reading, im-

[d] πως] οὐδὲ σοῦ [e] φείσεται. 22 ἴδε οὖν [e] χρηστότητα καὶ [f] ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς [g] πεσόντας [f] ἀποτομία, ἐπὶ δὲ σὲ [e] χρηστότης θεοῦ, ἐὰν [h] ἐπιμείνῃς τῇ [e] χρηστότητι· ἐπεὶ καὶ σὺ [i] ἐκκοπήσῃ. 23 κἀκεῖνοι δέ, ἐὰν μὴ [h] ἐπιμείνωσιν τῇ [y] ἀπιστίᾳ, [k] ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν [k] ἐγκεντρίσαι αὐτούς· 24 εἰ γὰρ σὺ ἐκ τῆς [ab] κατὰ [b] φύσιν [i] ἐξεκόπης [k] ἀγριελαίου καὶ [l] παρὰ [l] φύσιν [k] ἐνεκεντρίσθης εἰς [m] καλλιέλαιον, [n] πόσῳ [n] μᾶλλον οὗτοι [o] οἱ [ab] κατὰ [b] φύσιν

e ch. ii. 4 reff. f here bis only +. δεῖ . . . ἀποτομίαν τῇ πραότητι μιγνύναι, Plut. de Lib. Educ. p. 13, D. (-μος, Wisd. v. 20.) g = ch. xiv. 4 reff. h = ch. vi. 1 reff. i here bis, Matt. iii. 10 ‖ L. v. 30. vii. 19. xviii. 8. Luke xiii. 7, 9. 2 Cor. xi. 12 only. Deut. vii. 5. de Plant. i. 6. k ver. 17. n ver. 12. l ch. i. 26 (reff.) only. o ellips., ch. iv. 14 al. m here only +. Aristot.

νόμενός τοῦ λόγου τὸ φορτικὸν τῇ ἀμφιβολίᾳ) Thdrt Œc Thl Iren-int Cypr Ambrst: om (*corrn to avoid fut. with μη πως?*) ABCℵ copt Damasc Ruf Aug. rec φεισηται, with Chr-montf Chr-c Thl Œc: txt B(sic) CDFLℵ rel Chr-2-mss Thdrt Antch Damasc.

22. ins του bef θεου B. rec αποτομιαν (*see note*), with DFL ℵ³ (but ν erased) rel Clem Eus Chr Thdrt Phot: txt ABCℵ¹ (Orig) Damasc. rec χρηστοτητα, with D³FL rel Clem Chr Cyr Thdrt Phot: -τητος(sic) ℵ: txt ABCD¹ (Orig) Eus Damasc. rec om θεου (*see note*), with D²·³FL rel demid Syr Clem Orig Chr Thdrt: ins ABCD¹ℵ vulg copt arm Eus Damasc Pel. for επιμειν., επιμενης BD¹ℵ.

23. rec και εκεινοι, with L rel Chr Thdrt: ABCDFℵ c d k Damasc. for επιμειν., επιμενωσιν BD¹ℵ¹. ο θεος bef εστιν L a h k l 17.

plies, as Herm., Soph. Aj. 272, observes with regard to the ind. pres., 'μὴ ἐστὶ (ἔσται) verentis quidem est ne quid nunc sit (*futurum sit*), sed indicantis simul, putare, se ita esse (*futurum esse*), ut veretur.' See Winer, edn. 6, § 56. 2. b. B, and 64. i. 7. a, also Col. ii. 8; Heb. iii. 12. **22.**] The caution of the preceding verse is unfolded into a setting before the Gentile of the true state of the matter. **Behold therefore** (*posito*, that thou enterest into the feeling prompted by the last verse) **the goodness and the severity** (no allusion to ἀποτέμνω in its literal sense) **of God:—towards those who fell** (see on ver. 11. Here the πεσόντες are opposed to σύ, the figure being for the moment dropped: for πίπτειν can hardly be used of the *branches*, but of *men*) **severity; but towards thee, the goodness of God** (the nominatives here, as involving a departure from the construction, are preferable: and the repetition of θεοῦ is quite in the manner of the Apostle: see 1 Cor. i. 24, 25. Rückert thinks that because Clem. Alex. Pædag. i. 8, p. 139 P., understands χρηστότης, in ἐὰν ἐπιμείνῃς τῇ χρηστότητι, of the χρηστότης of *men* (τουτέστι τῇ εἰς χριστὸν πίστει), θεοῦ may have been a marginal gloss to guard against this mistake, and may have found its way into the text, misplaced. But this is hardly probable: θεοῦ is much more likely to have been erased as unnecessary), **if thou abide by** (reff.) **that goodness; for** (assuming that thou dost *not* abide by that goodness) **thou also shalt be cut off** (ind. fut. The placing only a comma at ἐκκοπήσῃ, as Meyer,—not Lachm. [ed. 2] and Tischend. [ed. 7],—prevents the break evidently intended between the treatment of the case of the Gentile and that of the Jews).

23.] **And they moreover, if they continue not** (not exactly the same meaning as before: the χρηστότης before being external and objective, this, as in ch. vi. 1, a subjective state) **in their** (see on ver. 20) **unbelief, shall be grafted in: for God is able to graft them in again.** Some, e. g. Grot., represent this last clause as implying, that God's power to graft them in again has always been the same, but has waited for their change of mind, to act: 'Nihil est præter incredulitatem quod Deum impediat eos rursum pro suis assumere et paterne tractare:'—but surely De W.'s interpretation is far better:—'The Apostle obscurely includes in the ἐγκεντρ. the removal of their unbelief and the awakening of faith, and this last especially he looks for from above:'—for, as he observes, the *power* of God would not be put forward, if the other were the meaning. **24.**] **For** (proof that, besides God's undoubted power to re-engraft them, the idea of their being so re-engrafted is not an unreasonable one) **if THOU wast cut out of thy natural wild olive-tree, and unnaturally wast engrafted into a good**

p ch. i. 13. 1 Cor. x. 1. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13.
q = see note. ch. xvi. 25 al. Dan. ii. 18.
r Matt. xxv. 2, &c. Gen. xli. 33. w. ἐν, 1 Cor. iv. 10. w. παρά, ch. xii. 16. Prov. iii. 7. only† (-ροῦν, ver. 7.) xiii. 9, &c. xiv. 27. Heb. ix. 5. only‡. (ver. 12.)
s Mark iii. 5. Eph. iv. 18
t ch. xv. 15, 24. 2 Cor. i. 14. ii. 5 only. P. Josh. xviii. 20. see 1 Cor.
u constr., 1 Cor. xi. 26. Gal. iii. 19 al.
v = here

k ἐγκεντρισθήσονται τῇ ἰδίᾳ k ἐλαίᾳ. 25 p Οὐ γὰρ θέλω ABCD FLN ab ὑμᾶς p ἀγνοεῖν, ἀδελφοί, τὸ q μυστήριον τοῦτο, ἵνα μὴ cdfgh klmn ἦτε ἐν ἑαυτοῖς r φρόνιμοι, ὅτι s πώρωσις t ἀπὸ t μέρους τῷ o 17 Ἰσραὴλ γέγονεν u ἄχρις οὗ τὸ v πλήρωμα τῶν ἐθνῶν

25. θελω bef γαρ ℵ: θελω δε (omg γαρ) m. rec (for εν) παρ (*see ch.* xii. 19) with CDLℵ rel Thdor-mops Chr Thdrt: om F 47. 67² latt copt lat-ff: txt AB goth Damasc. for *αχρις, αχρι* B¹.

olive-tree, how much more shall these, the natural branches, be engrafted in their own olive-tree? It is a question, as Tholuck remarks, whether *κατὰ φύσιν* and *παρὰ φύσιν* denote merely *growth in the natural manner and growth* (by engrafting) *in an unnatural* (i. e. artificial) *manner*,—or that the *wild* is the *nature of the Gentile*, and the *good olive that of the Jew*, so that the sense would be—'If thou wert cut out of the wild olive which is thine naturally, and wert engrafted contrary to (thy) nature into the good olive, how much more shall these, the natural branches,' &c. But then the latter part of the sentence does not correspond with the former. We either should expect the *οἱ* to be omitted (as is done in some mss.), or must, with Fritz., place a comma after *οὗτοι*, and, taking *οἱ* as the relative, construe, 'How much more these, who shall, agreeably to (their) nature, be grafted,' &c. Tholuck describes the question as being between a comparison of *engrafting* and *not engrafting*, and one of engrafting the *congruous* and the *incongruous*: and, on the above ground, decides in favour of the former,—*κατὰ φύσιν* signifying merely *natural growth*, *παρὰ φ.*, *unnatural growth*, i. e. the growth of the *grafted scion*. But however this may fit the *former* part of the sentence, it surely cannot satisfy the requirements of the *latter*, where the *κατὰ φύσιν* (*κλάδοι*) are described as being *engrafted* (which would be *παρὰ φύσιν*) into *their own* olive-tree. We must at least assume a mixture of the two meanings, the antithesis of *κατὰ* and *παρὰ φ.* being rather verbal than logical,—as is so common in the writings of the Apostle. Thus in the former case, that of the Gentile, the fact of *natural growth* is set against that of *engrafted growth*: whereas in the latter, the fact of *congruity of nature* (*τῇ ἰδίᾳ ἐλαίᾳ*) is set against *incongruity*,—as making the re-engrafting more probable. **25—32.**] *Prophetic announcement that this re-engrafting* SHALL ACTUALLY TAKE PLACE (25—27), *and explanatory justification of this divine arrangement* (28—32). **25.**] **For** (I do not rest this on mere hope or probability, but have direct revelation of the Holy Spirit as to its certainty) **I would not have you ignorant, brethren** (see reff.,—used by the Apostle to announce, either as here some authoritative declaration of divine truth, or some facts in his own history not previously known to his readers), **of this mystery** (*μυστ.* Tholuck in his 4th edition classifies the meanings thus: (1) *such matters of fact, as are inaccessible to reason, and can only be known through revelation:* (2) *such matters as are patent facts, but the process of which cannot be entirely taken in by the reason.* He adds a third sense,—that, which is no mystery *in itself*, but *by its figurative import.* Of the first, he cites chap. xvi. 25; 1 Cor. ii. 7—10; Eph. i. 9; iii. 4; vi. 19; Col. i. 26, al., as examples: of the second, 1 Cor. xiv. 2; xiii. 2; Eph. v. 32; 1 Tim. iii. 9, 16: of the third, Matt. xiii. 11; Rev. i. 20; xvii. 5; 2 Thess. ii. 7. The first meaning is evidently that in our text:—'a prophetic event, unattainable by human knowledge, but revealed from the secrets of God') **that ye be not wise in your own conceits** (that ye do not take to yourselves the credit for wisdom superior to that of the Jews, in having acknowledged and accepted Jesus as the Son of God,—seeing that ye merely *ἠλεήθητε τῇ τούτων ἀπειθείᾳ*, ver. 30),—**that hardening** (not '*blindness*:' see above on ver. 7, and Eph. iv. 18 note) **has happened in part** (Calvin explains it '*quodammodo* .... qua particula voluisse mihi duntaxat videtur temperare verbum alioqui per se asperum,'—but there is no trace of such a desire above, ver. 7;—the *τινες* ver. 17 establishes the ordinary acceptation, that a *portion* of Israel have been hardened. *ἀπὸ μ.* may be joined with *πώρωσις*, or with *γέγονεν*: from the arrangement of the words, best with the former) **to Israel, until** (*ἄχρις οὗ* has been variously rendered by those who wish to escape from the prophetic assertion of the restoration of Israel.

εἰσέλθῃ, 26 καὶ [w] οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς [w = ch. v. 12 reff.]

So Calv.: "*donec* non infert temporis progressum vel ordinem, sed potius valet perinde ac si dictum foret, *ut* plenitudo gentium;"—al., 'while .... shall come in:' but Thol. well observes that ἄχρ. οὗ with an ind., if any thing *actually happening* is spoken of, may have the meaning of '*while*,' even with an aor.: but with a subj. of the aorist, a *possible future event* is indicated, which *when it enters puts an end to the former*: see reff.) **the completion of the Gentiles shall have come in** (scil. to the Church or Kingdom of God, where we, the Apostle and those whom he addresses, are already: as we use the word 'come in' absolutely, with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke vi. 52, of *entering into the Kingdom of God*. In order to understand τὸ πλήρ. τ. ἐθν., we must bear in mind the character of the Apostle's present argument. He is dealing with *nations*: with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of τὸ πλήρ. τ. ἐθν. coming in, and of πᾶς Ἰσραήλ being saved: having *no regard* for the time to the *individual destinies* of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The πλήρωμα τῶν ἐθνῶν I would regard then as signifying '*the full number*,' '*the totality*,' of the nations, i. e. *every nation under heaven*, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. Stuart denies that πλήρωμα will admit of this meaning. But the sense which he allows to it of "completion, i. q. πλήρωσις" (?), amounts in this case to the same thing: that completion not arriving till *all* have come in: the πλήρωμα τῶν ἐθνῶν importing that which πληροῖ τὰ ἔθνη. The idea of an elect number, however true in itself ('plenitudo gentium in his intrat, qui secundum propositum vocati,' Aug. cited by Tholuck), does not seem to belong to this passage).

26.] **And thus** (when this condition shall have been fulfilled) **all Israel shall be saved** (*Israel as a nation*, see above: not individuals,—nor is there the slightest ground for the notion of the ἀποκατάστασις). This prophecy has been very variously regarded. Origen, understanding by the 'omnis Israel qui salvus fiet,' the 'reliquiæ quæ electæ sunt,' yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire. Chrysostom gives no explanation: but on our Lord's words in Matt. xvii. 11, he says, ὅταν εἴπῃ ὅτι Ἠλίας μὲν ἔρχεται κ. ἀποκαταστήσει πάντα, αὐτὸν Ἠλίαν φησί, κ. τὴν τότε ἐσομένην τῶν Ἰουδαίων ἐπιστροφήν,—and shortly after calls him τῆς δευτέρας παρουσίας πρόδρομος. Similarly Theodoret and Gregory of Nyssa (in Thol.); so also Augustine, de Civ. Dei xx. 29, vol. vii. p. 704,—'ultimo tempore ante judicium (per Eliam, exposita sibi lege) Judæos in Christum verum esse credituros, celeberrimum est in sermonibus cordibusve fidelium.' Similarly most of the fathers (Estius), and schoolmen (Thol.); —Jerome, however, on Isa. xi. 11, vol. iv. p. 162, says, 'Nequaquam juxta nostros Judaizantes, in fine mundi quum intraverit plenitudo gentium, tunc omnis Israel salvus fiet: sed hæc omnia de primo intelligamus adventu.' Grotius and Wetst. believe it to have been fulfilled after the destruction of Jerusalem, when μυρίοι ἐκ περιτομῆς became believers in Christ (Eus. H. E. iii. 35). But Thol. has shewn that neither could the number of Gentiles received into the Church before that time have answered to the πλήρωμα τ. ἐθνῶν, nor those Jews to πᾶς Ἰσραήλ, which expression accordingly Grotius endeavours to explain by a Rabbinical formula, that "all Israel have a part in the Messiah;" which saying he supposes the Apostle to have used in a spiritual sense, meaning the Israel of God, as Gal. vi. 16. The Reformers for the most part, in their zeal to impugn the millenarian superstitions then current, denied the future general conversion of the Jews, and would not recognize it even in this passage:—Luther *did so*, at one time, but towards the end of his life spoke most characteristically and strongly of what he conceived to be the impossibility of such national conversion (see extract in Tholuck's note, p. 616):—Calvin says: 'Multi accipiunt de populo Judaico, ac si Paulus diceret instaurandum adhuc in religionem ut prius: sed ego Israelis nomen ad totum Dei populum extendo, hoc sensu, Quum Gentes ingressæ fuerint, simul et Judæi ex defectione se ad fidei obedientiam recipient. Atque ita complebitur salus totius Israelis Dei, quem ex utrisque colligi oportet: sic tamen ut priorem locum Judæi obtineant, ceu in familia Dei primogeniti.' Calovius, Bengel, and Olshausen, interpret πᾶς Ἰσρ. of the *elect believers of Israel*:—Beza, Estius, Koppe, Reiche, Köllner, Meyer, Tholuck, De Wette, al., hold that the words refer, as I have explained them above, to a national

γέγραπται Ἥξει ἐκ Σιὼν ὁ [x] ῥυόμενος, [y] ἀποστρέψει ABCD
[z] ἀσεβείας ἀπὸ Ἰακώβ· 27 καὶ [a] αὕτη αὐτοῖς ἡ παρ' ἐμοῦ FLN a b
[b] διαθήκη, [a] ὅταν [cd] ἀφέλωμαι τὰς [d] ἁμαρτίας αὐτῶν. 28 κατὰ c d f g h
μὲν τὸ εὐαγγέλιον [e] ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν [f] ἐκλογὴν k l m n
[g] ἀγαπητοὶ διὰ τοὺς [h] πατέρας. 29 [i] ἀμεταμέλητα γὰρ τὰ o 17
[k] χαρίσματα καὶ ἡ [l] κλῆσις τοῦ θεοῦ. 30 ὥσπερ γὰρ ὑμεῖς

x ch. vii. 24 reff. Isa. lix. 20.
y Acts iii. 26 reff.
z ch. i. 18 reff.
a 1 John v. 2. w. ἐάν, 1 John ii. 3.
b = Luke i. 72, Acts iii. 25. Ps. xxiv. 14. xlvii. 11. cvii. 6. (1 Cor. i. 26. vii. 20. Eph. i. 18. Phil. iii. 14 al.) only, exc. Heb. iii. 1. 2 Pet. i. 10. Jer. xxxviii. (xxxi.) 6. Judith xii. 10 A only.
c mid., Luke xvi. 3 only. Hos. ii. 9.
d Heb. x. 4. Isa. xxvii. 9. Sir. xxxi. 9 reff.
e = Gal. iv. 16.
f ch. ix. 11 reff.
g Matt. iii. 17. ch. i. 7 al. Ps. xxvi. 8. h absol., Acts vii. 19 reff.
i 2 Cor. vii. 10 only +.
k ch. v. 15, 16. vi. 23. l Paul reff.

26. rec ins *και* bef *αποστρεψει* (*as* LXX), with D$^{2\cdot3}$L rel vss Orig Chr Thdrt: om ABCD^{1}FN.—*αποστρεψαι* F goth.

30. om ver ℵ^{1}. rec ins *και* bef *υμεις*, with D$^{2\cdot3}$LN^{3} rel vulg syrr Chr(montf and 2-mss): om ABCD^{1}FN-corr^{1} a copt goth æth Chr Damasc Thl Jer Aug$_{\text{sæpe}}$ Ruf.—

restoration of Israel to God's favour.

I have not mixed with the consideration of this prophecy the question of the restoration of the Jews *to Palestine*, as being clearly irrelevant to it: the matter here treated being, *their reception into the Church of God.* **καθὼς γέγρ.**] This quotation appears to have for its object to shew that the Redeemer was to come *for the behoof of God's own chosen people.* For **ἐκ Σιών**, the LXX have **ἕνεκεν Σιών** (לְמַעַן צִיּוֹן), the E. V. '*to Zion.*' The Apostle frequently varies from the LXX, and a sufficient reason can generally be assigned for the variation: here, though this reason is not apparent, we cannot doubt that such existed, for the LXX would surely have suited his purpose even better than **ἐκ**, had there been no objection to it. It may be that the whole citation is intended to express the sense of prophecy rather than the wording of any particular passage, and that the Apostle has, in **ἐκ Σιών**, summed up the prophecies which declare that the Redeemer should *spring out of Israel.* **ὁ ῥυόμ.** is in the Heb. 'a deliverer'—the Apostle adopts the LXX, probably as appropriating the expression to Christ. **ἀποστρ. κ.τ.λ.**] Heb. and E. V. '*and unto them that turn from transgression in Jacob.*' **ὅταν ἀφέλ.** from another place in Isa. (ref.),—hardly from Jer. xxxi. (LXX, xxxviii.) 34, as Stuart;—and also containing a general reference to the character of God's new covenant with them, rather than a strict reproduction of the original meaning of any particular words of the prophet. "How came the Apostle, if he wished only to express the general thought, that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the Old Testament? I believe that the **ἥξει** gave occasion for the quotation: if he did not refer this directly to the second coming of the Messiah, yet it allowed of being indirectly applied to it." Tholuck. **28.**] **With regard indeed to the gospel** (i. e. 'viewed from the gospel side,' looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), **they** (the Jewish people considered as a whole) **are hated** (**θεοῦ**: not **μου**, as Theodoret, Luther, Grot., al.—scil. in a state of exclusion from God's favour: not active, 'enemies to God,' as Grot., Bengel) **for your sakes; but with regard to the election** (viz. of Israel to be God's people, see vv. 1, 2—not that of Christians, as Aug. al.:—i. e. 'looked on as God's elect people'), **they are beloved for the fathers' sakes** (i. e. not *for the merits* of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause, for His favourable remembrance of Israel). **29.**] **For** (explanation how God's favour regards them still, though for the present cast off) **the gifts** (generally) **and calling** (as the most excellent of those gifts. That calling seems to be intended 'qua posteros Abrahæ in fœdus adoptavit Deus,' Calv. A very similar sentiment is found ch. iii. 3, where the same is called **ἡ πίστις τ. θεοῦ**. But the words are true not only of this calling, but of every other. Bengel says, 'dona, erga Judæos: vocatio, erga gentes:' similarly of **κλῆσις**, De W., 'die Berufung durch das Ev.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast off) **are irretractable** (do not admit of a change of purpose. The E. V., '*without repentance,*' is likely to mislead. Compare Hosea xiii. 14). **30.**] **For** (illustration of the above position) **as ye** (manu-

m ποτὲ n ἠπειθήσατε τῷ θεῷ, νῦν δὲ o ἠλεήθητε τῇ τούτων m = John ix. 13. ch. vii. 9 al.
...νυν ηπει. C. p ἀπειθείᾳ, 31 οὕτως καὶ οὗτοι νῦν n ἠπείθησαν, τῷ q ὑμετέρῳ n = ch. ii. 8. x. 21. Deut. xxi. 20.
ABDF Lℵ a b c d f g h k l m n o 17 r ἐλέει s ἵνα καὶ αὐτοὶ o ἐλεηθῶσιν. 32 tu συνέκλεισεν γὰρ ὁ o ch. ix. 15, &c. pass., Matt. v. 7. 1 Cor. vii. 25. 2 Cor. iv. 1. 1 Tim. i. 13,
θεὸς v τοὺς v πάντας u εἰς p ἀπείθειαν, ἵνα v τοὺς v πάντας
o ἐλέησῃ. 33 ὦ w βάθος xy πλούτου καὶ yza σοφίας καὶ yab γνώ-

16. 1 Pet. ii. 10. Prov. xxi. 10. Hos. ii. 23 (25) A. iv. 6, 11 only †. (-θής, ch. i. 30.) constr., ver. 20. i. 50, &c. ch. ix. 23. Eph. ii. 4. Ps. cxliii. 2. v. 6. Gal. iii. 22, 23 only. Josh. vi. 1 al. a 1 Cor. xii. 8.
p here bis. Eph. ii. 2. v. 6. Col. iii. 6. Heb. q = 1 Cor. xv. 31. see ch. xv. 4. s inversion of words, 2 Cor. ii. 4 reff. u here only. Ps. lxxvii. 50, 62. εἰς τοιαύτην ἀμηχανίαν συγκλεισθείς, Diod. Sic. xix. 19. So Dion. Hal. viii. p. 520. Polyb. iii. 63. 3, and fr. ix. 22. x. 17. 2 Cor. v. 10, 14. Eph. iv. 13. Phil. ii. 21. P. vii. 11. x ch. ii. 4 reff. b 1 Cor. xiii. 2.
r Luke t Luke v 1 Cor. w ch. viii. 39. Eph. iii. 18 al. Isa. y Rev. v. 12 only. z = 1 Cor. i. 21. Eph. iii. 10.

ποτε bef υμεις A: ποτε και υμεις b o. νυνι B Chr. ελεηθητε C (m?) Thl.

31. for ουτοι, αυτοι D^1F. aft αυτοι ins υστερον 5. 17. 93: παλιν Cyr; νυν (*possibly mechanical repetition*) BD^1(ℵ) Damasc.—om αυτοι $ℵ^1$.

32. for 1st τους παντας, τα παντα D^1 latt Iren-int$_2$ Jer, παντα F.

script evidence is too decided against the *καί* to allow of its being retained: but we may suspect that it has been struck out as superfluous, in ignorance [Thol.] of the Greek usage which often doubles *καί* in two parallel clauses) **once disobeyed God** (nationally—as Gentiles, before the Gospel) **but now have** (lit. 'were compassionated,' historical) **received mercy** (scil. by admission into the church of God) **through** (as the occasion; the breaking off of the natural branches giving opportunity for the grafting in of you) **the disobedience of these** (i. e. unbelief, considered as an act of resistance to the divine will: see 1 John iii. 23), **so these also have now** (under the Gospel) **disobeyed** (are now in a state of unbelieving disobedience), **in order that through the mercy shewed to you** (viz. on occasion of the fulness of the Gentiles coming in) **they also may have mercy shewn them** ('the objective view corresponding to the subjective *εἰς τὸ παραζηλῶσαι αὐτούς*, ver. 11.' De W.). Some place the comma after *ἐλέει* instead of *ἠπείθησαν*, and construe, either, as Erasm., Calv., al., '*they have disobeyed through* (upon occasion of) *the mercy shewn to you*,' or as Vulg., Luth., Estius, al., '*they have become disobedient to the mercy shewn to you.*' But thus the parallelism is weakened, and the *μυστήριον* of ver. 25 lost sight of. Examples of the emphatic word being placed before *ἵνα* are found in reff. 32.] **For** (foundation of the last stated arrangement in the divine purposes) **God shut up** (not shut up *together*; *σύν*, as in so many cases, implying, not *co*-participation on the part of the subjects of the action, but the character of the action itself: so in 'concludere.' The sense is here as in the examples, which might be multiplied by consulting Schweighæuser's Index to Polyb., '*to involve in,*' '*to subject to.*' The aor., which should be kept in the rendering, refers to the time of the act in the divine procedure) **all** (the reading *τὰ πάντα* has probably been introduced from Gal. iii. 22) **men in** (into) **disobedience** (general here,—every form, unbelief included), **that He may have mercy on all.** No mere *permissive* act of God must here be understood. The Apostle is speaking of the divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the *act of God*, taking no account, for the time, of human agency; which however, when treating of us and our responsibilities, he brings out into as prominent a position: see as the most eminent example of this, the closely following ch. xii. 1, 2. But there remains some question, *who are the* **οἱ πάντες** *of both clauses?* Are they *the same?* And if so, *is any support given to the notion of an ἀποκατάστασις of all men?* Certainly they are identical: and signify *all men*, without limitation. But the ultimate difference between the *all men* who are shut up under disobedience, and the *all men* upon whom mercy is shewn is, that by all men *this mercy is not accepted*, and so men become *self-excluded* from the salvation of God. GOD'S ACT remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is *here not in view*: but simply *God's act* itself. We can hardly understand the *οἱ πάντες nationally*. The marked universality of the expression recalls the beginning of the Epistle, and makes it a solemn conclusion to the argumentative-portion, after which

σεως θεοῦ, ὡς [c] ἀνεξεραύνητα τὰ [d] κρίματα αὐτοῦ καὶ [e] ἀνεξ- ABDP LN ab
ιχνίαστοι αἱ [f] ὁδοὶ αὐτοῦ. 34 τίς γὰρ ἔγνω [g] νοῦν κυρίου; c d f g l k l m n o l r
ἢ τίς [h] σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς [i] προέδωκεν
αὐτῷ καὶ [k] ἀνταποδοθήσεται αὐτῷ; 36 ὅτι [l] ἐξ αὐτοῦ καὶ

c here only †. Prov. xxv. 3 Symm. (ἐξέραυνᾶν, 1 Pet. i. 10.)
d ch. v. 16. Ps. cxviii. 75.
e Eph. iii. 8 only. Job v. 9. ix. 10. xxxiv. 24 only.
f = Acts xiii. 10. Heb. iii. 10. Rev. xv. 3. Ps. xvii. 21.
g 1 Cor. ii. 16, from Isa. xl. 13.
h here only. 2 Kings xv. 12.
i here only. Jon xli. 3 Heb. = Isa. xl. 14 AN. (4 Kings vi. 11. 2 Macc. vii. 37 only.) bis. 1 Thess. iii. 9. 2 Thess. i. 6 only. L.P.H.
k ch. xii. 19. (and Heb. x. 30, from Deut. xxxii. 35.) Luke xiv. 14 Isa. lxiii. 7.
l 1 Cor. viii. 6.

33. ins του bef θεου F 17. [ανεξεραυνητα, so AB[1]ℵ.]
34. for κυριου, θεου D[1](and lat[1]) Zeno.

the Apostle, overpowered with the view of the divine Mercy and Wisdom, breaks forth into the sublimest apostrophe existing even in the pages of Inspiration itself.

33—36.] *Admiration of the goodness and wisdom of God, and humble ascription of praise to Him.* **33.**] There is some doubt whether σοφίας and γνώσεως are genitives *after* πλούτου, as in E. V., or *parallel with* it. The former view is adopted by Thom. Aquin., Luther, Beza, Calvin, Estius, Reiche, and al. The grounds on which Reiche supports it are thus given and refuted by Tholuck: (1) "If these three genitives are co-ordinate, καί must stand either before *all*, or before the last only." But in the case of three nouns placed co-ordinately in this manner, καί is prefixed to the two latter only, see ch. ii. 7; xii. 2; Luke v. 17. (2) "πλοῦτος is no *qualitative* idea, but only a quantitative idea." But *wherein* the riches *consist*, is ordinarily indicated by the context; and here there can be but little doubt on the matter, if we compare ch. x. 12; in Phil. iv. 19 we also read of the πλοῦτος of God. This also answers (3) "that πλοῦτος without an adjunct expresses no definite attribute of God." (4) "in the following citation, vv. 34, 35, two only of these, σοφία and γνῶσις, are mentioned." But this may be doubted. Chrys. says, on ver. 36, αὐτὸς εὗρεν, αὐτὸς ἐποίησεν, αὐτὸς συγκροτεῖ. καὶ γὰρ καὶ πλούσιός ἐστι, καὶ οὐ δεῖται παρ' ἑτέρου λαβεῖν· καὶ σοφός ἐστι, καὶ οὐ δεῖται συμβούλου. τί λέγω συμβούλου; οὐδὲ εἰδέναι τις δύναται τὰ αὐτοῦ, ἀλλ' ἢ μόνος αὐτὸς ὁ πλούσιος κ. σοφός. Hom. xix. p. 653. Perhaps this latter is altogether too fine-drawn: but it is favoured by Bengel, Olsh., and Tholuck. I prefer therefore the view of Chrys., Theodoret, Grot., Bengel, Tholuck, Köllner, and Olsh.,—to take πλούτου, σοφίας, γνώσεως, as three co-ordinate genitives: πλ. denoting the **riches of the divine goodness**, in the whole, and in the result just arrived at, ver. 32: σοφ., the divine **wisdom** of proceeding in the apparently intricate vicissitudes of nations and individuals: γνώσ. (if a distinction be necessary, which can hardly be doubted) the divine **knowledge** of all things from the beginning,—God's comprehension of the end and means together in one unfathomable depth of Omniscience.

How unsearchable are His judgments (the determinations of His wisdom, regarded as in the divine Mind; answering perhaps to γνῶσις. So Thol.: De W. however denies this meaning to κρίματα, and renders it *decrees*, referring it to the blinding of the Jews) **and His ways unable to be traced out** (His methods of proceeding, answering to σοφία, Thol. But this is perhaps too subtle). **34.**] **For** (confirmation of ἀνεξερ. and ἀνεξιχν. by a citation from Scripture. It is made from two separate places in the LXX, more perhaps as a reminiscence than as a direct quotation) **who hath known the mind** (γνῶσις, but see above) **of the Lord? or who hath been His counsellor** (σοφία?)**?**
35.] **or who hath previously given to Him, and it shall be repaid to him?**—from Job xli. 3 (11 E. V.), where the LXX (xli. 2) have τίς [add ἐστιν ὃς A] ἀντιστήσεταί μοι, κ. ὑπομενεῖ; But the Heb. is מִי הִקְדִּימַנִי וַאֲשַׁלֵּם, '*who hath anticipated* (i. e. by the context, *conferred a benefit on*) *me, that I may repay him?*' And to this the Apostle alludes, using the third person.

We can hardly doubt that this question refers to the freeness and richness of God's mercy and love. **36.**] **For** (ground of vv. 33—35. Well may all this be true of Him, for) **of Him** (in their origin:—'quod dicit, "ex ipso," hoc ipsum, *quod sumus* indicat:' Orig. Chrys. somewhat differently: see above on ver. 33), **and through Him** (in their subsistence and disposal:—'"per Ipsum," quod per ejus providentiam dispensamur in vita:' Orig.), **and unto Him** ('"in Ipso," [so Vulg. and some other vss.] quod perfectio omnium et finis in Ipso erit tunc, cum erit Deus omnia

[l] δι' αὐτοῦ καὶ [l] εἰς αὐτὸν [m] τὰ πάντα· αὐτῷ ἡ [n] δόξα εἰς τοὺς αἰῶνας. ἀμήν.

XII. [l] [o] Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, [p] διὰ τῶν [q] οἰκτιρμῶν τοῦ θεοῦ, [r] παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, [s] εὐάρεστον τῷ θεῷ, τὴν [t] λογικὴν

m = Col. i. 16. Rev. iv. 11. Job viii. 3.
n = Luke ii. 14. xvii. 18. John ix. 24. Acts xii. 23. Jude 25 al. Ps. xcv. 7. ellips., ch. xvi. 27. Gal. i. 5. Eph. iii. 21.
o = and constr., Acts xxiv. 4. ‡xvii. 34 al.
p = ch. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. 1 Thess. iv. 2.
q 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15.
r Luke ii. 22. ch. vi. 13, &c. Ps. v. 3.
s here bis. ch. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Col. iii. 20. Tit. ii. 9. Heb. xiii. 21 only†. Wisd. iv. 10. ix. 10 only. (-τως, Heb. xii. 28 only. -τεῖν, Heb. xi. 5.)
t 1 Pet. ii. 2 only†. προσφέρουσιν (οἱ ἄγγελοι) κυρίῳ . . λογικὴν . . . προσφοράν, Test. xii. Patrum, p. 547 b.

36. aft αιωνας ins των αιωνων FG^2 vulg(not am).

CHAP. XII. 1. τω θεω bef ευαρεστον ℵ^{*1} vulg Aug$_{sæpe}$.

in omnibus:' Orig.) **are all things** (not only, though chiefly, *men*,—but the whole creation). Origen remarks, 'Vides, quomodo in ultimis ostendit, quod in omnibus quæ supra dixit signaverit, mysterium Trinitatis. Sicut enim in præsenti loco quod ait, "quoniam ex Ipso, et per Ipsum, et in Ipso sunt omnia:" convenit illis dictis, quæ idem Apostolus in aliis memorat locis, cum dicit (1 Cor. viii. 6): "Unus Deus Pater ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia:" et item in Spiritu Dei dicit revelari omnia, et per hæc designat, in omnibus esse providentiam Trinitatis: ita et cum dicit "altitudo divitiarum," Patrem, ex quo omnia dicit esse, significat: et sapientiæ altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiæ altitudinem, Spiritum Sanctum, qui etiam alta Dei novit, declarat.' And, if this be rightly understood,—not of a *formal allusion* to the Three Persons in the Holy Trinity, but of an *implicit reference* (as Thol.) to the *three attributes of Jehovah* respectively manifested to us by the three coequal and coeternal Persons,—there can hardly be a doubt of its correctness. The objection of De Wette, that not εἰς, but ἐν, would be the designation of the Holy Spirit and His relation to the Universe, applies to that part of Origen's Commentary which rests on the Vulg. *in ipso* and to the idea of a *formal recognition*: but not to Tholuck's remark, illustrated from ὁ ἐπὶ πάντων κ. διὰ πάντων κ. ἐν πᾶσιν ἡμῖν, Eph. iv. 6, as referring to εἷς θεός, εἷς κύριος, ἓν πνεῦμα. Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never *definitively expressed* the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality.

XII. 1—XV. 13.] PRACTICAL EXHORTATIONS FOUNDED ON THE DOCTRINES BEFORE STATED. And first, ch. xii. *general exhortations to a Christian life.*

1.] **οὖν** may apply to the whole doctrinal portion of the Epistle which has preceded, which, see Eph. iv. 1; 1 Thess. iv. 1, seems the most natural connexion,—or to ch. xi. 35, 36 (so Olsh., Meyer), or to the whole close of ch. xi. (so Tholuck.) Theodoret remarks: ὅπερ ἔστιν ὀφθαλμὸς ἐν σώματι, τοῦτο τῇ ψυχῇ πίστις, καὶ τῶν θείων ἡ γνῶσις. δεῖται δὲ ὅμως αὕτη τῆς πρακτικῆς ἀρετῆς, καθάπερ ὁ ὀφθαλμὸς χειρῶν καὶ ποδῶν καὶ τῶν ἄλλων μορίων τοῦ σώματος. τούτου δὲ χάριν ὁ θεῖος ἀπόστολος τοῖς δογματικοῖς λόγοις καὶ τὴν ἠθικὴν διδασκαλίαν προστέθεικε. **διά**] introduces, as in reff., an idea which is to give force to the exhortation. **οἰκτιρμῶν**] viz. those detailed and proved throughout the former part of the Epistle. δι' αὐτῶν οὖν τούτων, φησί, παρακαλῶ, δι' ὧν ἐσώθητε· ὥσπερ ἂν εἴ τις τὸν μεγάλα εὐεργετηθέντα ἐντρέψαι βουλόμενος, αὐτὸν τὸν εὐεργετήσαντα ἱκέτην ἀγάγοι. Chrys. Hom. xx. p. 656. **παραστῆσαι**] the regular word for *bringing to offer in sacrifice* (reff.). **τ. σώματα ὑμ.**] Most Commentators say, merely for ὑμᾶς αὐτούς,—to suit the metaphor of a *sacrifice*, which consisted of a body: some (Thol., al.), because the body is the *organ of practical activity*, which practical activity is to be dedicated to God: better with Olsh. and De Wette,—as an indication that the sanctification of Christian life is to extend to that part of man's nature which is most completely under the bondage of sin. **θυσίαν**] Chrys. strikingly says, πῶς ἂν γένοιτο τὸ σῶμα, φησί, θυσία; μηδὲν ὀφθαλμὸς πονηρὸν βλεπέτω, καὶ γέγονε θυσία· μηδὲν ἡ γλῶσσα λαλείτω αἰσχρόν, καὶ γέγονε προσφορά· μηδὲν ἡ χεὶρ πραττέτω παράνομον, καὶ γέγονεν ὁλοκαύτωμα. μᾶλλον δὲ οὐκ ἀρκεῖ ταῦτα, ἀλλὰ καὶ τῆς τῶν ἀγαθῶν ἡμῖν ἐργασίας δεῖ, ἵνα ἡ μὲν χεὶρ ἐλεημοσύνην ποιῇ, τὸ

u ch. ix. 4 reff. v 1 Pet. i. 14 only †. w Luke xvi. 8. xx. 34. 1 Cor. i. 20. ii. 6 (bis). al6. L.P. only, exc. Matt. xii. 32 [xiii. 40]. x Matt. xvii. 2 ‖ Mk. 2 Cor. iii. 18 only †. Ps. xxxiii. 1 Symm. y Tit. iii. 5 only †. z = ch. i. 28. Col. ii. 18. a ch. iv. 11 reff. b Luke xiv. 19. 1 Cor. iii. 13. Eph. v. 10. Phil. i. 10. Prov. xvii. 3. c = Matt. v. 48. xix. 21. Phil. iii. 15 al. Gen. vi. 9. d = Gal. i. 15. iii. 18. iv. 23. Philem. 22. e 1 Cor. i. 4 reff.

ABDF LℵAb cdfgh klmn o17

u λατρείαν ὑμῶν, 2 καὶ μὴ v συνσχηματίζεσθαι τῷ w αἰῶνι w τούτῳ, ἀλλὰ x μεταμορφοῦσθαι τῇ y ἀνακαινώσει τοῦ z νοός, a εἰς τὸ b δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ s εὐάρεστον καὶ c τέλειον. 3 λέγω γὰρ d διὰ τῆς e χάριτος τῆς e δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν,

2. [συνσχημ., so B¹DFℵ.] rec -σχηματιζεσθε and μεταμορφουσθε, with B¹L rel latt syrr copt goth Clem Chr Cyr Thdrt Damasc: -αι and -ε n 17; -ε and -αι ℵ c o¹: txt AB²DF g k Thl Chr. αιωνιω B. rec aft νοος ins υμων, with D³LΨ rel Thdrt Aug: om ABD¹F copt Clem Chr-comm(appy) Cypr₂. om 2nd το F.

δὲ στόμα εὐλογῇ τοὺς ἐπηρεάζοντας, ἡ δὲ ἀκοὴ θείαις σχολάζῃ διηνεκῶς ἀκροάσεσιν. ἡ γὰρ θυσία οὐδὲν ἔχει ἀκάθαρτον, ἡ θυσία ἀπαρχὴ τῶν ἄλλων ἐστί. καὶ ἡμεῖς τοίνυν καὶ χειρῶν καὶ ποδῶν καὶ στόματος καὶ τῶν ἄλλων ἁπάντων ἀπαρχόμεθα τῷ θεῷ. Hom. xx. p. 656 f. ζῶσαν] In opposition to the *Levitical thusiai*, which were *slain animals*. Our great sacrifice, the Lord Jesus, having been slain for us, and by the shedding of His Blood perfect remission having been obtained διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, we are now enabled to be offered to God no longer by the shedding of blood, but as *living sacrifices*. This application of the figure of a sacrifice occurs in Philo, who ('quod omnis probus liber,' § 12, vol. ii., p. 457) describes the Essenes as οὐ ζῶα καταθύοντες, ἀλλ' ἱεροπρεπεῖς τὰς ἑαυτῶν διανοίας κατασκευάζειν ἀξιοῦντες. See also Jos. Antt. xviii. 1. 5. τῷ θεῷ belongs to εὐάρεστον, not to παραστῆσαι. τὴν λογικὴν λατρ. ὑμ.] "This *may* certainly be in apposition with θυσίαν (Reiche, Meyer), the acc. denoting the result and intention;—θυσία however alone can hardly be called a λατρεία, but παραστῆσαι θυσίαν may: therefore it is preferable to take the acc. as in apposition with *the whole sentence*, and supply some verb of exhorting: see 1 Tim. ii. 6; 2 Thess. i. 5." Tholuck. λογικήν (reff.) is opposed to σαρκικήν, see Heb. vii. 16. So Chrys.,—οὐδὲν ἔχουσαν σωματικόν, οὐδὲν παχύ, οὐδὲν αἰσθητόν. Theodoret, Grot., al., take it as '*having reason*,' 'rational,' opposed to sacrifices of animals which have no reason: Photius, Basil, and Calvin, '*rational*,' as opposed to superstitious. But the former meaning is far the best, and answers to the πνευματικὰς θυσίας of 1 Pet. ii. 5. **2.**] συνσχηματίζεσθαι is not imperative in sense, but dependent on παρακαλῶ. [Of course, in all such questions between ε and αι, the confusing element of itacism comes in: but in no case where both forms are equally admissible in the text, can the mere suspicion of itacism be allowed to decide the question.] ὁ αἰὼν οὗτος, here, the *whole world of the ungodly*, as contrasted with the spiritual kingdom of Christ. The dat. ἀνακαινώσει is not the instrument by which, but the *manner in which* the metamorphosis takes place: that wherein it consists: compare περιετμήθητε περιτομῇ ἀχειροποιήτῳ, Col. ii. 11. εἰς τὸ δοκιμάζειν, **that ye may prove**, viz. in this process and the active Christian life accompanying it, compare reff. Eph., Phil.: not '*that ye may be able to prove*,' 'acquire the faculty of proving,' as Bucer, Olsh., Rückert: the Apostle is not speaking of acquiring wisdom here, but of practical proof by experience. τὸ ἀγαθ. κ. εὐάρ. κ. τέλ. are not epithets of τὸ θέλημα τ. θεοῦ as in E. V., for in that case they would be superfluous, and in part (τέλειον) inapplicable: but abstract neuters, see ver. 9, **that ye may prove what is the will of God** (viz. that which is) **good and acceptable** (to Him) **and perfect**. The non-repetition of the art. shews that the adjectives all apply to the same thing.

3—21.] *Particular exhortations grounded on and expanding the foregoing general ones.* This is expressed by the γάρ, which *resumes*, and binds to what has preceded. And first, *an exhortation to humility in respect of spiritual gifts*, vv. 3—8.

3.] λέγω, a mild expression for 'I command:' enforced *as* a command by διὰ τ. χ. . . . 'by means of my apostolic office,' 'of the grace conferred on me to guide and exhort the Church:' reff. παντὶ τῷ ὄντι ἐν ὑμ.,—a strong bringing out of the *individual* application of the precept. οὐχὶ τῷ δεῖνι καὶ τῷ δεῖνι μόνον, ἀλλὰ καὶ ἄρχοντι κ. ἀρχομένῳ, κ. δούλῳ κ. ἐλευθέρῳ, κ. ἰδιώτῃ κ. σοφῷ, κ. γυναικὶ κ. ἀνδρί,

μὴ [f]ὑπερφρονεῖν [g]παρ' ὃ δεῖ [h]φρονεῖν, ἀλλὰ [h]φρονεῖν [a]εἰς [f] here only †. Job xxxi. 13 & xli. 6 Symm. πλούτῳ ὑπερφρονέουσαι, Herod. i. 199. (See 2 Macc. ix. 12.) constr. inf., Matt. v. 39. Acts xxi. 21. g = ch. xiv. 5 reff. h = Acts xxviii. 22 al. 2 Macc. xiv. 26. iv. 7 only †. x. 13. Heb. vii. 2. n ch. iv. 6 reff. Mem. ii. 1. 6. iv. 8. 3 Macc. v. 34. t ver. 3. w = 1 Cor. xii. 10. xiii. 2 al. i Mark v. 15. Luke viii. 35. 2 Cor. v. 13. Tit. ii. 6. 1 Pet. k and constr., 1 Cor. vii. 17. (iii. 5.) Prov. xxix. 24. o ch. vi. 13 reff. q = ch. v. 15 reff. s ch. v. 15. vi. 23. xi. 29. u = Heb. ix. 10 (i. 4. viii. 6) only. l = Mark vi. 41. Luke xii. 13. 2 Cor. m 2 Cor. x. 13. Eph. iv. 7, 13, 16. = Paul only. p = here only. (Acts xix. 18 reff.) Sir. xi. 10. Xen. r Mark xiv. 19. [John viii. 9.] Rev. 1 Cor. xii. 4 al. P. only, exc. 1 Pet. iv. 10 †. v so 1 Cor. iii. 22. Col. i. 16.

τὸ [i]σωφρονεῖν, [k]ἑκάστῳ ὡς ὁ θεὸς [kl]ἐμέρισεν [m]μέτρον πίστεως. 4 [n]καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ [o]μέλη ἔχομεν, τὰ δὲ [o]μέλη πάντα οὐ τὴν αὐτὴν ἔχει [p]πρᾶξιν, 5 οὕτως [q]οἱ [q]πολλοὶ ἓν σῶμά ἐσμεν ἐν χριστῷ, τὸ δὲ [r]καθ' εἷς ἀλλήλων [o]μέλη. 6 ἔχοντες δὲ [s]χαρίσματα κατὰ τὴν [t]χάριν τὴν [t]δοθεῖσαν ἡμῖν [u]διάφορα, [v]εἴτε [w]προφητείαν,

3. aft χαριτος ins του θεου L d f m 5. 37. 48². 67. 73. 113-4-5-20-4 fuld guelph æth arm Thl Aug. for ὅ, α B²(Tischdf): om παρ ο δει φρονειν F 70. εμερισεν bef ο θεος (*see* 1 *Cor* vii. 17) A m guelph Syr arm.

4. for καθαπερ, ωσπερ D¹F. rec μελη bef πολλα, with AL rel syrr goth Chr Damasc Œc: txt BDFℵ latt Thdrt Thl. παντα bef μελη F(not G), so also vulg Syr lat-ff.

5. om εσμεν F. rec (for το) ο (*alteration to suit εἷς*), with D²·³ rel vulg(and F-lat) Syr Eus Chr Thdrt Thl Œc: txt ABD¹ F-gr ℵ Antch Damasc.

κ. νέῳ κ. γέροντι. Chrys. Hom. xx. p. 603.

μὴ ὑπερφρ. κ.τ.λ.] There is a play on the words *φρονεῖν, ὑπερφρονεῖν,* and *σωφρονεῖν*, which can only be clumsily conveyed in another language: 'not to be high-minded, above that which he ought to be minded, but to be so minded, as to be sober-minded.' Wetst. quotes from Charondas in Stobæus, Sentent. xlii., προσποιείσθω δὲ ἕκαστος τῶν πολιτῶν σωφρονεῖν μᾶλλον ἢ φρονεῖν,—and from Thucyd. ii. 62,—εἶναι δὲ τοῖς ἐχθροῖς δόμοσε, μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι. But *φρονεῖν* must not be taken, with Calvin, 'admonet ut ea tantum cogitemus et meditemur, quæ nos sobrios et modestos reddere poterunt:'—the thoughts implied in it being, **thoughts of one's self.** **ἑκάστῳ ὡς**] = *ὡς ἑκάστῳ* (reff.), not (λέγω) *ἑκάστῳ, ὡς* . . . .

μέτρον πίστεως is the *receptivity* of *χαρίσματα*, itself no inherent congruity, but the gift and apportionment of God. It is in fact the *subjective designation* of ἡ χάρις ἡ δοθεῖσα ἡμῖν, ver. 6. But we must not say, that (Ewb.) "faith, in this passage, means *those gifts or graces which the Christian can only receive through faith:*" this is to confound the receptive faculty with the thing received by it, and to pass by the great lesson of our verse, that *this faculty* is nothing to be proud of, but God's gift. **4.**] **γάρ**, elucidating the fact, that God apportions variously to various persons: because the Christian community is like a *body* with many members having various duties. See the same idea further worked out, 1 Cor. xii. 12 ff.

5. τὸ δὲ καθ' εἷς] **But as regards individuals.** A solœcism for *τὸ δὲ εἷς καθ' ἕνα*, as ἓν καθ' ἕν in ref. Rev. Wetst., on ref. Mark, gives many examples of it. **Members of one another** = fellow-members with one another,—members of the body of which we one with another are members.

6.] The **δέ** = 'and not only so, but' . . . . **χάρις**, see above, ver. 3, on *μέτρ. πίστ.* These *χαρίσματα* are called, 1 Cor. xii. 7, ἡ φανέρωσις τοῦ πνεύματος. "These *χαρίσματα δάφορα* are next specified. The two first accusatives are grammatically dependent on *ἔχοντες*: by degrees the Apostle loses sight of the construction, and continues with the concrete *ὁ διδάσκων*, which still he binds on to the foregoing by *εἴτε*,—but at *ὁ μεταδιδούς*, omits this also, and, at ver. 9, introduces the abstract ἡ ἀγάπη." Thol. **εἴτε προφητείαν**] There is some dispute about the construction of these clauses. The ordinary rendering regards them as elliptical, and supplies before *κατὰ* and *ἐν*, *χρησάσθω αὐτῇ* or ὥστε εἶναι *αὐτήν* or the like. But Reiche, Meyer, De Wette, suppose *no ellipsis*, joining *κατὰ τὴν ἀναλ.*, &c. to the foregoing substantives, as *κατὰ τὴν χάριν* to *χαρίσματα*. This construction must however be dropped at *ἐν ἁπλότητι*, which is manifestly to be rendered with a verb supplied: and (2) it reduces the four first mentioned gifts to a bare catalogue, and deprives the passage of its aim, which is to keep each member of the body in its true place and work without any member boasting against

κατὰ τὴν [x] ἀναλογίαν τῆς πίστεως· 7 [v] εἴτε [y] διακονίαν, ἐν ABDP LN a b
τῇ [y] διακονίᾳ· [v] εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· 8 [v] εἴτε c d f g h
ὁ [z] παρακαλῶν, ἐν τῇ [a] παρακλήσει· ὁ [b] μεταδιδούς, ἐν k l m n o 17
[c] ἁπλότητι· ὁ [d] προϊστάμενος, ἐν [e] σπουδῇ· ὁ [f] ἐλεῶν, ἐν

here only †. (-γως, Wisd. xiii. 5.)
y Acts xx. 24 reff.
z = Luke iii. 18. Acts ii. 40 al.
a = Acts ix. 31. 2 Cor. viii. 4. 1 Tim. iv. 13. Heb. xii. 5. xiii. 23. L.P.H. only. L.P. Job xxxi. 17. Wisd. vii. 13. only. P. 1 Chron. xxix. 17. xxvi. 17.
b ch. i. 11. Luke iii. 11. Eph. iv. 28. 1 Thess. ii. 8
c 2 Cor. viii. 2. ix. 11, 13. xi. 3. Eph. vi. 5. Col. iii. 22
d 1 Thess. v. 12. 1 Tim. iii. 4, 5, 12. v. 17. Tit. iii. 8, 14 only. P. Prov.
e = 2 Cor. vii. 11, 12. 2 Pet. i. 5. Jude 3. Exod. xii. 11.
f ch. xi. 31 reff.

7. ειτ (sic, appy) ο διακονων ℵ³ (m). for ο διδασκων, διδασκαλειαν A.
8. om ειτε D¹F latt Ruf Pel Sedul Bede. προιστανομενος ℵ.

another. Tholuck quotes a passage of very similar construction from Epictet. Dissert. iii. 23. 5. He is speaking of reading and philosophizing from ostentation, and says that every thing which we do, must have its aim, its ἀναφορά;—λοιπόν, ἡ μὲν τίς ἐστι κοινὴ ἀναφορά, ἡ δ' ἰδία. πρῶτον, ἵν' ὡς ἄνθρωπος. ἐν τούτῳ τί περιέχεται; . . . ἡ δ' ἰδία πρὸς τὸ ἐπιτήδευμα ἑκάστου καὶ τὴν προαίρεσιν· ὁ κιθαρῳδός, ὡς κιθαρῳδός· ὁ τέκτων, ὡς τέκτων· ὁ φιλόσοφος, ὡς φιλόσοφος· ὁ ῥήτωρ, ὡς ῥήτωρ. See also the same construction in 1 Pet. iv. 10, 11.

On προφητεία, the gift of the προφῆται, see note, Acts xi. 27. **κατ. τ. ἀναλ. τ. πίστ.**] **(let us prophesy) according to the proportion** (compare Justin Mart. Apol. i. 17, p. 54: "each will be punished πρὸς ἀναλογίαν ὧν ἔλαβε δυνάμεων παρὰ θεοῦ") **of faith.** But *what* faith? *Objective* ('fides *quæ* creditur'), or *subjective* ('fides *quâ* creditur')? *the* faith, or *our* faith? The comparison of μέτρον πίστεως above, and the whole context, determine it to be the latter; the measure of *our* faith: 'quisque se intra sortis suæ metas contineat, et revelationis suæ modum teneat, ne unus sibi omnia scire videatur.' To understand ἀναλογία τ. π. objectively, as 'the rule of faith,' as many R.-Cath. expositors, and some Protestant, e.g. Calvin, 'fidei nomine significat prima religionis axiomata,'—seems to do violence to the context, which aims at shewing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits.

7. **διακονίαν**] *any subordinate ministration in the Church.* In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the διακ. τοῦ λόγου, which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c.

ἐν τῇ διακ.] Let us confine ourselves humbly and orderly to that kind of ministration to which God's providence has appointed us, as profitable members of the body. **ὁ διδάσκων**] The *prophet* spoke under *immediate inspiration;* the διδάσκαλος under inspiration working by the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily, in his personal ministrations, to have used διδασκαλία. He is no where called a *prophet*, but appears as distinguished from them in several places: e.g. Acts xi. 27; xxi. 10, and apparently xiii. 1. Of course this does not affect the appearance of *prophecies*, commonly so called, in his writings. The inspired διδάσκαλος would speak, though not technically προφητείας, yet the mind of the Spirit in all things: not to mention that the apostolic office was one in dignity and fulness of inspiration far surpassing any of the subordinate ones, and in fact including them all.

ἐν τῇ διδασκαλίᾳ] as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God,—or for which God has given him the faculty.

8.] The **παρακαλῶν** was not necessarily distinct from the προφητεύων,—see 1 Cor. xiv. 31. **ὁ μεταδιδούς** appears to be the *giver of the alms to the poor,*—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the εἴτε, from *public* to *private* gifts. We cannot find any ecclesiastical meaning for ἐλεῶν (though indeed Calvin, al., understand by it "viduas et alios ministros qui curandis ægrotis, secundum veterem Ecclesiæ morem, præficiebantur"),—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being *private acts*, to be always performed *in the spirit* described. Add to all, that, as Vitringa remarks, διαδιδόναι is more properly to *distribute* (Acts iv. 35), μεταδιδόναι to *impart of one's own to another.* I would therefore render it: **He that be-**

g ἱλαρότητι. 9 ἡ ἀγάπη h ἀνυπόκριτος. i ἀποστυγοῦντες τὸ g here only. Prov. xviii. 22 only. (-ρός, 2 Cor. ix. 7.)
πονηρόν, k κολλώμενοι l τῷ l ἀγαθῷ· 10 τῇ m φιλαδελφίᾳ εἰς
ἀλλήλους n φιλόστοργοι· τῇ o τιμῇ ἀλλήλους p προηγού- h 2 Cor. vi. 6. 1 Tim. i. 5. 2 Tim. i. 5. James iii. 17. 1 Pet. i. 22
μενοι· 11 τῇ e σπουδῇ μὴ q ὀκνηροί· r τῷ rs πνεύματι s ζέον-

only †. Wisd. v. 18. xviii. 16 only. constr., Heb. xiii. 5. i here only †. k = Luke xv. 15. Acts viii. 29. 2 Kings xx. 2. 1 ch. ii. 10 reff. m 1 Thess. iv. 9. Heb. xiii. 1. 1 Pet. i. 22, 2 Pet. i. 7 (bis) only †. (-φος, 1 Pet. iii. 8.) n here only † (-γος, 2 Macc. ix. 21. -γία, 2 Macc. vi. 20.) o = John iv. 44. Acts xxviii. 10. ch. ii. 7 al. Ps. xlviii. 12, 20. p here only. Prov. xvii. 14 al. 2 Macc. iv. 40. q = Matt. xxv. 26 (Phil. iii. 1) only. Prov. vi. 6, 9. r = Acts xvii. 16 reff. s Acts xviii. 25 (reff.) only.

9. for αποστυγ., μεισουντες F.

stoweth. ἐν ἁπλότητι] ordinarily, '*with simplicity.*' But seeing that ἁπλότης, referred to alms-giving, bears another and an objective meaning, this hardly satisfies me, because σπουδή and ἱλαρότης designate not so much the inward frame of mind, as the outward character of the superintendence and the compassion: as might be expected, when *gifts* to be exercised *for mutual benefit* are spoken of. In 2 Cor. viii. 2; ix. 11, 13, Jos. Antt. vii. 13. 4 [where David admires Araunah, τῆς ἁπλότητος καὶ τῆς μεγαλοψυχίας], the word signifies '*liberality*:' so perhaps ἁπλῶς also, James i. 5, but see note there. This meaning is not recognized by Wahl, Lex., but defended by Tholuck, who connects it with the phrase found in Stobæus, Eclog. Phys. i. p. 123, ἁπλοῦν τὰς χεῖρας, 'to open the hands wide:'—and I would thus render it here. ὁ προϊστάμενος] **He that presides**—but over what? If over *the Church* exclusively, we come back to *offices* again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5, 12, we have the verb used *of presiding over a man's own household*: and in its absolute usage here, I do not see why that also should not be included. Meyer would understand it of '*patronage* of strangers' (ch. xvi. 2). Stuart in his Excursus on this place, appended to his Commentary, takes up and defends the same view. But, not insisting on the *general* usage of the word being preferable where it occurs *absolutely*, will ἐν σπουδῇ apply to this meaning? Of course so far as σπουδή is applicable to *every* employment, it might, but more than this is required, where words are connected in so marked a manner as here. Giving προϊστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must προϊστασθαι σπουδαίως, making it a serious matter of continual diligence. ὁ ἐλεῶν] See above: **He that sheweth mercy**, is the very best rendering: and I cannot conceive that any *officer of the Church* is intended, but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that *cheerfulness* is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionated, than the act itself. κρείσσων λόγος ἢ δόσις, Sir. xviii. 17. 9—21.] *Exhortations to various Christian principles and habits.* 9.] Olsh., De Wette, al., would understand ἐστίν,—not ἔστω,—the ellipsis of the imperative being unusual. But I cannot see how this can be here. Clearly the three preceding clauses are *hortative*; as clearly, those which follow are so likewise. Why then depart from the prevalent character of the context, and make this *descriptive?* ἀποστυγ.] This very general exhortation is probably, as Bengel says, an explanation of ἀνυπόκριτος:—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends.

10.] **in brotherly love** (dat. of the respect or regard in which), **affectionate.** φιλόστ.] properly of love of *near relations*; agreeing therefore exactly with φιλαδελφία. προηγούμενοι] "invicem prævenientes," latt. μὴ μένε φιλεῖσθαι παρ' ἑτέρου, ἀλλ' αὐτὸς ἐπιπήδα τούτῳ καὶ κατάρχου, Chrys.: similarly Syr., Theophyl., Erasm., Luther: —or, = ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, Phil. ii. 3: so Origen, Theodoret, Grot.: or, as in ref. 2 Macc. '*setting an example to*,' '*going before*,' which however does not seem to apply here, unless we render τῇ τιμῇ, '*in yielding honour*:' 'in giving honour, anticipating one another' (so Stuart). 11.] **in zeal** (not '*business*,' as E. V., which seems to refer it to the affairs of this life, whereas it relates, as all these in vv. 11, 12,

ABDF LN a b c d f g h k l m n o 17

τες· τῷ κυρίῳ [t] δουλεύοντες. 12 τῇ ἐλπίδι χαίροντες· τῇ [u] θλίψει [u] ὑπομένοντες· τῇ [v] προσευχῇ [v] προσκαρτεροῦντες· 13 ταῖς [w] χρείαις τῶν [x] ἁγίων [y] κοινωνοῦντες· τὴν [z] φιλοξενίαν [a] διώκοντες. 14 [bc] εὐλογεῖτε τοὺς [d] διώκοντας ὑμᾶς· [bc] εὐλογεῖτε, καὶ μὴ [ce] καταρᾶσθε. 15 χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων. 16 [f] τὸ [f] αὐτὸ εἰς ἀλλήλους

t = Acts xx. 19 reff. see notes.
u = Matt. x. 22. xxiv. 13 ‖. 2 Tim. ii. 12. James v. 11. 1 Pet. ii. 20. Job xiv. 14.
v Acts i. 14 (reff.).
w Acts xx. 34 reff.
x Acts ix. 13 reff.
y ch. xv. 27. Gal. vi. 6. Phil. iv. 15. 1 Tim. v. 22. Heb. ii. 14. 1 Pet. iv. 13. 2 John 11 only. Wisd. vi. 25. Polyb. ii. 32. 8 al.
z Heb. xiii. 2 only †. (-νος, 1 Pet. iv. 9.)
a = ch. ix. 30, 31 reff.
b = 1 Cor. iv. 12. 1 Pet. iii. 9 al.
c Luke vi. 28. James iii. 9. Gen. xii. 3.
d = Matt. v. 44. Acts vii. 52 reff. 2 Kings xxi. 5.
e as above (c). Matt. xxv. 41. Mark xi. 21 only. Gen. v. 29. (-ρα, Gal. iii. 10.)
f ch. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2. iv. 2.

11. Steph (for κυριω) καιρω, with D¹F 5 G-lat lat-mss-mentd-by-Jer-Ruf-Bede Nys$_2$ Cypr Ambrst$_{expr}$: txt ABD$^{2\cdot3}$LN rel gr-mss-mentd-by-Jer-Ambrst-Ruf-Bede Clem Ath Bas Chr Thdrt Euthal Thl Œc Jer Ruf Pel Aug Primas Sedul Bede. υπομενοντες N.

13. for χρειαις, μνειαις D¹F mss-mentd-by-Thdor-mops(ἕνια τῶν ἀντιγράφων) am Chr$_1$ Hil Ambrst Opt Aug$_1$: txt ABD^{3}N rel Clem Chr$_2$ Thdrt Thdor-mops Damasc Thl Œc Aug^1 Bede: Ruf Sedul Pelag speak of both readings.

14. om υμας (*homœotel?*) B 47. 67^2 am Clem: τους εχθρους ημων Orig: om ευλ. τ. διωκ. υμ. (*passing from 1st* ευλογειτε *to 2nd*) F Ruf-ms: these words are aft καταρασθε in D$^{1\cdot3}$: txt ALN rel (Orig) Chr Bas Thdrt.

15. rec ins και bef κλαιειν, with AD^{3}L rel Syr copt (Orig) Chr Thdrt: om BD¹FN latt syr goth arm Tert Ambrst Ruf Pel Aug Sedul Bede.

13, to Christian duties *as such*: as 'fervency of spirit,' 'acting as God's servants,' 'rejoicing in hope,' &c.) **not remiss.** ζέων τῷ πν. is used of Apollos, in ref. The Holy Spirit lights this fire within: see Luke xii. 49; Matt. iii. 11. **τ. κυρίῳ δουλ.**] The external authorities, as will be seen in the var. read., are strongly in favour of this reading. The balance of internal probability, though not easy at once to settle, is I am persuaded on the same side. The main objection to κυρίῳ has ever been, that thus the Apostle would be inserting here, among particular precepts, one of the most general and comprehensive character. So Hilary (in Wetst.) and al. But this will be removed, if we remember, *of what he is speaking*: and if I mistake not, the other reading has been defended partly owing to forgetfulness of this. The *present* subject is, the *character of our zeal for God.* In it we are not to be ὀκνηροί, but fervent in spirit,—and that, *as servants of God.* A very similar reminiscence of this relation to God occurs Col. iii. 22—24: οἱ δοῦλοι, . . . ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. **τῷ κυρίῳ χριστῷ δουλεύετε.** The command, τῷ καιρῷ δουλεύειν, would surely come in very inopportunely in the midst of exhortations to the *zealous service of God.* At the same time, it is not easy to give an account of the origin of the reading. The ἐξαγοραζόμενοι τὸν καιρόν of Eph. v. 16 may have led to the filling up of the contracted κυρίῳ (κῶ) with this word: and the notion that σπουδῇ referred to *worldly business*, may have favoured the sense thus given. For examples of the phrase τῷ καιρῷ δουλεύειν and 'tempori inservire,' see Wetst. As to its applicability at all to Christians, De Wette well remarks, "The Christian may and should certainly *employ* (Eph. v. 16) τὸν καιρόν (time and opportunity), but not *serve* it." Athanas. (in Wetst.) ad Dracont. says, οὐ πρέπει τῷ καιρῷ δουλεύειν, ἀλλὰ κυρίῳ.

12.] The datives here are not parallel. τῇ ἐλπίδι is the *ground of* the joy in χαίροντες,—but τῇ θλίψει *the state in which* the ὑπομονή is found. **13.**] The reading μνείαις is curious, as being a corruption introduced, hardly accidentally, in favour of the *honour of martyrs by commemoration.*

τ. φιλοξ. διώκ.] οὐκ εἶπεν **ἐργαζόμενοι**, ἀλλὰ **διώκοντες**, παιδεύων ἡμᾶς μὴ ἀναμένειν τοὺς δεομένους, πόρρω πρὸς ἡμᾶς ἔλθωσιν, ἀλλ' αὐτοὺς ἐπιτρέχειν κ. καταδιώκειν. Chrys. Hom. xxi. p. 676.

14.] "The Sermon on the Mount must have been particularly well known; for among the few references in the N. T. Epistles to the direct words of Christ there occur several to it: e. g. 1 Cor. vii. 10. James iv. 9; v. 12 (we may add iv. 3; i. 2, 22; ii. 5, 13; v. 2, 3, 10). 1 Pet. iii. 9, 14; iv. 14." Tholuck. **15.**] Inf. for imperative: see Phil. iii. 16: and Winer, edn. 6, § 43. 5. d. **16.**] **Having** (the participial construction is resumed, as in ver. 9) **the same spirit towards one**

[fg] φρονοῦντες· μὴ τὰ [hi] ὑψηλὰ [gi] φρονοῦντες, ἀλλὰ τοῖς [k] ταπεινοῖς [l] συναπαγόμενοι. μὴ γίνεσθε [m] φρόνιμοι παρ' [n] ἑαυτοῖς. 17 μηδενὶ [o] κακὸν [o] ἀντὶ κακοῦ [op] ἀποδιδόντες· [q] προνοούμενοι καλὰ [r] ἐνώπιον πάντων ἀνθρώπων· 18 [s] εἰ δυνατόν, [t] τὸ [t] ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων [u] εἰρηνεύοντες· 19 μὴ [n] ἑαυτοὺς [v] ἐκδικοῦντες, [w] ἀγαπητοί, ἀλλὰ [x] δότε [x] τόπον τῇ ὀργῇ· γέγραπται γὰρ [y] Ἐμοὶ [za] ἐκδίκησις, ἐγὼ [zb] ἀνταποδώσω, λέγει κύριος. 20 ἀλλὰ ἐὰν [c] πεινᾷ ὁ ἐχθρός

g = ch. viii. 5 reff.
h = Luke xvi. 15. 1 Kings ii. 3.
i ch. xi. 20 v. r.
k = Luke i. 52. 2 Cor. (vii. 6 reff.) x. 1. James i. 9. Isa. xi. 4.
l Gal. ii. 13. 2 Pet. iii. 17 only. Exod. xiv. 6 only.
m w. παρά, here only (see ch. xi. 25 reff.). Prov. iii. 7.
n 2nd pers., 2 Cor. vii. 11 reff.
o 1 Thess. v. 15. 1 Pet. iii. 9. (Prov. xvii. 13.)
p = Matt. vi. 4, 6. Luke x. 35 al. ch. xiii. 14.)
q 2 Cor. viii. 21. 1 Tim. v. 8 only. Prov. iii. 4. (-νοια, ch. xiii. 14.)
r = Acts iv. 19 reff. Mal. ii. 17.
s Matt. xxiv. 24. Gal. iv. 15.
t = here only. Hom. Π. α. 525, ἐξ ἐμέθεν. see ch. i. 15. v. 13 only. 3 Kings xxii. 45. Sir. vi. 6.
u Mark ix. 50. 2 Cor. xiii. 11. 1 Thess. only. 4 Kings ix. 7. (-κος, ch. xiii. 4.)
v Luke xviii. 3, 5. 2 Cor. x. 6. Rev. vi. 10. xix. 2 xiv. 9. Eph. iv. 27. Sir. iv. 5. xxxviii. 12. see Heb. xii. 17.
w 2 Cor. vii. 1 reff.
x Luke x. 30. (Jer. xxviii. [l.] 6.)
y Deut. xxxii. 35.
z Heb. vii. 11. 2 Thess. i. 8. 1 Pet. ii. 14 only. Judg. xi. 36.
a as above (z). Luke xviii. 7, 8. xxi. 22. Acts vii. 24. 2 Cor. iv. 2. v. 6 al. Prov. xxv. 21, 22.
b ch. xi. 35 reff.
c Matt.

17. aft καλα ins ενωπιον του θεου και (*see* 2 *Cor* viii. 21; *Prov* iii. 4) A² [Polyc]; ου μονον ενωπ. τ. θ. αλλα και F vulg goth arm(not ed-1805) Lucif: om A¹(appy) BDL𝔑 rel Syr. for παντων, των A²D¹F guelph harl tol Lucif: txt (A¹ ?)BD³L𝔑 rel vss Chr (Thdrt) Damasc Thl Œc Ambrst Sedul Bede.

19. ανταποδω F: *retribuo* goth.

20. rec (for αλλα εαν) εαν ουν, with D³-gr L rel syr Chr Thdrt Œc Thl: εαν (alone) D¹-gr F guelph D³-lat goth Cypr: εαν γαρ Syr Did Aug: txt ABℵ m vulg D¹-lat Bas

another, i. e. actuated by a common and well-understood feeling of mutual allowance and kindness. **μὴ τὰ ὑψ.**] It is a question, whether τοῖς ταπεινοῖς is neuter or masc. Certainly not *necessarily neuter*, as De W.: the Apostle's antitheses do not require such minute correspondence as this. The sense then must decide. In τὰ ὑψηλὰ φρονοῦντες, the ὑψηλά are necessarily *subjective*, the *lofty thoughts of the man*. But in τοῖς ταπεινοῖς συναπαγόμενοι the adj. is necessarily *objective*; some outward objects, with which the persons exhorted are συναπάγεσθαι. And those outward objects are defined, if I mistake not, by the τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες. This spirit towards one another is not to be a spirit of haughtiness, but one of community and sympathy, **condescending to men of low estate**, as E. V. admirably renders it. For συναπ., see reff. and compare Zosimus, Hist. v. 6, cited by Tholuck, καὶ αὐτὴ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει. The insertion of the seemingly incongruous μὴ γίνεσθε . . ἑαυτοῖς is sufficiently accounted for by reference to ch. xi. 25, where he had stated this frame of mind as one to be avoided by those whose very place in God's church was owing to His free mercy. *Being uplifted one against another* would be a sign of this fault being present and operative. **17.**] The construction is resumed. The Apostle now proceeds to exhort respecting conduct *to those without*. **προνοούμ. καλὰ . . . .**] from ref. Prov., which has ἐνώπιον κυρίου καὶ ἀνθρώπων.

18.] The **εἰ δυνατόν**, as well remarked by Thol. and De Wette, is *objective only*—not '*if you can*,' but **if it be possible**—if *others will allow it*. And this is further defined by τὸ ἐξ ὑμῶν: all YOUR *part is to be peace*: whether you actually live peaceably or not, will depend then solely on how *others* behave towards *you*. **19.**] So Matt. v. 39, 40. **ἀγαπητοί**] 'The more difficult this duty, the more affectionately does the Apostle address his readers, with this word.' Thol. **δότε τόπον**] **allow space**, i. e. '*interpose delay*,' **to anger**. So Livy viii. 32, "Legati circumstantes sellam orabant, ut rem in posterum diem differret, et *iræ suæ spatium*, et consilio tempus, *daret*." So that we must not understand τῇ ὀργῇ, '*your* anger,' nor '*God's* anger,' but '*anger*,' generally;—'*give wrath room*:' 'proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.' So in the main, but mostly understanding τ. ὀρ. τοῦ θεοῦ, Chrys., Aug., Theodoret, and the great body of Commentators. Some Fathers interpret it, '*yield to the anger* (*of your adversary*);' but this meaning for δότε

σου, [d]ψώμιζε αὐτόν· ἐὰν [e]διψᾷ, [ef]πότιζε αὐτόν. τοῦτο γὰρ ποιῶν [g]ἄνθρακας πυρὸς [h]σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. 21 μὴ νικῶ ὑπὸ [i]τοῦ [i]κακοῦ, ἀλλὰ νίκα [k]ἐν [i]τῷ [i]ἀγαθῷ [i]τὸ [i]κακόν.

XIII. [l]Πᾶσα [l]ψυχὴ [m]ἐξουσίαις [n]ὑπερεχούσαις [o]ὑποτασσέσθω. οὐ γάρ ἐστιν [m]ἐξουσία εἰ μὴ *ἀπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ [p]τεταγμέναι εἰσίν. 2 ὥστε ὁ [q]ἀντι-

ABDP LNa b c d f g h k l m n o 17

d 1 Cor. xiii. 3 only. Num. xi. 4, 18 al.
e Matt. xxv. 35, 37, 42. Job xxii. 7.
f Matt. x. 42. 1 Cor. iii. 2, &c. xii. 13. Rev. xiv. 8. Judg. iv. 19.
g here only. l. c. Ps. xvii. 8, 12. (-κία. John xviii. 18.)
h 2 Tim. iii. 6 only. l. c.
i ch. ii. 9, 10 (reff.).
k = Matt. xii. 27, 28. Mark xiv. 1 al.
l Acts Judith xv. 11 only. ii. 43 reff.
m = 1 Cor. xv. 24. Eph. iii. 10. vi. 12. Tit. iii. 1.
n = 1 Pet. ii. 13 (Phil. ii. 3. iii. 8. iv. 7) only.
Gen. xli. 40. (-οχή. 1 Cor. ii. 1.)
o ch. viii.7 reff.
p Luke vii. 8. Acts xiii. 48. xv. 2.
q Acts xviii. 6 reff.

Damasc Ruf Bede. της κεφαλης B.
21. μη νικαου A. for υπο, απο F.

CHAP. XIII. 1. for πασα ψυχη . . υποτασσεσθω, πασαις . . . υποτασσεσθε D¹F harl Iren-int Ambrst. *ὑπὸ ABD³LℵP rel Bas Isid Chr Thdrt-ms Thl-comm Œc-comm: απο D¹F Orig Thdrt Damasc. rec aft ουσαι ins εξουσιαι, with D³L rel syrr Chr Thdrt Thl Œc: om ABD¹FℵP latt copt goth æth arm Orig Iren-int$_2$ Did-int Ambrst Aug. rec ins του bef θεου, with LN^{3} rel Orig Thdrt Chr-ms$_1$: om ADFN^{1} l m Chr Damasc Thl Œc.

τόπον is hardly borne out. The citation varies from the LXX, which has ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω;—and is nearer the Heb.,—לִי נָקָם וְשִׁלֵּם, "mine is revenge and requital." It is very remarkable, that in Heb. x. 30 the citation is made in the same words. **20.**] The οὖν would mean 'quod cum ita sit;'—carrying on the sentence with the assumption of the last thing stated. This perhaps may not have been understood, and hence may have arisen the alteration or omission of οὖν in the MSS. But the evidence is very strong for its omission. *What is meant by* **ἄνθρακας πυρὸς σωρεύσεις**? The expression ἄνθρ. πυρ. occurs more than once in Ps. xviii., of the *divine punitive judgments*. Can those be meant here? Clearly not, in their bare literal sense. For however true it may be, that ingratitude will add to the enemy's list of crimes, and so subject him more to God's punitive judgment, it is impossible that to *bring this about* should be set as a precept, or a desirable thing among Christians. Again, can the expression be meant of the *glow and burn of shame* which would accompany, even in the case of a profane person, the receiving of benefits from an enemy? This *may* be meant; but is not probable, as not sufficing for the majesty of the subject. Merely to *make an enemy ashamed of himself*, can hardly be upheld as a motive for action. I understand the words, '*For in this doing, you will be taking the most effectual vengeance;*' as effectual as if you heaped coals of fire on his head. **21.**] If you suffered yourselves to be provoked to revenge, you would be yielding to the enemy,—overcome by that which is evil: do not thus,—but in this, and in all things, **overcome the evil** (in others) **by your good.**

CHAP. XIII. **1—7.**] *The duty of cheerful obedience to the powers of the state.* It has been well observed (Calv., Thol., De Wette. See Neander, Pflanzung u. Leitung, &c. 4th ed. p. 460 ff.) that *some special reason* must have given occasion to these exhortations. We can hardly attribute it to the seditious spirit of the *Jews at Rome*, as their influence in the Christian Church there would not be great; indeed, from Acts xxviii. the two seem to have been remarkably distinct. But disobedience to the civil authorities may have arisen from mistaken views among the Christians themselves as to the nature of Christ's kingdom and its relation to existing powers of this world. And such mistakes would naturally be rifest there, where the fountain of earthly power was situated: and there also best and most effectually met by these precepts coming from apostolic authority. The way for them is prepared by vv. 17 ff. of the foregoing chapter. 1 Pet. ii. 13 ff. is parallel: compare notes there.

1.] **ὑποτασσέσθω**, see 1 Cor. xvi. 16, is reflective, **subject himself**, i. e. 'be subject of his own free will and accord.' **For there is no authority** (in heaven or earth —no power at all) **except from God: and** (so δέ, 2 Cor. vi. 15, 16. It introduces a second clause as if μέν had stood in the first) **those that are** (the existing powers which we see about us), **have been ordained by God.** We may observe that the Apostle here pays no regard to the question of the duty of Christians in revolutionary move-

ταssόμενος τῇ [m] ἐξουσίᾳ τῇ τοῦ θεοῦ [r] διαταγῇ [s] ἀνθ-
ἑστηκεν· οἱ δὲ [s] ἀνθεστηκότες ἑαυτοῖς [t] κρῖμα λήμψονται.
3 οἱ γὰρ [u] ἄρχοντες οὐκ εἰσὶν [v] φόβος τῷ [w] ἀγαθῷ [w] ἔργῳ,
ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν [m] ἐξουσίαν ;
τὸ ἀγαθὸν ποίει, καὶ [x] ἕξεις [xy] ἔπαινον ἐξ αὐτῆς· 4 θεοῦ
γὰρ διάκονός ἐστιν σοὶ [z] εἰς [a] τὸ [za] ἀγαθόν. ἐὰν δὲ [b] τὸ
[b] κακὸν ποιῇς, φοβοῦ· οὐ γὰρ [c] εἰκῇ τὴν [d] μάχαιραν [e] φορεῖ·
θεοῦ γὰρ διάκονός ἐστιν, [f] ἔκδικος [g] εἰς [g] ὀργὴν τῷ [b] τὸ [b] κα-
κὸν πράσσοντι. 5 διὸ [h] ἀνάγκη [o] ὑποτάσσεσθαι οὐ μόνον διὰ
τὴν ὀργήν, ἀλλὰ καὶ [i] διὰ τὴν [ik] συνείδησιν. 6 διὰ τοῦτο

r Acts vii. 53 only. Ezra iv. 11 only. see Gal. iii. 19.
s Acts vi. 10 reff.
t = ch. ii. 2 reff.
u = Matt. ix. 18. xx. 25 al. fr.
v = here only. Gen. xxxi. 42, 53. Isa. xxxiii. 3.
w sing., ch. ii. 7. plur., Acts ix. 36 reff.
x here only.
y ch. ii. 29 reff.
z ch. viii. 28. xv. 2. xvi. 19 only. see 1 Cor. xi. 17.
a ch. ii. 10 reff.
b ch. ii. 9 reff.
c [Matt. v. 22.] 1 Cor. xv. 2. Gal. iii. 4 (bis). iv. 11. Col. ii. 18 only. Prov. xxviii. 25 only.
d Acts xii. 2 reff.
e Matt. xi. 8. John xix. 5. 1 Cor. xv. 49 (bis). James ii. 3 only. Prov. xvi. 23, 27. Sir. xi. 5. xl. 4 only.
f 1 Thess. iv. 6 only †. Wisd. xii. 12. Sir. xxx. 6 only. (-κεἰνησις, ch. xii. 19.)
g 1 Thess. v. 9.
h = Heb. ix. 16, 23.
i 1 Cor. x. 25, 27. 1 Pet. ii. 19.
k 2 Cor. i. 12 reff.

3. rec των αγαθων εργων α. των κακων, with D³L rel syrr Chr Thdrt Thl Œc: txt ABD¹FN latt copt goth Clem Damasc Iren-int Cypr Tert Ruf Aug Pacian Sedul Bede.
4. om σοι F b¹ o 116. om 1st το B. om εις οργην D¹F: εις οργην bef εκδικος D³(and lat²) ℵ¹ b c f k n o 17 Chr Thdrt.
5. om αναγκη (making υποτασσεσθαι = -σθε) DF goth Iren-int Sedul.

ments. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we are bound to obey*. But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law, rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of *obedience to* LAW. To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all powers among men must be in accord with the highest power, the moral sense. But even where law is hard and unreasonable, *not disobedience*, but *legitimate protest*, is the duty of the Christian. 2.] **ἀντιτασσ.**, see above on **ὑποτασσ.** **ἑαυτοῖς κρῖμα λ.**] **shall receive for themselves** (the dat. incommodi) **condemnation**, viz. *punishment from God*, through His minister, the civil power. 3.] And the *tendency* of these powers is *salutary*: to encourage good works, and discourage evil. It is not *necessary* to set a note of interrogation after **ἐξουσίαν**: the clause may be treated as hypothetical,—see 1 Cor. vii. 18. Tholuck observes, that this verse is a token that the Apostle wrote the Epistle *before the commencement of the Neronian persecution*. Had this been *otherwise*, the *principle* stated by him would have been *the same*; but he could hardly have passed so apparent an exception to it without remark. 4.] **τὴν μάχαιραν**, perhaps in allusion to the dagger worn by the Cæsars, which was regarded as a symbol of the power of life and death: so Tacitus, Hist. iii. 68, of Vitellius, "adsistenti Consuli exsolutum a latere pugionem, velut jus necis vitæque civium, reddebat." Dio Cassius also, xlii. 27, mentions the wearing of **τὸ ξίφος** on all occasions by Antony, as a sign that he **τὴν μοναρχίαν ἐνεδείκνυτο**. In ancient and modern times, the sword has been carried before sovereigns. It betokens the power of capital punishment: and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death for crime in Christian states. **εἰς ὀργήν** seems to be inserted for the sake of parallelism with **εἰς ἀγαθόν** above: it betokens the *character* of the **ἐκδίκησις**,—that it *issues in wrath*. The **ὀργή** is referred to in **τὴν ὀργήν**, ver. 5. 5.] **διό**, because of the divine appointment and mission of the civil officer. **ἀνάγκη**—**it follows that we must subject ourselves**—there is a moral necessity for subjection:—one not only of terror, but of conscience: compare **διὰ τὸν κύριον**, 1 Pet. ii. 13. 6.] **διὰ τοῦτο . . καί** is *parallel with διό*, ver. 5,—giving *another* result of the divine appointment of the civil power;—not *dependent on*

γὰρ καὶ [l] φόρους [m] τελεῖτε· [n] λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς ABDF LN a b
[o] αὐτὸ [o] τοῦτο [p] προσκαρτεροῦντες. 7 [q] ἀπόδοτε πᾶσιν τὰς c d f g h
[r] ὀφειλάς, τῷ [s] τὸν [l] φόρον τὸν [l] φόρον, τῷ τὸ [t] τέλος τὸ k l m n o 17
[t] τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν
τιμήν. 8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους
ἀγαπᾶν. ὁ γὰρ ἀγαπῶν [u] τὸν ἕτερον νόμον [v] πεπλήρωκεν·
9 τὸ γὰρ [w] οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ
ἐπιθυμήσεις, καὶ [x] εἴ τις [x] ἑτέρα ἐντολή, ἐν τῷ λόγῳ
τούτῳ [y] ἀνακεφαλαιοῦται, [ἐν [z] τῷ] [a] ἀγαπήσεις [b] τὸν [b] πλη-
σίον σου ὡς σεαυτόν. 10 ἡ ἀγάπη [b] τῷ [b] πλησίον κακὸν

l here 3ce. Luke xx. 22. xxiii. 2 only. Judg. i. 28.
m = Matt. xvii. 24 only †. (ch. ii. 27 al.)
n ch. xv. 16. Phil. ii. 25. Heb. i. 7 (from Ps. ciii. 4). viii. 2 only. Josh. i. 1 (A). 3 Kings x. 5.
o Acts xxiv. 16 reff.
p Acts i. 14 reff.
q ch. xii. 17 reff.
r Matt. xviii. 32. 1 Cor. vii. 3 only †, (-ημα, ch. iv. 4.)
s ellips., 2 Cor. viii. 15. Phil. iii. 14. Winer, edn. 6, § 64. i. 4.
t = here bis. Matt. xvii. 25 only. Num. xxxi. 28, &c. 1 Macc. x. 31.
u ch. ii. 1 reff. v = ch. viii. 4 al.
w Exod. xx. 13, &c. x 1 Tim. i. 10. v. 14. see ch. viii. 26 reff. al. fr. Exod. ii. 13.
y Eph. i. 10 only †. Ps. lxxi. 20 Theod. z Gal. v. 14.
a Levit. xix. 18. b ch. xv. 2. Matt. v. 43. xix. 19

6. om και F (but F-lat has *et*).

7. rec aft αποδοτε ins ουν, with D^3FLN^3 rel syrr Chr Thl Œc Ambrst: om ABD^1N^1 am(with demid tol) coptt (Orig$_2$) Damasc Cypr Ruf Aug Cassiod.

8. οφιλοντες N^1 c: -λητε N^3: -λειτε B(Tischdf.). rec αγαπαν bef αλληλους (*corrn of order to agree with next clause?*), with L rel syr coptt Thl Œc: txt ABDFN m latt Syr arm Orig Chr Cyr Thdrt Damasc Cypr.

9. for το γαρ, γεγραπται γαρ F Ambr. rec aft κλεψεις ins ου ψευδομαρτυρησεις (*corrn to the decalogue*), with N rel copt Chr Œc Ruf: var transp al: txt ABDFL c g l am(with fuld tol al) 17 Syr sah Clem$_2$ Orig$_2$ Cyr &c. aft ετερα ins εστιν N^1(N^3 disapproving). rec τουτω bef τω λογω, with AL rel vss Clem Dial Cyr: txt BDFN d m syr copt Orig$_2$. om 2nd εν τω BF latt lat-ff: om εν Clem$_1$ Orig$_1$: ins ADLN rel vss Clem Orig Chr Thdrt. rec (for σεαυ.) εαυτον, with F rel Chr Cyr Thl Œc: mss of Clem Dial vary: σαυτον g^1: txt ABDN b c d h o Orig$_2$ Dial Thdrt Damasc.

ver. 5. **τελεῖτε** is indicative, not imperative: the command follows ver. 7. **For they** (the ἄρχοντες) **are ministers of God, attending upon this very duty, viz.** λειτουργεῖν,—hardly (as Koppe, Olsh., Meyer) *φόρους τελεῖν*, for in ver. 7 the Apostle has evidently in view the whole official character of these λειτουργοί. Reiche, al., construe, "For those who wait upon this very thing are ministers of God," which would require **οἱ εἰς αὐτ. τ. προσκ.**:—Koppe, 'For λειτουργοί are of God:'—but this again would require *οἱ γὰρ λειτ.*—Tertullian remarks, Apolog. xlii. vol. i. p. 494, that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes. **7.**] Before the accusatives supply *αἰτοῦνται*, as the correlative of *ἀπόδοτε*. **φόρος** is **tax**, or **tribute**,—*direct* payment for state purposes: **τέλος, custom, toll**, *vectigal*. **φόβος**, to those set over us and having power: **τιμή**, to those, but likewise to all on whom the state has conferred distinction.

8—10.] *Exhortation to universal love of others.* **8.**] **ὀφείλετε** is not indic. (as Koppe, Reiche, al.), which would require *οὐδενὶ οὐδέν*,—and would be inconsistent with the *ὀφειλαί* just mentioned,—but imperative: '*Pay* all other debts: *be indebted* in the matter of love *alone*.' This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. Aug., Ep. cxcii. (lxii.), ad Cœlest. vol. ii. p. 868, says: "Redditur enim (caritas), cum impenditur, debetur autem etiam si reddita fuerit; quia nullum est tempus quando impendenda jam non sit. Nec cum redditur amittitur, sed potius reddendo multiplicatur." **πεπλήρωκεν**, **hath** (in the act) **fulfilled**: compare the perfects, John iii. 18; ch. xiv. 23. **νόμον** is not the Christian law, but *the Mosaic law* of the decalogue. "This recommendation of Love has, as also the similar one Gal. v. 23, *κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος*,—an apologetic reference to the upholders of the law, and depends on this evident axiom,—'He who practises Love, *the higher duty*, has, even before he does this, fulfilled the law, *the lower*.'" De Wette. **9.**] **ἀνακεφαλ.**, **brought under one head**,—'united in the one principle from which all flow.' **10.**] All the commandments of the law above cited are *negative*: the formal fulfilment

C ουν νομου... ABCD FLℵ a b c d f g h k l m n o 17

ρύκ [c]ἐργάζεται· [d]πλήρωμα οὖν νόμου ἡ ἀγάπη. 11 [e]καὶ [e]τοῦτο εἰδότες τὸν καιρόν, ὅτι [f]ὥρα [g]ἤδη ὑμᾶς ἐξ ὕπνου [h]ἐγερθῆναι· νῦν γὰρ [i]ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε [k]ἐπιστεύσαμεν. 12 ἡ νὺξ [l]προέκοψεν, ἡ δὲ ἡμέρα [m]ἤγγικεν· [n]ἀποθώμεθα οὖν τὰ [o]ἔργα τοῦ [o]σκότους, [p]ἐνδυσώμεθα

c = ch. ii. 10 reff.
d = here only ‡. (ch. xi. 12, 25.)
e 1 Cor. vi. 6, 8. Eph. ii. 8. Phil. i. 28. 3 John 5.
f = John xii. 23. Rev. xiv. 15. and constr., Gen. xxix. 7.
g = ch. i. 10.
h = Eph. v. 14. Prov. vi. 9. = Matt. xxiv. 32 al. Ezek. xxx. 3. comp., here only.
k = Acts xix. 2. 1 Cor. iii. 5. xv. 2. Eph. i. 13. 1 Luke ii. 52. Gal. i. 14. 2 Tim. ii. 16. iii. 9, 13 only. L.P. † Ps. xliv. 5, Incert. in Hexapl. (-κοπή, Phff. i. 12.)
m = Matt. iii. 2. xxi. 34. Lam. iv. 18. n Acts vii. 58 reff. = Col. iii. 8.
o Eph. v. 11 only. see John vi. 28, 29. viii. 39, 41. Gal. v. 19. 1 Thess. i. 3.
p = 1 Cor. xv. 53, 54 reff.

10. om η αγ. to εργαζ. A. for ουκ εργ., ου κατεργ. D^1 b f 17. for ουν, δε D^2F spec $Aug_{sæpe(txt_1)}$: γαρ 115: *quia* Syr: om 93 lect-12 Oros.

11. ιδοντες A^1FG^2. rec ημας bef ηδη (*corrn for euphony?*), with FL rel goth Clem Chr Thdrt Thl Œc: txt ABCDℵ m vulg Damasc Jer Ambrst.—rec ημας, with DFLℵ^3 rel: om syr Ruf: txt A B(sic: see table)Cℵ^1 d m.

12. ηγγισεν A. for αποθωμ., αποβαλωμεθα $D^{1\cdot3}F$. rec for ενδυσ, δε, και ενδυσ. (*corrn, no contrast seeming to be implied*), with $C^3D^{2\cdot3}FL\aleph^3$ rel Chr Cyr

of them is therefore attained, by *working no ill* to one's neighbour. What *greater things* Love works, he does not now say: it *fulfils the law*, by *abstaining from that which the law forbids*. 11—14.] *Enforcement of the foregoing, and occasion taken for fresh exhortations, by the consideration that* THE DAY OF THE LORD IS AT HAND. 11.] **καὶ τοῦτο**, and this, i. e. '*and let us do this*,' viz., live in no debt but that of love (see reff.), for other reasons, and especially for this following one. **ὥρα ἤδη ἐγερθῆναι**] "The Inf. Aor. here, as after verbs of willing, ordering, &c., betokens the *completion* of the act in question. See Winer, § 45. 8 [edn. 6, § 44. 7]." De Wette. **ὕπνος** here = the state of worldly carelessness and indifference to sin, which allows and practises the *ἔργα τοῦ σκότους*. The imagery seems to be taken originally from our Lord's discourse concerning His coming: see Matt. xxiv. 42: Mark xiii. 33, and Luke xxi. 28—36, where several points of similarity to our vv. 11—14 occur. **ἐγγύτ. ἡμ. ἡ σωτ. ἢ ὅτε ἐπιστ.**] *σωτηρία*, as *ἀπολύτρωσις* Luke xxi. 28, and ch. viii. 23, of the *accomplishment of our salvation*. **ἡμῶν** may be taken with *ἐγγύτερον*, '*nearer to us*,' see ch. x. 8. But *ἐγγίζει ἡ ἀπολύτρωσις ἡμῶν*, Luke xxi. 28, seems to favour the usual connexion with *σωτηρία*. **ἐπιστ.**] we first believed;—see reff. Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exegesis of this passage can hardly fail to recognize the fact, that the Apostle here as well as elsewhere (1 Thess. iv. 17; 1 Cor. xv. 51), speaks of the coming of the Lord as *rapidly approaching*. Prof. Stuart, Comm. p. 521, is shocked at the idea, as being inconsistent with the inspiration of his writings. How this can be, I am at a loss to imagine. "OF THAT DAY AND HOUR KNOWETH NO MAN, NO NOT THE ANGELS IN HEAVEN, NOR THE SON: BUT THE FATHER ONLY." Mark xiii. 32. And to reason, as Stuart does, that because Paul corrects in 2 Thess. ii. the mistake of imagining it to be *immediately at hand* (or even *actually come*, see note on *ἐνέστηκεν* there), therefore he did not himself expect it soon, is surely quite beside the purpose. The fact, that the nearness or distance of that day was *unknown to the Apostles*, in no way affects the prophetic announcements of God's Spirit by them, concerning its preceding and accompanying circumstances. The '*day and hour*' formed no part of their inspiration:—the *details of the event, did*. And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the *eager expectation* of the time, which *they expressed in their day*, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age *a fortiori*) should contemplate the ever-approaching coming of the Lord. On the *certainty of the event*, our faith is grounded: by the *uncertainty of the time* our hope is stimulated, and our watchfulness aroused. See Prolegg. to Vol. III. ch. v. § iv. 5—10. 12.] **ἡ νύξ**, the *lifetime of the world*,—the *power of darkness*, see Eph. vi. 12: **ἡ ἡμέρα**, the *day of the resurrection*, 1 Thess. v. 4; Rev. xxi. 25; of which resurrection we are *already partakers* and are to *walk as such*, Col. iii. 1—4; 1 Thess. v. 5—8. **Therefore**,—**let us lay aside** (as

q ch. vi. 13 reff. r = 1 Thess. v. 5, 8. 2 Pet. i. 19. s 1 Thess. iv. 12. t as above (s). 1 Cor. xiv. 40 only †. (-μων, -μοσύνη, 1 Cor. xii. 23, 24.) u Gal. v. 21.

q δὲ τὰ [q] ὅπλα τοῦ φωτός. 13 ὡς ἐν [r] ἡμέρᾳ [st] εὐσχημόνως [s] περιπατήσωμεν, μὴ [uvw] κώμοις καὶ [uwx] μέθαις, μὴ [wy] κοίταις καὶ [wz] ἀσελγείαις, μὴ [wab] ἔριδι καὶ [wbc] ζήλῳ· 14 ἀλλὰ [p] ἐνδύσασθε τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς [d] πρόνοιαν μὴ ποιεῖσθε [e] εἰς [f] ἐπιθυμίας.

ABCD FLN ab cd fgh klmn o 17

XIV. 1 Τὸν δὲ [g] ἀσθενοῦντα τῇ [g] πίστει [h] προσλαμβά-

v as above (u). 1 Pet. iv. 8 only †. Wisd. xiv. 23. 2 Macc. vi. 4 only. w dat., ch. iv. 12. x as above (u). Luke xxi. 34 only. Isa. xxviii. 7. Hag. i. 6. Judith xiii. 15. y ch. ix. 10 reff. plur., here only. z Mark vii. 22. 2 Cor. xii. 21. 1 Pet. iv. 3 al.† Wisd. xiv. 26 only. a 1 Cor. i. 11 reff. b 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 20. Sir. xl. 5. c = Acts xiii. 45 reff. d Acts xxiv. 2 only (reff.). e = ver. 4 al. f ch. i. 24 reff. g ch. iv. 19 (reff.). h = Acts xxviii. 2 reff.

Thdrt Cypr: ενδυσ. (only) ℵ¹: txt ABC¹D¹ coptt goth Clem Damasc. for οπλα, εργα AD.

13. ερισι κ. ζηλοις B Ambr.

14. [αλλα, so ABD²ℵ.] om κυριον B: add ημων sah. χρ. bef ιησ. B goth: om χρ. c k Ambr. om και D¹F Sedul. aft σαρκ. ins ημων sah. εν επιθυμιαις F latt lat-ff: εις επιθυμιαν AC Cyr Ath Thdrt-ms-comm Damasc: εν επιθυμια Ambr: txt BDℵ rel Clem Ps-Ign Chr Thdrt Thl Œc.

it were a clothing) **the works of darkness** (see Eph. v. 11—14, where a similar strain of exhortation occurs), **and put on** (δέ corresponding to an understood *μέν*) **the armour of light** (described Eph. vi. 11 ff.—the arms *belonging to a soldier of light*—one who is of the *υἱοὶ φωτός* and *υἱοὶ ἡμέρας*, 1 Thess. v. 5,—not, as Grot. 'arma splendentia'). 13.] **κοίταις**, in a bad sense: the act itself being a defilement, when unsanctified by God's ordinance of marriage. See reff. **ἀσελγείαις**, plural of *various kinds* of wantonness: so *ὑποκρίσεις, φθόνους, καταλαλιάς*, 1 Pet. ii. 1.

14.] Chrys. says, on Eph. iv. 24, *οὕτω καὶ ἐπὶ φίλων λέγομεν, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, τὴν πολλὴν ἀγάπην λέγοντες, κ. τὴν ἀδιάλειπτον συνουσίαν*. See examples in Wetst. The last clause is to be read, *τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε | εἰς ἐπιθυμίας*,—not *τῆς σαρκὸς πρόνοιαν | μὴ ποιεῖσθε εἰς ἐπιθυμίας*, — and rendered, **Take not (any) forethought for the flesh, to fulfil its lusts**, not '*Take not your forethought for the flesh, so, as to fulfil its lusts*' (Wartet deß Leibeß, doch alſo, daß er nicht geil werde, Luth.). This latter would be *τὴν πρόνοιαν τ. σαρκ. μὴ π. εἰς ἐπιθ.*,—or *τῆς σ. πρόν. ποιεῖσθε μὴ εἰς ἐπιθ.*: see construction of the next verse. CHAP. XIV. 1—XV. 13.] ON THE CONDUCT TO BE PURSUED TOWARDS WEAK AND SCRUPULOUS BRETHREN. There is some doubt who the *ἀσθενοῦντες τῇ πίστει* were, of whom the Apostle here treats; whether they were *ascetics*, or *Judaizers*. Some habits mentioned, as e. g. the abstinence from *all meats*, and from *wine*, seem to indicate the former: whereas the *observation of days*, and the use of such expressions as *κοινόν*, and again the argument of ch. xv. 7—13, as plainly point to the latter. The difficulty may be solved by a proper combination of the two views. The over-scrupulous Jew *became an ascetic by compulsion*. He was afraid of pollution by eating meats sacrificed or wine poured to idols: or even by being brought into contact, in foreign countries, with casual and undiscoverable uncleanness, which in his own land he knew the articles offered for food would be sure not to have incurred. He therefore abstained from *all prepared food*, and confined himself to that which he could trace from natural growth to his own use. We have examples of this in Daniel (Dan. i.), Tobit (Tob. i. 10, 11), some Jewish priests mentioned by Josephus, Life, § 3, who having been sent prisoners to Rome, *οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας, διετρέφοντο δὲ σύκοις καὶ καρύοις*. And Tholuck refers to the Mishna as containing precepts to this effect. All difficulty then is removed, by supposing that of these over-scrupulous Jews some had become converts to the gospel, and with neither the obstinacy of legal Judaizers, nor the pride of ascetics (for these are not hinted at here), but in *weakness of faith*, and the scruples of an over-tender conscience, retained their habits of abstinence and observation of days. On this account the Apostle characterizes and treats them mildly: not with the severity which he employs towards the Colossian Judaizing ascetics and those mentioned in 1 Tim. iv. 1 ff. The question treated in 1 Cor. viii. was somewhat different: there it was, concerning meat *actually offered* to an idol. In 1 Cor. x. 25—27, he touches the same question as here, and decides against the stricter view.

νεσθε μὴ [e] εἰς [i] διακρίσεις [k] διαλογισμῶν. 2 [l] ὃς μὲν [i] 1 Cor. xii. 10. Heb. v. 14 only. Job xxxvii. 16 only.
[m] πιστεύει φαγεῖν πάντα, [l] ὁ δὲ [g] ἀσθενῶν [n] λάχανα ἐσθίει. [k] ch. i. 21. 1 Cor. iii. 20 (from Ps. xciii. 11).
3 ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ [o] ἐξουθενείτω, ὁ δὲ μὴ James ii. 4 al here only. see Matt. xiii. 8. ch. ix. 21 al.
ἐσθίων τὸν ἐσθίοντα μὴ [p] κρινέτω· ὁ θεὸς γὰρ αὐτὸν
[h] προσελάβετο. 4 σὺ τίς εἶ ὁ [p] κρίνων [q] ἀλλότριον [r] οἰκέτην; [l] 1 here only.

m = Acts xv. 11 reff. xviii. 9. Acts iv. 11. ver. 10. 1 Cor. i. 28. vi. 4 al. Prov. i. 7. &c. Col. ii. 16. James iv. 11. x. 15, 16. Ps. cviii. 11.
n Matt. xiii. 32 ‖. Luke xi. 42 only. Gen. ix. 3.
o = Luke xvi. 13. Acts x. 7. 1 Pet. ii. 18 only. Gen. ix. 25.
p = Matt. vii. 1. ch. ii. 1
q Luke xvi. 12. John x. 5. Acts vii. 6. ch. xv. 20. 2 Cor.
r Luke xvi. 13. Acts x. 7. 1 Pet. ii. 18 only. Gen. ix. 25.

CHAP. XIV. 2. ος δε ασθ. F. εσθιετω D¹F latt sah æth Ambrst Pel.
3. for εξουθεν., κρινετω A 68 lect-5. rec (for ο δε μη) και ο μη, with D²LN³ rel vulg Epiph Thdrt Thl Œc: ουδε ο μη (omg μη aft) F: txt ABCD¹N¹ goth Clem₂ Damasc. γαρ bef θεος L 77.

See the whole matter discussed in Tholuck's Comm. in loc., De Wette's Handbuch, and Stuart's Introd. to this chap. in his Commentary. **1—12.**] *Exhortation to mutual forbearances, enforced by the axiom, that every man must serve God according to his own sincere persuasion.* **1.**] *The general duty of a reconciling and uncontroversial spirit towards the weak in faith.* The δέ binds this on to the *general* exhortations to mutual charity in ch. xiii.: q. d. 'in the particular case of the weak in faith,' &c.: but also implies a contrast, which seems to be, in allusion to the Christian perfection enjoined in the preceding verses,—'but do not let your own realization of your state as children of light make you intolerant of short-coming and infirmity in others.' **ἀσθ.**, see reff.: the particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices.

πίστις therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice, resting on faith. **τῇ**, better **the faith**, than '*his* faith:' '*weak* in his (subj.) faith' would be opposed to '*strong* in his (subj.) faith,' '*his faith*,' remaining in substance the same: whereas here the (subj.) *faith itself* is weak, and 'weak in the faith' = holding THE FAITH imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices. **προσλαμβ.**] '*give him your hand*,' as Syr. (Thol.): 'count him one of you:' opposed to rejecting or discouraging him. **μὴ εἰς**] **but not with a view to**: 'do not adopt him as a brother, in order then to begin'.... **διακρίσ. διαλ.**] **discernments of thoughts**, lit.: i. e. '*disputes in order to settle the points on which he has scruples.*' In both the reff., διάκρισις has the meaning of '*discernment of*,' 'the power of distinguishing between.' And διαλογισμοί in the N. T. implies (ordinarily in a bad sense), '*thoughts*:' what kind of thoughts, the context must determine. Here, evidently, *those scruples in him*, in which his weakness consists,—and *those more enlightened views in you*, by which you would fain remove his scruples. Do not let your association of him among you be *with a view to settle these disputes*. The above ordinary meanings of the words seem to satisfy the sense, and to agree better with εἰς than 'ad altercationes disputationum,' as Beza, or 'ad certamina cogitationum,' as Estius:—and are adopted by most of the ancient and modern Commentators. **2.**] The **ὃς μέν**, the strong in faith, so indicated by what follows, is opposed to ὁ δὲ ἀσθενῶν (not to be taken ὁ δὲ, ἀσθενῶν, κ.τ.λ.), by which τὸν ἀσθενοῦντα of ver. 1 is resumed. **πιστεύει φαγεῖν**, either **believes that he may (ἐξεῖναι) eat**,—or **ventures to eat**. The latter is favoured by ref. Acts, πιστεύομεν σωθῆναι, '*we trust to be saved*;' though that also may be expanded into 'we believe that we shall be saved,' as E. V. **λάχ. ἐσθ.**] See remarks introductory to this chapter. **3.**] There is no need to supply πάντα after ἐσθ. and μὴ ἐσθ. I would rather take ὁ ἐσθ. **as the eater**, and ὁ μὴ ἐσθ. **the abstainer**. **ἐξουθ.**, for his weakness of faith,—**κρινέτω**, for his laxity of practice. **For God has accepted** (adopted into his family) **him** (i. e. the *eater*, who was *judged*,—his place in God's family doubted: *not the abstainer*, who was only despised, set at nought,—and to whom the words cannot, by the construction, apply). **4.**] **Who art thou** (see ch. ix. 20) **that judgest the servant of another** (viz. as De W., of *Christ*,—for ὁ κύριος in this passage is marked, vv. 8, 9, as being Christ,—and the Master is the same throughout. ὁ θεός before is unconnected with this verse)**? to his own Mas-**

s Paul (1 Cor. xvi. 13. Gal. v. 1. Phil. i. 27. iv. 1. 1 Thess. iii. 8. 2 Thess. ii. 15) only, exc. Mark iii. 31. xi. 25. Exod. xiv. 13 A.

τῷ ἰδίῳ κυρίῳ [s]στήκει ἢ [t]πίπτει. [u]σταθήσεται δέ, [v]δυ- ABCD FLℵab
νατεῖ γὰρ ὁ κύριος [w]στῆσαι αὐτόν. 5 [x]ὃς μὲν [y]κρίνει c d f g h
ἡμέραν [z]παρ' ἡμέραν, [x]ὃς δὲ [y]κρίνει πᾶσαν ἡμέραν. k l m n
ἕκαστος ἐν τῷ ἰδίῳ νοὶ [a]πληροφορείσθω. 6 ὁ [b]φρονῶν o 17

t = ch. xi. 11, 22. 1 Cor. x. 12. Prov. xi. 28. u 2 Cor. xiii. 1. v 2 Cor. ix. 8. xiii. 3 only †. w = here only? see ch. iii. 31. Ps. cxviii. 38. x 1 Cor. xi. 21 reff. see ver. 2. y = Acts xiii. 46 reff. z = ch. i. 25. Luke xiii. 2. Ps. cxxxiv. 5. a = ch. iv. 21 (Col. iv. 12. 2 Tim. iv. 5, 17. Luke i. 1) only. Eccles. viii. 11 only. (-ρία, Col. ii. 2.) b see ch. viii. 5 reff.

4. rec δυνατος γαρ εστιν (*more usual expression*), with L rel Thdrt: δυνατος γαρ, omg εστιν, D[3] syr(adding εστιν with ob) Bas Chr: txt ABCDFℵ. rec for κυριος, θεος (*corrn to suit ver 3? θεος there does not vary*), with C[3]DFL latt syr Chr Thdrt: txt ABC[1]ℵ vulg-ms Syr(addg αυτου) copt goth arm Aug$_1$ Opt.

5. aft ος μεν ins γαρ ACℵ[1] latt goth Ambrst Ruf: om BDFLℵ[3] rel Dial Aug$_2$ Jer$_2$. om εν A 38. 54 fuld Chr Thdrt.

ter (dat. commodi or incommodi according as στ. or πίπτ. befalls: 'it is his own master's matter, and his alone, that') **he stands** ('remains in the place and estimation of a Christian, from which thou wouldest eject him;' not, as Calv., Grot., Estius, Wolf, al., 'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12) **or falls** (from his place, see above): **but he shall be made to stand** (notwithstanding thy doubts of the correctness of his practice): **for the Lord** (or, *his Lord*, in allusion to τῷ ἰδίῳ κυρίῳ above) **is able to make him stand** (in faith and practice. These last words are inapplicable, if standing and falling at the great day are meant). Notice, this argument is entirely directed *to* the *weak*, who uncharitably judges the *strong*,—not vice versâ. The *weak* imagines that the *strong* cannot be a true servant of God, nor retain his stedfastness amidst such temptation. To this the Apostle answers, (1) that *such judgment belongs only to Christ, whose servant he is:* (2) that *the Lord's Almighty Power is able to keep him up, and will do so.* **5.**] **One man** (the weak) **esteems** (selects for honour,—κρίνει ἀξίαν τιμῆς) [**one**] **day above** (reff.) [**another**] **day; another** (the strong) **esteems** (ἀξίαν τιμῆς) **every day. Let each be fully satisfied in his own mind.** It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Apostle *decides nothing;* leaving *every man's own mind* to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of *absolute indifference in themselves.* Now the question is, supposing the divine obligation of one day in seven to have been recognized by him *in any form*, could he have thus spoken? The obvious inference from his strain of arguing is, that he *knew of no such obligation*, but believed *all times and days to be*, to the Christian strong in faith, ALIKE. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the Apostle to commend or uphold the man who judged all days worthy of equal honour,—who as in ver. 6 paid *no regard* to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. *I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times.* It must be carefully remembered, that this inference does not concern the question of the observance of *the Lord's Day* as *an institution of the Christian Church, analogous to* the ancient Sabbath, binding on us from considerations of *humanity* and *religious expediency*, and *by the rules of that branch of the Church in which Providence has placed us*, but not in any way inheriting the divinely-appointed obligation of the other, or the strict prohibitions by which its sanctity was defended. The reply commonly furnished to these considerations, viz. that the Apostle was speaking here only of *Jewish* festivals, and therefore cannot refer to Christian ones, is a quibble of the poorest kind: its assertors themselves distinctly maintaining the obligation of one such Jewish festival on Christians. What I maintain is, that had the Apostle believed as they do, he could not by any possibility have written thus. Besides, in the face of πᾶσαν ἡμέραν, the assertion is altogether unfounded.

6.] The words in brackets were probably omitted from the similar ending φρονεῖ of both clauses having misled some

τὴν ἡμέραν [c] κυρίῳ [b] φρονεῖ[, καὶ ὁ μὴ [b] φρονῶν τὴν ἡμέραν, [c] κυρίῳ οὐ [b] φρονεῖ]. καὶ ὁ ἐσθίων [c] κυρίῳ ἐσθίει, [d] εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων [c] κυρίῳ οὐκ ἐσθίει καὶ [d] εὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς γὰρ ἡμῶν [c] ἑαυτῷ ζῇ, καὶ οὐδεὶς [c] ἑαυτῷ ἀποθνήσκει· 8 ἐάν τε γὰρ ζῶμεν, [c] τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, [c] τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, [e] τοῦ κυρίου ἐσμέν. 9 [f] εἰς τοῦτο γὰρ χριστὸς ἀπέθανεν καὶ [g] ἔζησεν, [f] ἵνα καὶ νεκρῶν καὶ ζώντων [h] κυριεύσῃ. 10 σὺ δὲ τί [l] κρίνεις τὸν [k] ἀδελφόν σου; ἢ καὶ σὺ τί [l] ἐξουθενεῖς

c dat., ch. vi. 2, 10 al. Winer, edn. 6, § 31. 4. b. τῷ πατρὶ ζῶντες, Dion. Hal. iii. p. 153. θεοῖς τέθνηκεν οὗτος, Soph. Aj. 990.
d ch. i. 8 reff.
e = gen., 1 Cor. iii. 23 reff.
f (Mark i. 38.) John xviii. 37. Acts ix. 21. 1 John iii. 8 al.
g = Rev. ii. 8. xx. 4. 4 Kings xiii. 21.
h Luke xxii. 25. ch. vi. 9, 14. vii. 1. 2 Cor. i. 24. 2 Tim. vi. 15 only. L.P. Gen. iii. 16.
i vv. 3, 4 reff.
k = Matt. vii. 3 al.
l ver. 3 reff.

6. om και ο μη φρ. την ημ. κ. ου φρ. (*homœotel*) ABC[1]DFℵ vulg copt æth Ambrst Ruf Jer Aug Pel; om from ημεραν to ημεραν 66[1], from εσθιει to εσθιει 71-3 lect-19: from τω θεω to τω θεω L Chr-ms[1]: ins C[3]L 'rel syrr Bas Chr-txt Thdrt-txt Damasc Phot Thl Œc. rec om και [bef ο εσθ.]: ins ABCDFLℵ rel vss Bas Chr Thdrt Damasc Thl Œc Ambrst Ruf Pel. for 1st θεω, κυριω A 52: *Creatori* Ambrst.

8. for 1st αποθνησκωμεν, αποθνησκομεν ADF a[1] Ephr Damasc: αποθανωμεν CL l o 17: (*both appear to be corrns: the former for uniformity, imagining that ζωμεν, ζωμεν were both indic; the latter for the sense, as representing the state after death:*) αποθανομεν n: txt Bℵ rel Chr Cyr Thdrt. om 2nd τω F. for αποθνησκομεν, αποθνησκωμεν Fℵ d[1] k. aft last εαν τε ins ουν F. for 2nd αποθνησκωμεν, αποθνησκομεν ADF f m[1] n Thl: αποθανωμεν 108-35. 219: txt BCLℵ 17 rel Chr Cyr Thdrt.

9. rec ins και bef απεθανεν, with C[3]D[2]Lℵ[3] rel am syr Chr[1] Thdrt Thl Œc: om ABC[1]D[1·3]Fℵ[1] à c g 17 vulg copt Orig[3] Cyr-jer Chr[1] Cyr Anast Damasc Sedul. rec ins και ανεστη bef κ. εζησεν (*see notes*), with Lℵ[3] rel Thl Œc: aft, Syr: ins και ανεστη, putting εζησ. bef κ. απεθ. κ. ανεστη D Iren-int Ambrst Aug[1] Gaud: om ABCFℵ[1] fuld-vict syr copt arm Dion Cyr-jer Chr Cyr[sæpe] Anast Damasc Ruf.—rec ανεζησεν, with Thdrt: ανεστη F vulg Orig[3] Cyr[2] Pel Fulg: txt ABCDLℵ rel.

10. aft τον αδελφ. σου (1st) add εν τω μη εσθιειν D[1]F am[2] Ambrst: also g am[2]

early copyists; but perhaps it may have been intentionally done, after the observation of the Lord's Day came to be regarded as binding. **φρονῶν**, taking account of, 'regarding.' **εὐχαριστεῖ**, adduced as a practice of both parties, shews the universality among the early Christians of *thanking God at meals:* see 1 Tim. iv. 3, 4. The **εὐχαριστία** of the μὴ ἐσθίων was over his 'dinner of herbs.' **κυρίῳ** is CHRIST. 7.] This verse illustrates the κυρίῳ of the former, and at the same time sets in a still plainer light than before, that *both parties*, the eater and the abstainer, are servants of another, even Christ. **ἑαυτῷ** and **κυρίῳ** are datives commodi: **ζῇν** and **ἀποθνήσκειν** represent the whole sum of our course on earth. 8.] The inference,—that we are, under all circumstances, living or dying (and a fortiori *eating or abstaining, observing days or not observing them*), CHRIST'S: His property.

9.] And this lordship over all was the *great end* of the Death and Resurrection of Christ. By that Death and Resurrection, the crowning events of his work of Redemption, He was manifested as the righteous Head over the race of man, which now, and in consequence man's world also, belongs by right to Him alone.

The rec. text here, ἀπέθ. κ. ἀνέστη κ. ἀνέζησεν, may have arisen by the insertion (1) of ἀνέζησεν as clearer than ἔζησεν, and (2) of ἀνέστη from the margin, where it was a gloss (1 Thess. iv. 14) explaining ἀνέζησεν or ἔζησεν. Or, on the other hand, supposing it to have been the original, ἀνέζησεν may have been altered to ἔζησεν and κ. ἀνέστη left out, to conform it to vv. 7 and 8. In such a case of doubt, the weight of early authority must decide. **ἔζησεν**, lived, viz. *after His death*; = ἀνέζησεν. The historical aorist points to a stated event as the commencement of the reviviscence, viz. the Resurrection. **κ. νεκρ. κ. ζώντων**] here, for uniformity with what has gone before: in sense comprehending *all created beings*. 10.] He returns to the duty of abstaining,—the *weak*, from *judg-*

m = Acts xxvii. 24. Dan. vii. 10.
n Acts xii. 21 reff.
o = Num. xiv. 21, 28. Jer. xxii. 24. Ezek. v. 11. Zeph. ii. 9.
p Isa. xlv. 23. constr. of oath, 2 Cor. i. 18. Judith xii. 4.
q ch. xi. 4 reff.
r = ch. xv. 9. Matt. xi. 25. Phil. ii. 11. 2 Kings xxii. 50. l. c. AN^{3b}.
s ch. v. 18 reff.
t Acts xix. 40 reff.
u 2 Cor. ii. 1. see 1 Pet. ii. 19.
x = Matt. xvi. 23. x. 14 reff. xv. 15. xiv. 15 ‖.

τὸν ἀδελφόν σου; πάντες γὰρ [m]παραστησόμεθα τῷ [n]βήματι τοῦ θεοῦ. 11 γέγραπται γὰρ [o]Ζῶ ἐγώ, λέγει [p]κύριος [p]ὅτι ἐμοὶ [q]κάμψει πᾶν [q]γόνυ, καὶ πᾶσα γλῶσσα [r]ἐξομολογήσεται τῷ θεῷ. 12 [s]ἄρα [s]οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ [t]λόγον [t]ἀπο]δώσει τῷ θεῷ. 13 μηκέτι οὖν ἀλλήλους [i]κρίνωμεν, ἀλλὰ [u]τοῦτο [v]κρίνατε μᾶλλον, [u]τὸ μὴ [w]τιθέναι [w]πρόσκομμα τῷ ἀδελφῷ ἢ [wx]σκάνδαλον. 14 οἶδα καὶ [y]πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν [z]κοινὸν [a]δι' ἑαυτοῦ, εἰ μὴ τῷ [b]λογιζομένῳ τι [z]κοινὸν εἶναι, [c]ἐκείνῳ [z]κοινόν. 15 εἰ γὰρ [d]διὰ [e]βρῶμα ὁ ἀδελφός σου [f]λυπεῖ-

ABCD FLN a b c d f g h k l m n o 17

u = ch. ix. 33 (reff.).
v = Acts xvi. 4. xx. 16. 1 Cor. vii. 37. 2 Cor. ii. 1.
w ch. ix. 33 (reff.).
y constr., ch. viii. 38 reff.
z = Acts x. 14 reff.
a see ch. ii. 27. ver. 20. 2 Cor. ii. 4. v. 7.
b = ch. vi. 11. Phil. iii. 13. Wisd. xv. 15.
c dat., = 1 Cor. iv. 3.
d = John xv. 3. ch. xv. 15. 1 Cor. vii. 5.
e Matt. xiv. 15 ‖. Luke iii. 11. 1 Cor. x. 3 al. Hag. ii. 13.
f Matt. xix. 22 ‖. 2 Cor. ii. 2, &c., al. Sir. xxvi. 28.

Ambrst aft αδελφ. σου (2nd) add εν τω εσθ. rec for θεου, χριστου (*see note*), with C^2(appy)LN^3 rel syrr goth Orig Chr Cyr Thdor-mops Thdrt Gennad Aug$_1$(elsw$_]$ *Domin*): txt ABC^{1}DFN^1 am(with fuld harl mar tol) copt Damasc Ruf(*quod vero in præsenti quidem loco tribunal Dei, ad Cor. vero tribunal Christi posuit, ego quidem puto nullam differentiam*) Aug$_1$.

11. for οτι, ει μη D^{1}F(G-lat has both). εξομολογησεται bef πασα γλωσσα (so LXX-A) BD$^{1\cdot3}$F goth Ambrst Ruf Sedul: txt ACD^{2}LN rel vulg syr copt Chr Thdrt Damasc Thl Œc Aug.

12. om ουν BD^{1}F: ins ACD^{3}LN rel vss Chr Thdrt. υμων C 116. for εαυ., αυτου C. αποδωσει BD^{1}F Chr: δωσει ACD^{3}LN rel Polyc Chr-ms$_1$ Thdrt Thl Œc. om τω θεω BF(Polyc) Cypr Aug$_2$: ins ACDLN rel Chr Thdrt Ambrst.

13. κρινετε D^{1}F. om προσκομμα and ἢ B Syr.—for ἤ, εις b^1 m n o Naz Chr-ms Cyr Antch.

14. for κυρ., χριστω L b k m n o. for εαυτου, αυτου ADFL rel Thdrt$_{expr}$ Œc: txt BCN d m Chr Damasc Thl.

15. rec for γαρ, δε (*see note*), with 17 rel goth Chr Thdrt: txt ABCDFLN d m vulg syr-mg copt Damasc Ambrst Ruf Jer. om δ F.

ing his stronger brother; the *strong*, from *despising* the weaker. It seems probable that χριστοῦ has been substituted for θεοῦ in the later MSS. from 2 Cor. v. 10. The fact of Origen *once* citing it, decides nothing, in the presence of the expression βήματος τοῦ χριστοῦ in 2 Cor. **11.**] The citation is according to the present Alexandrine text, except that our ζῶ ἐγώ = κατ' ἐμαυτοῦ ὀμνύω. **ἐξομ.**] **shall praise**, see reff. LXX-BN$^{1\cdot3a}$ following the Heb. has ὀμεῖται (ὀμνῦται N^1) πᾶσα γλῶσσα τὸν θεόν(κύριον N). **12.**] The stress is on **περὶ ἑαυτοῦ**: and the next verse refers back to it, laying the emphasis on **ἀλλήλους**. 'Seeing that our account to God will be of *each man's own self*, let us take heed lest by judging *one another* (**κρίνομεν** here in the general sense of 'pass judgment on,' including both the ἐξουθενεῖν of the strong and the κρίνειν of the weak) we *incur the guilt* of ἀπολλύειν one another.'

13—23.] *Exhortation to the strong to have regard to the conscientious scruples of the weak, and follow peace, not having respect merely to his own conscience, but to that of the other, which is his rule, and being violated leads to his condemnation.*

13.] See above. The second **κρίνατε** is used as corresponding to the first, and is in fact a play on it: 'pulchra mimesis ad id quod præcedit,' Bengel: see James ii. 4 for another instance:—**but determine this rather.** **πρόσκομμα** (see ver. 21), **an occasion of stumbling**, in *act:* **σκάνδαλον** (ib.), **an occasion of offence**, in *thought.* **14.**] *The general principle laid down*, that *nothing is by its own means*,—i. e. for any thing in itself (φύσει, Chrys.),—*unclean, but only in reference to him who reckons it to be so.* **πέπεισμ. ἐν κυρ. Ἰησ.**] These words give to the persuasion the weight, not merely of Paul's own λογίζομαι, but of apostolic authority. He is persuaded, in his capacity as connected with Christ Jesus,—*as having the mind of Christ.* **15.**] The reading γάρ, besides the overwhelming authority in

ται, οὐκ ἔτι κατὰ ἀγάπην [g]περιπατεῖς. μὴ τῷ [e]βρώματί σου ἐκεῖνον [h]ἀπόλλυε, ὑπὲρ οὗ χριστὸς ἀπέθανεν. 16 μὴ [h]βλασφημείσθω οὖν ὑμῶν [k]τὸ ἀγαθόν. 17 οὐ γάρ [l]ἐστιν ἡ [m]βασιλεία τοῦ [m]θεοῦ [n]βρῶσις καὶ [o]πόσις, ἀλλὰ [p]δικαιοσύνη καὶ εἰρήνη καὶ [q]χαρὰ ἐν [q]πνεύματι ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ [r]δουλεύων τῷ χριστῷ [s]εὐάρεστος τῷ θεῷ καὶ [t]δόκιμος τοῖς ἀνθρώποις. 19 [u]ἄρα [u]οὖν [v]τὰ τῆς εἰρήνης

g = ch. xiii. 12. 1 Thess. iv. 12 al. fr.
h = 1 Cor. viii. 11. xv. 18. James iv. 12. 2 Pet. iii. 9.
i = ch. iii. 8 reff.
k = here only. (ch. ii. 10 reff.)
l = John xvii. 3.
m = 1 Cor. iv. 20, see Rev. i. 9.

n = John iv. 32. vi. 27 (bis), 55. 1 Cor. viii. 4. 2 Cor. ix. 10. Col. ii. 16. Heb. xii. 16 (Matt. vi. 19, 20) only. Gen. ii. 9 al. o John vi. 55. Col. ii. 16 only. Dan. i. 10 only. p absol., Acts xvii. 31 reff. q 1 Thess. i. 6. r = Acts xx. 19 reff. s ch. xii. 1, 2 reff. t (=) ch. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. James i. 12 only. (1 Chron. xxviii. 18.) u ch. v. 18 reff. v ch. ii. 14 reff. see Luke xiv. 32.

απολυε D^3L a h^1 k m n-marg : καταλυε n^1 : απολλυειν and καταλυειν in ver 20 F(as latt). **16.** om ουν F goth arm. ημων DF vulg Syr copt goth æth Clem Ath-int Damasc Ambrst Ruf. **18.** rec τουτοις (*see note*), with D^3LN^3 rel syrr goth Chr Thdrt Tert: txt $ABCD^1FN^1$ vulg coptt Orig Chr Damasc Ambrst Ruf_{expr} Aug_2 Pel Bede. om τω [bef χριστ.] AD^1F: ins BCD^3LN^3 rel Chr Thdrt Damasc. for χρ., θεω B^1(Tischdf) 30. 115. και δοκιμοις τοις ανθρωποις BG^1-gr: και τοις ανθρωποις δοκιμοις 77.

its favour, is the more difficult and characteristic. It can hardly (as Meyer and Tholuck) depend on the εἰ μὴ κ.τ.λ., for thus an awkwardness would be introduced into the connexion of the clauses: but I believe it to be elliptical, depending on the suppressed restatement of the precept of ver. 13: q. d. 'But this knowledge is not to be your rule in practice, but rather,' &c., as in ver. 13: '*for* if,' &c. **βρῶμα**, barely put, to make the contrast greater between the *slight occasion*, and the *great mischief done*. The mere λυπεῖν your brother, is an offence against *love*: how much greater an offence then, if this λυπεῖν end in ἀπολλύειν—in ruining (causing to act against his conscience, and so to commit sin and be in danger of quenching God's Spirit within him) by a MEAL of thine, a brother, for whom Christ died! "Ne pluris feceris tuum cibum, quam Christus vitam suam." Bengel. See an exact parallel in 1 Cor. viii. 10, 11. **16.**] *Your strength of faith* (Orig., Calv., Beza, Grot., Estius, Bengel, Olsh., al., interpret **τὸ ἀγ.** '*your freedom*,' as in 1 Cor. x. 29; but here the contrast is between the *weak* and the *strong*:—so De W. Chrys. leaves it doubtful: ἢ τὴν πίστιν φησίν, ἢ τὴν μέλλουσαν ἐλπίδα τῶν ἐπάθλων, ἢ τὴν ἀπηρτισμένην εὐσέβειαν) *is a good thing; let it not pass into bad repute*: use it so that it may be honoured, and encourage others. **17.**] For it is not worth while to let it be disgraced and become useless for such a trifle; for no part of the advance of Christ's gospel can be bound up in, or *consist in, meat and drink*: but in **righteousness** (ὁ ἐνάρετος βίος, Chrys., but of course to be taken in union with the doctrine of the former part of the Epistle—*righteousness by justification,—bringing forth the fruits of faith*, which would be hindered by faith itself being disturbed), **and peace** (ἡ πρὸς τὸν ἀδελφὸν εἰρήνη, ᾗ ἐναντιοῦται αὕτη ἡ φιλονεικία, id.) **and joy** (ἡ ἐκ τῆς ὁμονοίας χαρά, ἣν ἀναιρεῖ αὕτη ἡ ἐπίληξις, id.) **in the Holy Ghost**: in connexion with, under the indwelling and influence of, as χαίρετε ἐν κυρίῳ (Phil. iv. 4) and the expressions ἐν κυρ., ἐν χριστῷ, generally:—not, as De W., '*joy which has its ground in the Holy Ghost*,' though this is *true*. So, on the other hand, a man under the influence of, possessed by an evil spirit, is called ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, Mark i. 23. **18.**] The reading τούτῳ is too strongly supported to be rejected for the rec. τούτοις, as is done by Thol. and De Wette, because the latter is the *easier* reading, and might refer to δικ. εἰρ. and χαρ. I have therefore adopted it. But I do not understand it (as Orig., al.) of πνεύματι ἁγίῳ. It would be unnatural that a subordinate member of the former sentence, belonging only to χαρά, should be at once raised to be the emphatic one in this, and the three graces just emphatically mentioned, lost sight of. I believe τούτῳ to express the aggregate of the three, and ἐν τούτῳ to be equivalent to οὕτως, as Baumg.-Crusius. **δόκ. τ. ἀνθρ.**, as a man of *peace* and *uprightness*: οὐ γὰρ οὕτω σε θαυμάσονται τῆς τελειότητος, ὡς τῆς εἰρήνης κ. τῆς ὁμονοίας πάντες· τούτου μὲν γὰρ τοῦ καλοῦ πάντες ἀπολαύσονται, ἐκείνου δὲ οὐδὲ εἷς. Chrys. Hom. xxvi. p. 713. **19.**] Inference from the foregoing two verses—**οἰκοδ. τ. εἰς ἀλλ.**, **edification towards one another**, i. e. the

w ch. ix. 30, 31 reff.
x = Paul only, ch. xv. 2. 1 Cor. (iii. 5) xiv. 3, &c. 2 Cor. (v. 1) x. 8. xii. 19. xiii. 10. Eph. iv. 29. (Matt. xxiv. 1 al. Ezek. xvii. 17.)
y ver. 15.
z = Matt. xxiv. 2. xxvi. 61. Acts v. 38. 2 Cor. v. 1. Gal. ii. 18. Ezra v. 12.
a = Phil. i. 6.
b = ch.ii. 27 reff.
c ver. 13.
d = Matt. xviii. 8. 1 Cor. vii. 1, &c. 1 Tim. ii. 3. Gen. ii. 18.
e 1 Cor. viii. 13 only. Gen. ix. 4 al. fr.
f ch. ii. 1. 1 Pet. ii. 12.
g ch. ix. 32 reff.
h = Matt. xv. 12. 1 Cor. viii. 13 (bis) al. fr. Sir. ix. 5. xxiii. 8. xxxv. (xxxii.) 15 only.
i vv. 1, 2. ch. iv. 19 reff.
k Acts xiv. 9 reff.
l Heliodor. vii. 16. (De W.)
m = ch. xii. 17. Acts iv. 19 reff.

ABCD FLN a b c d f g h k l m n o 17

20 μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι. 21 καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ. 22 σὺ πίστιν [ἣν] ἔχεις[;] κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ

19. διωκομεν ABFLℵ a o Chr-ms: txt CD rel vss gr-lat-ff. at end add φυλαξωμεν DF vulg(not demid) lat-ff(not Aug).
20. απολλυε ℵ¹. aft καθαρα ins τοις καθαροις ℵ³.
21. κρεας D² m. πινειν F Clem: πειν B¹D¹. for προσκοπτει, λυπειται ℵ¹(txt ℵ-corr¹). om η σκανδαλιζ. η ασθενει ACℵ¹ Syr copt æth Damasc Ruf Aug: ins BDFLℵ³ rel vulg syr Bas₂ Chr Thdrt Thl Ambrst Pel.
22. rec om ην, with DFL rel vulg syrr copt Chr Thdrt Ambrst Aug₁: ins ABCℵ fuld tol Ruf Aug₂ Pel. rec (for σεαυ.) σαυτον, with rel: σεαυτω F: txt ABCDLℵ c g k l n o 17. om ενωπιον του θεου ℵ¹(ins ℵ-corr¹).

work of edification, finding its exercise in our mutual intercourse and allowances. So τῇ ἀγάπῃ εἰς ἀλλ., 1 Thess. iii. 12.

20.] τὸ ἔργον τ. θεοῦ has been variously understood: by Fritz. and Baumg.-Crusius, as = δικαιοσ. εἰρήνη, κ. χαρά: by Meyer and Krehl, as = *the Christian status of the offended brother*, so as to be parallel to ver. 15: by Theodoret and Reiche, as = *the faith of thy fellow-Christian*: by Morus, Rosenm., al., as = ἡ βασιλεία τοῦ θ., '*the spread of the Gospel.*' But I believe the expression οἰκοδομή having just preceded is the clue to the right meaning: and that τὸ ἔργον = τὴν οἰκοδομήν in the Apostle's mind. He calls Christians in 1 Cor. iii. 9, θεοῦ γεώργιον, θεοῦ οἰκοδομή. Thus it will mean, *thy fellow-Christian, as a plant of God's planting, a building of God's raising.* So, nearly, De Wette and Tholuck. **All things indeed are pure, but** (it is) **evil to the man** ('there is criminality in the man;' Meyer supplies τὸ καθαρόν, Grot. τὸ βρῶμα, Fritz. τὸ πάντα φαγεῖν: but nothing need be supplied, any more than to καλόν) **who eats with offence** (i. e. *giving* offence to his weak brother, as Theodoret, Calv., Beza, Grot., Estius, Bengel, Thol., De Wette, al. That this is the right interpretation is shewn by the sentence standing between two others *both addressed to the strong who is in danger of offending the weak.* But Chrys., Theophyl., Œc., Meyer, al., take the sense of '*receiving* offence,' and understand it of the *weak*). **21.**] **It is good not to eat meats nor to drink wine, nor (to do any thing:** the ellipsis is a harsh one. Fritzsche says, "aut supple φαγεῖν ἢ πιεῖν τοῦτο, ἐν ᾧ κ.τ.λ., as Thl., Beng., Flatt, al.,—or ποιεῖν [or πράσσειν] τοῦτο ἐν ᾧ κ.τ.λ., as Grot., Meyer, &c. Præfero illud, quoniam per totum hunc locum de cibo potuque agitur." But why should not the Apostle, as so often, be deducing a general duty from the particular subject?) **in** (by) **which thy brother stumbles, or is offended** (see on ver. 13), **or is weak** (Thol. remarks that the three verbs from a climax *ad infra*). **22.**] **The faith which thou hast** (this reading, which is the more probable on critical grounds, was perhaps changed into the σὺ πίστιν ἔχεις of the rec. on account of the position of the σύ. But this is quite in St. Paul's manner: cf. ver. 4; 1 Cor. xv. 36; 2 Cor. ii. 10. However, the other reading is very ancient, and it is impossible to decide positively between them. If it is taken, the interrogative rendering, "**Hast thou faith?**" better suits the lively character of the address than the affirmative, "*Thou hast faith*") **have** [it] **to thyself** (reff.) **before God.** Chrys., who does not read the last words (ἐν. τ. θ.), says, πίστιν ἐνταῦθα οὐ τὴν περὶ δογμάτων, ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως λέγει . . ., ἐκείνη μὲν γὰρ μὴ ὁμολογουμένη καταστρέφει, αὕτη δὲ ὁμολογουμένη ἀκαίρως. Hom. xxvi. p. 714. '*Before God,*'—because He is the object of faith: hardly, as Erasm., "comprimens inanem gloriam quæ solet esse comes scientiæ,"—for there is *no trace of a depreciation* of the strong in faith in the chapter,—only a *caution as to their conduct* in regard of their weaker brethren. With μακάριος begins the closing and general sentence of

n κρίνων ἑαυτὸν f ἐν ᾧ o δοκιμάζει. 23 ὁ δὲ p διακρινόμενος ἐὰν φάγῃ q κατακέκριται, ὅτι οὐκ r ἐκ πίστεως· πᾶν δὲ ὃ οὐκ r ἐκ πίστεως, ἁμαρτία ἐστίν. XV. 1 s ὀφείλομεν δὲ ἡμεῖς οἱ t δυνατοὶ τὰ u ἀσθενήματα τῶν v ἀδυνάτων w βαστάζειν καὶ μὴ x ἑαυτοῖς y ἀρέσκειν. 2 ἕκαστος ἡμῶν z τῷ z πλησίον y ἀρεσκέτω a εἰς τὸ a ἀγαθὸν πρὸς b οἰκοδομήν.

n = vv. 3, 4 reff. o = 1 Cor. xvi. 3. 2 Cor. viii. 8. 1 Thess. ii. 4. Jos. Antt. iii. 4. 1. p = Matt. xxi. 24. Acts x. 20. ch. iv. 20. James i. 6‡. (Jer. xv. 10.) q ch. ii. 1 reff. (perf., ch. xiii. 8. John iii. 18.) r ellips., ch. ii. 8 reff. s = Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29 al. t = 2 Cor. xiii. 9. u here only †. v Acts xiv. 8 reff. w ch. xi. 18 reff. Matt. viii. 17. Gal. vi. 2. x 1st pers., 2 Cor. iii. 1 reff. y ch. viii. 8 reff. z ch. xiii. 9, 10 reff. a ch. xiii. 4 reff. b = ch. xiv. 19 reff.

23. αν B. for δ, το D¹ m 71. — om παν to πιστεως (*homœotel*) ℵ¹ (ins ℵ-corr¹). aft αμαρτια εστιν ins ch xvi. 25—27 AL rel and most other mss(nearly 200 in number) syr goth arm-zoh, of these A 5. 17. 109 have it in both places: om in both places F(but in G there is a space left here and in F a space at xvi. 24): txt BCDℵ 16. 80. 137-76 vulg Syr copt æth Ambrst Ruf Pel Bede.

CHAP. XV. 1. αρεσκον F.

2. rec aft εκαστος ins γαρ: om ABCDFLℵ rel vulg syr copt Bas Chr Thdrt Damasc Thl Œc Ambrst Ruf. υμων D²F rel vulg Bas Chr Thdrt Damasc Thl Ruf Pel Jer Leo: txt ABCD¹·³Lℵ d h k n 17 syrr copt. om εις το αγαθον ℵ¹(ins ℵ-corr¹).

the Apostle with regard to *both:* it is a blessed thing to *have no scruples* (the *strong in faith* is in a situation to be envied) about things in which we allow ourselves (Olsh. refers to the addition in the Codex Bezæ at Luke vi. 4,—where our Lord is related to have seen a man tilling his land on the Sabbath, and to have said to him, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος, καὶ παραβάτης εἶ τοῦ νόμου): **23.**] **but he that doubteth** (the situation just described *not* being his), **he incurs condemnation if he eat** (the case in point particularized), **because** (he eats) **not from faith** (i. e. as before,—see Chrys. above,—from a *persuasion of rectitude* grounded on and consonant with his life of faith. That *'faith in the Son of God'* by which the Apostle describes his own life in the flesh as being lived (Gal. ii. 20), informing and penetrating the motives and the conscience, will not include, will not sanction, an act done against the testimony of the conscience): **but** (introducing an *axiom*, as Heb. viii. 13) **all that is not from** (grounded in, and therefore consonant with) **faith** (the great element in which the Christian lives and moves and desires and hopes), **is sin.** Augustine, Thomas Aquinas, al., have taken this text as shewing that 'omnis infidelium vita peccatum est.' Whether that be the case or not, cannot be determined from this passage, any more than from Heb. xi. 6, because *neither here nor there is the* 'infidelis' *in question.* Here the Apostle has in view *two Christians,* both living by faith, and by faith doing acts pleasing to God: and he reminds them that whatever they do *out of harmony* with this great principle of their spiritual lives, belongs to the category of sin. In Heb. xi. the Writer is speaking of one who had the testimony of having (eminently) pleased God: this, he says, he did by faith; for *without faith* it is impossible to please Him. The question touching the 'infidelis,' must be settled by another enquiry, can he whom we thus name *have faith,*—such a faith as may enable him to do acts which are not sinful? a question impossible for *us* to solve.

CHAP. XV. 1—13.] *Further exhortations to forbearance towards the weak, from the example of Christ* (1—3),—*and unanimity* (4—7) *as between Jew and Gentile, seeing that Christ was prophetically announced as the common Saviour of both* (8—13). **1.**] By ἡμεῖς οἱ δυν. the Apostle *includes himself among the strong,* as indeed he before indicated, ch. xiv. 14. τὰ ἀσθ. are *general,* not merely referring to the scruples before treated. **ἀρέσκειν** (reff.) to please or satisfy as a habit or motive of action. Tholuck quotes from the Schol. on Æsch. Prom. 156, παρ' ἑαυτῷ δίκαιον ἔχων Ζεύς,—πάντα δικαίως οἰόμενος ποιεῖν, **αὐτὸς ἑαυτῷ ἀρέσκων** καὶ δίκαιον νομίζων εἶναι ὅπερ ἂν βούληται πράττειν. **2.**] The qualification, εἰς τὸ ἀγ. πρὸς οἰκ., excludes all *mere* pleasing of men from the Christian's motives of action. The Apostle repudiates it in his own case, Gal. i. 10. Bengel remarks,

3 καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ [y] ἤρεσεν, [c] ἀλλὰ καθὼς ABCD FLN a b
γέγραπται Οἱ [d] ὀνειδισμοὶ τῶν [e] ὀνειδιζόντων σε [f] ἐπ- e d f g h
ἔπεσαν ἐπ' ἐμέ. 4 ὅσα γὰρ [g] προεγράφη εἰς τὴν [h] ἡμε- k l m n
τέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς [i] ὑπομονῆς καὶ o 17
διὰ τῆς [k] παρακλήσεως τῶν [l] γραφῶν τὴν ἐλπίδα ἔχωμεν.
5 ὁ δὲ θεὸς τῆς [i] ὑπομονῆς καὶ τῆς [k] παρακλήσεως
δῴη ὑμῖν [m] τὸ αὐτὸ [m] φρονεῖν ἐν ἀλλήλοις [n] κατὰ χριστὸν
Ἰησοῦν, 6 ἵνα [o] ὁμοθυμαδὸν [p] ἐν ἑνὶ [p] στόματι [q] δοξάζητε
τὸν [r] θεὸν καὶ [r] πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.
7 διὸ [s] προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς

c constr., 1 Cor. i. 31. see ch. ix. 7.
d 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13 only.
e Psa. lxviii. 9. Matt. v. 11 al. Prov. xxv. 10.
f Acts xx. 37 reff. met., Acts viii. 16 reff. Exod. xv. 16.
g Gal. iii. 1. Eph. iii. 3. Jude 4 only †. Esdr. vi. 31 F(προεγρ. A). 1 Macc. x. 36 only.
h objective, here only. see ch. xi. 31. 1 Cor. xv. 31. i ch. ii. 7 reff. k = 2 Cor. i. 3, &c., al. Ps. xciii. 19.
l plur., Acts xvii. 2 reff. m ch. xii. 16 reff. n ch. viii. 27. 2 Cor. vii. 9—11. o Acts i. 14 reff. p ch. x. 9 only. Ps. lxxxviii. 1. q = Acts xxi. 20 reff. r Paul (2 Cor. i. 3. xi. 31. Eph. i. 3. Col. i. 3) only, exc. 1 Pet. i. 3. Rev. i. 6. see 1 Cor. xv. 24. Gal. i. 4. s = Acts xxviii. 2 reff. ch. xiv. 1.

3. om ὁ D¹F. rec επεπεσον (as LXX-Ed-vat), with L rel: txt (as LXX-BN: A def) ABCDFN (g¹ ?) l m n 17 Damasc.

4. προεγραφη D¹F: εγραφη B latt æth: txt ACD³LN rel. add παντα B m 17. rec (for εγραφη) προεγραφη, with ALN³ rel syr Chr Thdrt Damasc Thl, Œc: txt BCDFN¹ vulg Syr copt goth æth Clem Thl, Ambrst Aug₃. rec om 2nd δια, with DF vulg syr copt goth Chr Thdrt₃(and elsw-ms,) Thl Œc Ambrst Aug Oros: txt ABCLN b d f g n Thdrt₁. aft εχωμεν ins της παρακλησεως B.

5. ιησ. bef χρ. AC¹F(not G-lat) N m vulg syrr Did Thdrt Ambrst.

'*bonum*, genus, *ædificatio*, species:'—to a good end, and that good end his edification.

3.] ἐξὴν αὐτῷ μὴ ὀνειδισθῆναι, ἐξὴν μὴ παθεῖν ἅπερ ἔπαθεν, εἴγε ἤθελε τὸ ἑαυτοῦ σκοπεῖν· ἀλλ' ὅμως οὐκ ἠθέλησεν, ἀλλὰ τὸ ἡμέτερον σκοπήσας τὸ ἑαυτοῦ παρεῖδε, Chrys. Hom. xxvii. p. 721. The citation is made *directly*, without any thing to introduce the formula citandi, as in ch. ix. 7, where even the formula itself is wanting:—there is no ellipsis. The words in the Messianic Psalm are addressed to *the Father*, not to those *for whom* Christ suffered: but they prove all that is here required, that He did not please *Himself*; His sufferings were undertaken on account of the Father's good purpose—mere work which *He gave Him to do*. **4.**] The Apostle both justifies the above citation, and prepares the way for the subject to be next introduced, viz. the *duty of unanimity*, grounded on the testimony of these Scriptures to Christ. The **ὅσα προεγρ.** applies to the *whole ancient Scriptures*, not to the prophetic parts only. **ἡμετ.** viz. of *us Christians*,—προεγρ. implying πρὸ ἡμῶν. **ἵνα διὰ τ. ὑπ. κ.τ.λ.**] τουτέστιν, ἵνα μὴ ἐκπέσωμεν· ποικίλοι γὰρ οἱ ἀγῶνες ἔσωθεν, ἔξωθεν· ἵνα νευρούμενοι κ. παρακαλούμενοι παρὰ τῶν γραφῶν ὑπομονὴν ἐπιδειξώμεθα· ἵνα ἐν ὑπομονῇ ζῶντες μένωμεν ἐπὶ τῆς ἐλπίδος. ταῦτα γὰρ ἀλλήλων ἐστὶ κατασκευαστικά, ἡ ὑπομονὴ τῆς ἐλπίδος, ἡ ἐλπὶς τῆς ὑπομονῆς· ἄμφοτερα ἀπὸ τῶν γραφῶν γίνεται, Chrys. ubi supra. As in this comment, **ὑπομονῆς**, as well as **παρακλήσεως**, is to be joined with **τῶν γραφῶν**,—otherwise it stands unconnected with the subject of the sentence. The genitives then mean, **the patience and the comfort arising from the Scriptures**,—produced by their study.

5, 6.] *Further introduction of the subject, by a prayer that God, who has given the Scriptures for these ends, might grant them unanimity, that they might with one accord shew forth His glory.* In the title given to God, the **ὑπομονή** and **παράκλησις** just mentioned are taken up again: q. d. "The God who alone can give this patience and comfort." The later form of the opt., **δῴη**, is also found 2 Tim. i. 16, 18; Eph. i. 17 al., in LXX Gen. xxvii. 28; xxviii. 4 al. See Winer, edn. 6, § 14. 1. g. **κατὰ χρ. Ἰησοῦν**, **according to** (the spirit and precepts of) **Christ Jesus**,—see reff. **6. τὸν θεὸν κ. πατ.**] De Wette regards **τὸν θεὸν** as independent of 'Ἰησοῦ χρ.,—'*God, and the Father of our Lord Jesus Christ.*' The usage of the article will not decide the matter, because on either rendering, the accusatives both refer to the same Person: but the ordinary one, **the God and Father** .... is preferable on account of its simplicity. **7.**] **Wherefore** (on which account, viz. that the wish of the last verse may be accomplished) **receive** (see ch. xiv. 1) **one another, as also Christ received you,—with a view to**

[t] προσελάβετο ὑμᾶς, [u] εἰς δόξαν τοῦ θεοῦ. 8 λέγω γὰρ χριστὸν [v] διάκονον γεγενῆσθαι περιτομῆς [w] ὑπὲρ ἀληθείας θεοῦ [x] εἰς τὸ [y] βεβαιῶσαι τὰς [z] ἐπαγγελίας τῶν [a] πατέρων, 9 τὰ δὲ ἔθνη ὑπὲρ [b] ἐλέους [q] δοξάσαι τὸν θεόν, καθὼς γέγραπται Διὰ τοῦτο [c] ἐξομολογήσομαί σοι ἐν ἔθνεσιν, καὶ τῷ ὀνόματί σου [d] ψαλῶ. 10 καὶ πάλιν [e] λέγει [f] Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. 11 καὶ πάλιν

t ch. xiv. 3, and as above (e).
u ch. iii. 7 reff.
v see Gal. ii. 17.
w = Phil. ii. 13.
x ch. iv. 11 reff.
y Mark xvi. 20. 1 Cor. i. 6, 8. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3.
z xiii. 9. Ps. xl. 12. cxviii. 28 only.
a ch. ix. 4. (iv. 13.) Gal. iii. 16. reff. Psa. xvii. 49.
b absol., Acts vii. 19 reff.
c ch. xiv. 11 reff. 1 Kings xvi. 16.
d 1 Cor. xiv. 15 (bis). Eph. v. 19. James v. 13 only.
e = Gal. iii. 16, see 1 Cor. vi. 16.
f Acts vii. 41 reff. Deut. xxxii. 43.

7. rec ημας, with BD[1] rel æth Thdrt; txt ACD[2·3]FLℵ b c g l[2] m n o 17 syrr copt goth arm Chr Ambrst Ruf. rec om του, with L rel Chr Thdrt: ins ABCDFℵ m.

8. rec (for γαρ) δε (*see note*), with L rel syrr Chr Thdrt: txt ABCDFℵ vulg copt goth Cyr Ambrst Ruf. rec ins ιησουν bef χριστον, with DF harl syrr; aft χρ. L rel vulg goth Thdrt$_2$ Thl Œc lat-ff: om ABCℵ b o copt Ath Epiph Chr-comm Cyr Damasc Ambrst Ruf. γενεσθαι (*corrn?*) BC[1]D[1]F c Ath: txt AC[2]D[3]Lℵ rel Epiph Chr Cyr Thdrt Damasc.

9. for τουτο, του προφητου ℵ[1](txt ℵ-corr[1]). om και ℵ[1]. ψαλω bef τω ον. σ. DG.

God's glory (that this is the meaning of εἰς δόξαν τοῦ θεοῦ, appears by ver. 9, τὰ δὲ ἔθνη ὑπὲρ ἐλέους **δοξάσαι τὸν θεόν**). The Apostle does not expressly name *Jewish and Gentile converts* as those to whom he addresses this exhortation, but it is evident from the next verse that it is so. **8.**] **For** (reason for the above exhortation. This not having been seen, it has been altered to δέ) **I say, that Christ hath been made** (has come as: the effects still enduring. It can hardly be that the usual historical aorist γενέσθαι [see var. readd.] was altered to the unusual perfect γεγενῆσθαι. The tendency of correction was entirely the other way) **a minister** (He came διακονῆσαι, Matt. xx. 28) **of the circumcision** (an expression no where else found, and doubtless here used by Paul to humble the pride of the *strong*, the Gentile Christians, by exalting God's covenant people to their true dignity) **on account of the truth of God** (i. e. for the fulfilment of the Divine pledges given under the covenant of circumcision) **to confirm the promises of** (*made to*, gen. obj.; cf. ἡ εὐλογία τοῦ Ἀβραάμ, Gal. iii. 14) **the fathers** (i. e. Christ came to the *Jews* in virtue of a *long-sealed compact, to the fulfilment of which God's truth was pledged*): **but** (I say) **that the Gentiles glorified God** (or 'should glorify God:' Winer, in his former editions, § 45. 8, took it as a perfect, and co-ordinate with γεγενῆσθαι: I would regard it [and so, apparently, Winer now, edn. 6, § 44. 7. c] as the historic aorist, and understand '*each man at his conversion.*' Least of all can it be subordinated to εἰς τό, as is done in E. V.) **on account of** (His) **mercy** (the emphasis is on ὑπὲρ ἐλέους: the Gentiles have no *covenant promise* to claim,—they have nothing but the pure mercy of God in grafting them in to allege—therefore the Jew has an advantage), &c. The citations are from the Law, the Prophets, and the Psalms. The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is adduced to shew that among the Gentiles Christ's triumphs were to take place, as well as among the Jews.

10.] **καὶ πάλ. λέγει**, viz. ἡ γραφή, or ὁ θεός, which is in substance the same: not impersonal: see ref. 1 Cor., note. The *present* Heb. text of Deut. xxxii. 43 will not bear this, which is the LXX rendering. But Tholuck remarks, "According to the present text the difficulty arises, that we must either take גּוֹיִם of the Jewish tribes, or construe רַנְּנִין with an accus., instead of with ל (Gesen.): the reading of the LXX may therefore be right." There is however a reading אֶת־עַמּוֹ found in one and perhaps another of Kennicott's MSS. which will bear the rendering of our text. In several passages where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews. See Kitto's Journal of Sacred Literature for January, 1852, pp. 275 ff.

11, 12.] The *universality* of the praise to be given to God for His merciful kindness in sending His Son is prophetically indicated by the first citation. In the latter a more direct announcement is given of the *share which the Gentiles were to have* in

[e λέγει] f Αἰνεῖτε πάντα τὰ ἔθνη τὸν f κύριον, καὶ g ἐπαι- ABCD
νεσάτωσαν αὐτὸν πάντες οἱ h λαοί. 12 καὶ πάλιν Ἡσαΐας FLN a b
λέγει Ἔσται ἡ i ῥίζα τοῦ Ἰεσσαί, καὶ ὁ k ἀνιστάμενος c d f g h
l ἄρχειν ἐθνῶν, m ἐπ' αὐτῷ ἔθνη m ἐλπιοῦσιν. 13 ὁ δὲ k l m n
θεὸς τῆς ἐλπίδος n πληρώσαι ὑμᾶς o πάσης χαρᾶς καὶ o 17
εἰρήνης p ἐν τῷ πιστεύειν, q εἰς τὸ r περισσεύειν ὑμᾶς ἐν τῇ
ἐλπίδι s ἐν δυνάμει πνεύματος ἁγίου.

14 t Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ
ὑμῶν ὅτι καὶ αὐτοὶ u μεστοί ἐστε v ἀγαθωσύνης, n πε-
πληρωμένοι o πάσης [τῆς] w γνώσεως, δυνάμενοι καὶ
ἀλλήλους x νουθετεῖν· 15 y τολμηρότερον δὲ ἔγραψα
ὑμῖν [, ἀδελφοί,] z ἀπὸ z μέρους, ὡς a ἐπαναμιμνήσκων ὑμᾶς

f here only. Psa. cxvi. 1. (elsw., θεόν, Acts ii. 47 reff.)
g Luke xvi. 8. 1 Cor. xi. 2, 17, 22 only. Ps. cxlvii. 12 (1).
h plur., Acts iv. 25 (from Ps. ii. 1), 27. Rev. vii. 9. x. 11. xi. 9. xvii. 15.
i Isa. xi. 1, 10. see Rev. v. 5. xxii. 16.
k = Heb. vii. 11, 15 and, but act., Acts iii. 22 (from Deut. xviii. 15), 26.
l = Mark x. 42 only. Gen. i. 26, 28 al.
m constr., 1 Tim. iv. 10. vi. 17. Ps. xxi. 5. dat. only, Matt. xii. 21. w. ἐπί and acc., 1 Tim. v. 5. 1 Pet. i. 13 (iii. 5 rec.). w. εἰς, John v. 45. 2 Cor. i. 10. 1 Pet. iii. 5.
n Acts xiii. 52 reff.
o = Acts xx. 19 reff.
p = Acts iv. 30 reff.
q ch. iv. 11 reff.
r ch. iii. 7 reff. Sir. xix. 24.
s ch. i. 4 reff.
t constr. ch. viii. 38 reff.
u ch. i. 29 reff.
v Gal. v. 22. Eph. v. 9. 2 Thess. i. 11 only. Neh. ix. 35.
w = 1 Cor. i. 5 al. fr.
x Acts xx. 31 reff.
y here only †. Polyb. i. 17. 7, τολμηρότερον ἐγχειρεῖν τοῖς πράγμασι. (-ρός, Sir. xix. 2, 3.)
z ch. xi. 25 reff.
a here only †.

11. ins λεγει BDF syrr copt goth æth Jer: om ACLℵ rel vulg Chr Thdrt Damasc Thl Œc Ambrst Bede. rec τον κυρ. bef π. τα εθνη (*corrn to LXX, where none read as in txt*), with CFL rel Syr Thl Œc: txt ABDℵ vulg syr goth arm Chr Thdrt. rec επαινεσατε (*so LXX*-Ed-vat[B *def*] ℵ^{3a} *fc*), with DFL rel Chr Thdrt: txt (*so LXX*-Aℵ^{1}) ABCℵ Chr-ms$_1$ Damasc.

12. λεγει bef ησαιας ℵ. ανιστανομενος ℵ (*see digest ch* xii. 8).

13. πληροφορησαι υμας [add εν B] παση χαρα κ. ειρηνη BF$_*$: txt ACDLℵ rel. om εις το περισσευειν (*homœotel*) B 57. om εν [bef τη ελπιδι] D^{1}F Chr-mss Vig.

14. κ. α. ε. π. υμ. bef αδελφοι μου DF Syr Thdrt.—om μου D^{1}F Thdrt Ambrst. for περι, υπερ B. om και αυτοι DF Chr-comm. for αγαθωσυνης, αγαπης F vulg Ambrst Pel. ins και bef πεπληρωμενοι DF hal^{1} Syr. ins της Bℵ k n Clem: om ACDFL rel. αλληλους bef δυναμενοι and om και D$^{1.3}$F. for αλληλ., αλλους L rel vulg syrr Chr Thdrt Thl Œc Ruf: txt ABCDFℵ (f?).

15. τολμηροτερως AB: txt CDFLℵ rel. om αδελφοι ABCℵ^{1} copt æth Chr Cyr Aug Ruf: ins DFLℵ^{3} rel vulg Syr Thdrt Ambrst. for επαναμ., αναμιμνησκων B:

the root of Jesse. The version is that of the LXX, which here differs considerably from the Heb. The latter is nearly literally rendered in E. V.: "And in that day there shall be a root (Heb. 'and it shall happen in that day, a branch') of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek." **13.**] The hortatory part of the Epistle, as well as the preceding section of it (ver. 5), concludes with a solemn wish for the spiritual welfare of the Roman church. The words **τῆς ἐλπίδος** connect with **ἐλπιοῦσι** of the foregoing verse, as was the case with **τῆς ὑπομονῆς κ. τῆς παρακλήσεως** in ver. 5. **χαρᾶς κ. εἰρήνης**, as the happy result of faith in God, and unanimity with one another; see ch. xiv. 17.

XV. 14—XVI. 27.] CONCLUSION OF THE EPISTLE. PERSONAL NOTICES, RESPECTING THE APOSTLE HIMSELF (xv. 14—33),—RESPECTING THOSE GREETED (xvi. 1—16), AND GREETING: TOGETHER WITH WARNINGS AGAINST THOSE WHO MADE DIVISIONS AMONG THEM (xvi. 16—23);—AND CONCLUDING DOXOLOGY (xvi. 24—27). **14—33.**] He first (14—16) *excuses the boldness of his writing*, by the allegation of his *office* as *Apostle of the Gentiles*. **14.**] **αὐτὸς ἐγώ**, **I myself**, = 'idem,' Lat.,—'notwithstanding what I have written:' see ch. vii. 25, note. Meyer understands it, '*without information from others*:' Bengel and Olsh., '*I myself, as well as others*:' Rückert, 'I not only wish it (ver. 13), but *am persuaded for myself* that it is so.' **καὶ αὐτοί**, **ye also yourselves**, i. e. without exhortation of mine. **15.**] **ἀπὸ μέρους** restricts the **τολμηρότερον** to certain parts of the Epistle, e. g. ch. xi. 17, ff. 25; chaps. xiii. and xiv. **ἔγραψα**, the

[b]διὰ τὴν [c]χάριν τὴν [c]δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ 16 [q]εἰς τὸ εἶναί με [d]λειτουργὸν χριστοῦ Ἰησοῦ [e]εἰς τὰ ἔθνη, [f]ἱερουργοῦντα τὸ [g]εὐαγγέλιον τοῦ [g]θεοῦ, ἵνα γένηται ἡ [h]προσφορὰ τῶν ἐθνῶν [i]εὐπρόσδεκτος, [k]ἡγιασμένη [k]ἐν πνεύματι ἁγίῳ. 17 [l]ἔχω οὖν τὴν [lm]καύχησιν ἐν χριστῷ Ἰησοῦ [n]τὰ πρὸς τὸν θεόν· 18 οὐ γὰρ [o]τολμήσω τι [o]λαλεῖν [p]ὧν οὐ [q]κατειργάσατο χριστὸς δι' ἐμοῦ [r]εἰς

b = ch. xiv. 15 reff. c 1 Cor. i. 4 reff. d ch. xiii. 6 reff. e = Col. i. 25. f here only †. see notes. g Mark i. 14. (Acts xx. 24.) ch. i. 1. 2 Cor. xi. 7. 1 Thess. ii. 2, 8, 9. (1 Tim. i. 11.) 1 Pet. iv. 17 only. h Acts xxi. 26. xxiv.

17. Eph. v. 2. Heb. x. 5 (from Ps. xxxix. 6), &c., only. i ver. 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. 5 only†. k (and constr.) John xvii. 17, 19. 1 Cor. i. 2. Heb. x. 10, 29. Isa. x. 17. l 1 Cor. xv. 31. m ch. iii. 27 reff. n Luke xiv. 32. Acts xxviii. 10. Heb. ii. 17. v. 1. o Phil. i. 14. see 2 Macc. iv. 2. p attr., Acts xxi. 19. 1 Cor. vii. 1. 2 Cor. xii. 17. Heb. v, 8. Winer, edn. 6, § 24. 2, end. q ch. ii. 9 reff. r ch. i. 5 (reff.).

υπαναμ. o. for υπο, απο BFℵ¹ Damasc: txt ACDLℵ³ rel.

16. for ειναι, γενεσθαι D¹F. rec ιησ. bef χρ., with DL rel Syr copt Chr Cyr$_1$ Thdrt: txt ABCFℵ m vulg syr Orig Cyr$_1$ Thdrt Aug. om εις τα εθνη B. γενηθη B. om ευπροσδεκτος F Fulg.

17. rec om την (*the art not being understood*), with ALℵ rel Chr Thdrt: ins BCDF m. rec om τον, with b: ins ABCDFLℵ rel Did Chr Cyr Damasc Thdrt Œc.

18. for τολμησω, τολμω Bℵ³ latt Did Dial-trin Cyr(in Thdrt) Thdrt$_1$ lat-ff. rec λαλειν bef τι, with L rel copt Œc: txt ABCDFℵ m Bas Ath Did Archel. Chr Cyr Thdrt—for λαλειν, ειπειν DF Cyr: λεγειν and λαλησαι gr-ff. κατηργασατο DFL. ins ο bef χριστος F. aft δι εμου add λογων B.

dabam or *scribebam* of the Latins in epistolary writing. **ὡς ἐπαν. ὑμ., as putting you anew in remembrance.** **διὰ τ. χάριν . . . . ,on account of the grace, &c.**; i.e. 'my apostolic office was the ground and reason of my boldness:'—not = διὰ τῆς χάριτος ch. xii. 3. **16.**] **That I might be** (εἰς τό gives the *purpose of the grace being given*, not of the ἔγραψα) **a ministering priest of Christ Jesus for** (in reference to) **the Gentiles, ministering in the Gospel of God** (ἱερουργοῦντα, προσφέροντα θυσίαν, Hesych.: but the εὐαγγέλ. τ. θεοῦ is not the θυσία, but signifies *that wherein*, in behoof of which, the ἱερουργεῖν took place: so Josephus, de Macc. § 7, speaking of the martyrs for the law, says, τοιούτους δεῖ εἶναι τοὺς **ἱερουργοῦντας** τὸν νόμον ἰδίῳ αἵματι, καὶ γενναίῳ ἱδρῶτι τοῖς μέχρι θανάτου πάθεσιν ὑπερασπίζοντας), **that the offering of the Gentiles** (gen. of apposition: *the Gentiles themselves are the offering*; so Theophyl. αὕτη μοι ἱερωσύνη, τὸ καταγγέλλειν εὐαγγέλιον. μάχαιραν ἔχω τὸν λόγον· θυσία ἐστὲ ὑμεῖς) **may be acceptable, sanctified by the Holy Ghost.** The language is evidently figurative, and can by no possibility be taken as a sanction for any view of the Christian minister as a *sacrificing priest*, otherwise than *according to that figure*—viz. that he offers to God *the acceptable sacrifice of those who by his means believe on Christ*. "Facit se antistitem vel sacerdotem in Evangelii ministerio, qui populum, quem Deo acquirit, in sacrificium offerat, atque hoc modo sacris Evangelii mysteriis operetur. Et sane hoc est Christiani pastoris sacerdotium, homines in Evangelii obedientiam subigendo veluti Deo immolare: non, quod superciliose hactenus Papistæ jactarunt, oblatione homines reconciliare Deo. Neque tamen ecclesiasticos pastores simpliciter hic vocat Sacerdotes, tanquam perpetuo titulo: sed quum dignitatem efficaciamque ministerii vellet commendare Paulus, hac metaphora per occasionem est usus. Hic ergo finis sit Evangelii præconibus in suo munere, animas fide purificatas Deo offerre." Calvin.

17—22.] *The Apostle boasts of the extent and result of his apostolic mission among the Gentiles, and that in places where none had preached before him.* **I have therefore** (consequent on the grace and ministry just mentioned) **my boasting** (i. e. 'I venture to boast:' not = ἔχω καύχημα, '*I have whereof I may glory*,' as E. V., but, as De W., = ἔχω καυχᾶσθαι, '*I can, or dare, boast*') **in Christ Jesus** (there is no stress on ἐν χρ. Ἰησ.,—it merely qualifies τὴν καύχησιν as no vain glorying, but grounded in, consistent with, springing from, his relation and subserviency to Christ) **of** (concerning) **matters relating to God** (my above-named sacerdotal office and ministry). **18.**] The connexion is: 'I have *real* ground for glorying (in a legitimate and Christian manner);' **for I will not** (as some false apostles do, see 2 Cor. x. 12—18) **allow myself to speak of any of those things which** (ὧν for ἐκείνων, ἅ, attr.) **Christ did** NOT **work by me** (but by some other) **in order to the obedience**

ABCD FLN a b c d f g h k l m n o 17

r ὑπακοὴν ἐθνῶν, s λόγῳ καὶ s ἔργῳ, 19 t ἐν δυνάμει σημείων καὶ u τεράτων, t ἐν δυνάμει πνεύματος [ἁγίου], ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ v κύκλῳ w μέχρι τοῦ Ἰλλυρικοῦ x πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ. 20 οὕτω δὲ y φιλοτιμούμενον z εὐαγγελίζεσθαι, οὐχ ὅπου a ὠνομάσθη χριστός, ἵνα μὴ ἐπ' b ἀλλότριον c θεμέλιον d οἰκοδομῶ, 21 e ἀλλὰ καθὼς γέγραπται Οἷς οὐκ f ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἳ οὐκ ἀκηκόασιν g συνήσουσιν. 22 διὸ καὶ h ἐνεκοπτόμην i τὰ i πολλὰ k τοῦ ἐλθεῖν πρὸς ὑμᾶς· 23 νυνὶ δὲ μηκέτι l τόπον ἔχων ἐν τοῖς

s 2 Cor. x. 11. Col. iii. 17. 1 John iii. 18. (see 1 Cor. iv. 19, 20. 1 Thess. i. 5.) t ver. 13. u Acts vii. 36 reff. v absol., Mark iii. 34. vi. 6, 36. Luke ix. 12 only. a 2 Chron. xxxiv. 6. w gen., Rev. iv. 6. v. 11. vii. 11 only. Gen. xxxv. 5 al. w of place, here only. (ch. v. 14 reff.) Job xxxviii. 11. x = Col. i. 25. see Acts xii. 25. xiv. 7. 1 Cor. i. 17. ix. 16 bis, 18 only. y 2 Cor. v. 9. 1 Thess. iv. 11 only †. z absol., Luke ix. 6. xx. 1. Acts xiv. 4 reff. a = 2 Tim. ii. 19 only. Isa. xxvi. 13. b ch. 12 only. c = 1 Cor. iii. 10, 11, 12. Heb. vi. 1. d = Gal. ii. 18. (ἐποικ., 1 Cor. iii. 12.) e ver. 3. f Acts xiv, 27 reff. Isa. iii. 15. g ch. iii. 11. Matt. xiii. 13, &c. Eph. v. 17. Ps. ii. 10. Prov. ii. 5. h Acts xxiv. 4 reff. i here only. Xen. Hell. vi. 2. 30. k constr., Acts xiv. 18 reff. l = Acts xxv. 16 reff. Sir. iv. 5.

for υπακ., ακοην B.

19. aft 1st δυναμ. ins αυτου D^1F. (G^1 also ins αυτου aft 2nd δυν.) rec aft πνευματος ins θεου, with D^2LN rel Syr Chr-txt Cyr Thdrt Thl Œc; αγιου ACD$^{1\cdot3}$F c m 17 vulg copt syr arm Ath Bas Chr-comm Cyr Dial Ruf-comm: om B Pel-comm Vig_1. ωστε πεπληρωσθαι απο ιερ. μεχρι του ιλλ. και κυκλω το DF.

20. φιλοτιμουμαι (*corrn of constr*) BD^1F: -μουμενος 116-20: om vulg *D-lat* Ruf Pel: txt ACD$^{2\cdot3}$LN rel Orig. for ουχ οπου, οπου ουκ D^1F Chr Bede. ins ο bef χριστος D^1F Chr. επ' απολλοτριω θεμελιω F.

21. απηγγελη C (238?): ανηγγελλη(sic) ℵ c h k^2 o. οψονται bef οις ανηγ. π. αυ. B m.

22. for ενεκοπτομην, ενεκοπην DF. for τα πολλα, πολλακις BDF: txt ACLN rel Chr Thdrt.

(subjection to the Gospel) **of the Gentiles** (then, as if the sentence were in the affirmative form, 'I will only boast of what Christ has veritably done *by me* towards the obedience of the Gentiles,' he proceeds) **by word and deed,** 19.] **in the power of signs and wonders, in the power of the Holy Spirit** (the signs and wonders (reff.) are not spiritual, but external miraculous acts,—see 2 Cor. xii. 12), **so that** (result of the κατειργάσατο) **from Jerusalem** (the eastern boundary of his preaching) **and the neighbourhood** (κύκλῳ is not to be joined with μέχρι τ. Ἰλλ. as Calov., al., but refers [reff.] to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Arabia [?], Gal. i. 17,—but hardly Damascus and Cilicia, as De W. suggests, seeing that they would come into the route afterwards specified, from Jerusalem to Illyricum) **as far as Illyricum** (Illyricum bordered on Macedonia to the S. It is possible that Paul may literally have advanced to its frontiers during his preaching in Macedonia; but I think it more probable, that he uses it broadly as the 'terminus ad quem,' the next province to that in which he had preached), **I have fulfilled** (ref.:—'*executed my office of preaching,*' so that εὐαγγέλιον τοῦ χρ. = τὸ εὐαγγελίζεσθαι τὸν χρ.) **the Gospel of Christ.**

20.] But (limits the foregoing assertion) **thus** (after the following rule) **being careful** (reff.: the word in the Apostle's usage seems to lose its primary meaning of '*making a point of honour.*' The particip. agrees with με, ver. 19) **to preach the Gospel, not where Christ was** (previously) **named, that I might not build on the foundation of another, but according as it is written** (i. e. according to the following rule of Scripture: I determined to act in the spirit of these words, forming part of a general prophecy of the dispersion of that Gospel which I was preaching), **&c.** The citation is from the LXX, περὶ αὐτοῦ referring to ὁ παῖς μου, ver. 13, but being unrepresented in the Heb. Our E. V. renders: "That which had not been told them, shall they see: and that which they had not heard, shall they consider."

22.] διό, not, *because a foundation had been already laid at Rome by another*: this would refer to merely a secondary part of the foregoing assertion: διό refers to the *primary*, viz. his having been so earnestly engaged in preaching elsewhere.

τὰ πολλά; **these many times:** not, as Meyer, Fritz., '*the greater number of times,*'—which would suggest the idea

[m] κλίμασιν τούτοις, [n] ἐπιποθίαν δὲ ἔχων [o] τοῦ ἐλθεῖν πρὸς ὑμᾶς [p] ἀπὸ [q] ἱκανῶν [r] ἐτῶν, 24 [s] ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν, (ἐλπίζω γὰρ [t] διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ἀφ' ὑμῶν [u] προπεμφθῆναι [v] ἐκεῖ, ἐὰν ὑμῶν πρῶτον [w] ἀπὸ [w] μέρους [x] ἐμπλησθῶ.) 25 νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ [y] διακονῶν τοῖς [z] ἁγίοις. 26 [a] εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα [b] κοινωνίαν τινὰ ποιήσασθαι [c] εἰς τοὺς πτωχοὺς τῶν [z] ἁγίων τῶν ἐν Ἰερουσαλήμ. 27 [a] εὐδόκησαν γάρ, καὶ [d] ὀφειλέται εἰσὶν αὐτῶν. εἰ γὰρ τοῖς [e] πνευματικοῖς αὐτῶν [f] ἐκοινώνησαν τὰ ἔθνη, [g] ὀφείλουσιν καὶ ἐν τοῖς [h] σαρκικοῖς [i] λειτουργῆσαι αὐτοῖς.

m 2 Cor. xi. 10. Gal. i. 21 only. (Judg. xx. 2 A?)
n here only +. -θεῖν, ch. i. 11.)
o constr., Acts xiv. 9 reff.
p Luke viii. 43.
q = Acts ix. 23 reff. Luke xxiii. 8 al.
r 2 Macc. i. 20.
s = 1 Cor. xi. 34. Phil. ii. 23.
t absol., Luke xviii. 36 (vi. 1. xiii. 22. Acts xvi. 4) only. Zech. ix. 8. Xen. Anab. ii. 2. 11.
u Acts xv. 3 reff.
v = Matt. ii. 22. John xi. 8. xviii. 3. vi. 12) only. Ecel. vi. 3. Polyb. i. 17. 3. see Acts xiv. 17.
w ver. 15.
x = here (Luke i. 53. vi. 25. John y = 2 Tim. i. 18. Philem. 13. Heb. vi, 10. pres. part., Winer, edn. 6, § 45. 1. 2. a. Acts vi. 11. xv. 27,
z = Acts ix. 13 reff.
a = Luke xii. 32. 1 Cor. i. 21. Gal. i. 15. Ps. lxvii. 16.
b = 2 Cor. ix. 13. Heb. xiii. 16 only. (-νεῖν, ver. 27. ch. xii. 13.)
c = 1 Cor. xvi. 1 reff.
d ch. i. 14 reff.
e Paul (ch. i. 11. vii. 14. 1 Cor. ix. 11 al.) only, exc. 1 Pet. ii. 5, bis +.
f ch. xii. 13 reff.
g ver. 1 reff.
h = 1 Cor. ix. 11 (iii. 3 reff.).
i = here only. (Acts xiii. 2 reff.) 3 Kings i. 4. (-γία, Cor. ix. 12. -γός, ver. 16.)

23. for 2nd εχων, εχω (*corrn of constr*) D[1]F m o. om του A. rec (for ικανων) πολλων (*more usual exprn*), with ADFLN rel Chr Thdrt: txt BC m Damasc.

24. rec(for αν)εαν, with L rel Chr$_{1}$ Thdrt: txt AB C(appy) DFN Chr$_{1}$ Damasc. add ουν DF. πορευομαι DF a[1] b[1] c f m[1] n: -σομαι L 122[2]: txt ABCN rel Chr Thl. rec aft σπανιαν ins ελευσομαι προς υμας (*to fill up the aposiopesis: see note*), with LN[3] rel syr Thdrt Thl Œc: om ABCDFN[1] latt Syr coptt æth arm Chr Damasc Ambrst Pel Ruf Sedul Bede. om γαρ F latt Syr copt æth Chr lat-ff (*videbo vos et a vobis deducar* Ambrst): ins ABCDLN syr Thdrt$_{1}$ Damasc Thl Œc: δε a[2] 3. 5. 108[1]-20 Chr-ms Thdrt$_{1}$. πορευομενος A 62 Damasc$_{1}$. rec (for αφ) υφ, with ACLN rel Chr: txt B(απο) DF.

25. διακονησαι DF latt: διακονησων N[1]: txt ABCLN[1] rel.

26. ευδοκησεν B 62. 120 Thdrt$_{1}$: G-lat has both (ηυδ. B[1]N m: so N m Chr-ms in next ver). μακαιδονες και αχαιακοι F, D[1]-lat also has μακαιδονες. των εν ιερ. αγιων DF.

27. for ευδρκ. γαρ και οφειλεται, οφειλ. γαρ DF Ambrst. rec αυτων bef εισι, with FL rel: txt ABCDN vulg(with am &c agst fuld &c) spec Syr copt Ambrst. om 2nd αυτων L.

that there had been other occasions on which this hindrance had not been operative. 23.] μηκ. τόπ. ἔχων, I have no more occasion, viz. of apostolic work.

The *participial construction* prevails throughout, the participles standing as direct verbs. This not having been seen, the words ἐλεύσομαι πρὸς ὑμᾶς have been inserted to fill up what seemed an aposiopesis. **Now, however, I have no longer any business in these parts, but have had for many years past a desire to see you, whenever** (as soon as) **I journey into Spain.** Respecting the question whether this journey into Spain was ever taken, the views of Commentators have differed, according to their conclusion respecting the liberation of the Apostle from his imprisonment at Rome. I have discussed this in the Prolegg. to the Pastoral Epistles, § ii. The reader may see, on the side of the *completion of the journey*, Neander, Pfl. u. Leit., ed. 4, pp. 527—552,—and on the other side, Dr. Davidson, Introd. to N. T. vol. ii. pp. 96—132, and Wieseler, Chron. der Apost. Zeitalt., Excursus I., where a copious list of books on both sides is given. 24.] ἀπὸ μέρους is an affectionate limitation of ἐμπλησθῶ, implying that he would wish to remain much longer than he anticipated being able to do,—and also, as Chrys. οὐδεὶς γάρ με χρόνος ἐμπλῆσαι δύναται, οὐδὲ ἐμπλησθῆναί μοι κόρον τῆς συνουσίας ὑμῶν. 25.] See Acts xix. 21; xxiv. 17; 2 Cor. viii. 19. διακονῶν, not the future, because he treats the whole action as already begun: see reff. 26.] See 2 Cor. ix. 1, ff. κοινων.] See reff. Olsh. remarks, on τοὺς πτωχοὺς τ. ἁγίων, that this shews the community of goods in the church at Jerusalem not to have lasted long: cf. Gal. ii. 10.

27.] The *fact* is re-stated, with a

28 τοῦτο οὖν [k] ἐπιτελέσας καὶ [l] σφραγισάμενος αὐτοῖς τὸν [m] καρπὸν τοῦτον [n] ἀπελεύσομαι δι' ὑμῶν [n] εἰς Σπανίαν· ABCD FLN a b c d f g h k l m n o 17
29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν [o] πληρώματι [p] εὐ-
λογίας χριστοῦ ἐλεύσομαι. 30 [q] παρακαλῶ δὲ ὑμᾶς,
[ἀδελφοί,] [q] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ [q] διὰ
τῆς [r] ἀγάπης τοῦ [r] πνεύματος, [s] συναγωνίσασθαί μοι ἐν
ταῖς [t] προσευχαῖς ὑπὲρ ἐμοῦ [t] πρὸς τὸν θεόν, 31 ἵνα
[u] ῥυσθῶ ἀπὸ τῶν [v] ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἡ
[w] διακονία μου [x] ἡ εἰς Ἱερουσαλὴμ [y] εὐπρόσδεκτος τοῖς
[z] ἁγίοις γένηται, 32 ἵνα [a] ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς [b] διὰ
[b] θελήματος [b] θεοῦ[, καὶ [c] συναναπαύσωμαι ὑμῖν]. 33 ὁ δὲ
[d] θεὸς τῆς [d] εἰρήνης [e] μετὰ πάντων ὑμῶν. ἀμήν.

k 2 Cor. vii. 1. viii. 6, 11 bis. 1 Kings iii. 12. of sacred rites, Heb. ix. 6.
l see John iii. 33.
m = Gal. v. 22. Eph. v. 9. Heb. xii. 11. James iii. 18.
n = Matt. viii. 19. x, 5 al. fr. Josh. vi. 1t.
o = Eph. iii. 19.
p ch. xvi. 18. 1 Cor. x. 16. 2 Cor. ix. 5 al. Ezek. xxxiv. 26.
q ch. xii. 1 reff.
r here only. see Col. i. 8.
s here only†. (ἀγων- Col. iv. 12.)
t Acts xii. 5 reff.
u = ch. vii. 24 reff.
v = Acts xiv. 2 reff.
w = Acts vi. 1 reff.
x ellips., ch. ii. 8 al. fr.
y ver. 16 reff.
z = vv. 25, 26.
a = 1 Cor. ii. 3 al.
b 1 Cor. i. 1. 2 Cor. i. 1. viii. 5. Eph. i. 1. Col. i. 1. 2 Tim. i. 1 only.
c here only. (see 1 Cor. xvi. 18. 2 Cor. vii. 13.) Isa. xi. 6 only.
d ch. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23. Heb. xiii. 20. (2 Thess. iii. 16.)
e ellips., Matt. i. 23. ch. xvi. 20 [24]. 1 Cor. xvi. 23, 24 al.

28. aft τουτο ουν ins αρα F. σφραγισαμενοις(sic) ℵ. om αυτοις B 76. 108. δι υμας F. rec ins την bef σπανιαν (*none om την in ver* 24), with CLℵ³ rel: om ABDFℵ¹ m Chr.

29. for οιδα δε, γεινωσκω γαρ F. om ερχομενος F. πληροφορια D¹F. rec του ευαγγελιου του bef χριστου (*prob a gloss*), with Lℵ³ rel vulg syrr Chr Thdrt: om ABCDFℵ¹ am(with demid harl) copt æth arm(om χρ. also) Clem lat-ff.

30. om αδελφοι B 76 æth Chr: ins bef παρακ. υμ. a(in red) lectt (and C³-marg); bef υμ., demid: add μου syrr copt (*the variations in posn are suspicious: but may not the word, characteristic as it is here, have been first rejected as unnecessary, and then noted in the margin, and variously inserted? Lachm retains it*). ins ονοματος του bef κυριου L a 74. 120 lectt. aft προσευχαις ins υμων DF vulg-ed(not am demid fuld harl²) Pel. om υπερ εμου F Ruf Bede.

31. rec aft και ινα, with D²·³Lℵ³ rel syr Chr Thdrt: om ABCD¹Fℵ¹ latt Syr copt arm Damasc Ambrst Ruf Pel. for διακονια, δωροφορια (*corrn to avoid harshness of διακον. εις ιερ.: see below*) BD¹F, *remuneratio* D¹-lat, *munerum meorum ministratio* Ambrst: txt AC D²·³-gr Lℵ vss(*administratio* G-lat, *obsequii oblatio* vulg Sedul Bede, *ministerium* D²-lat Ruf) Chr Thdrt Damasc Thl Œc. om 2nd η L b¹ h m 37. 73. 93. 122 Thdrt₁ Chr-mss. for εις, εν BD¹F: txt ACD³Lℵ rel Chr-ms Thdrt₂ Thl. rec γενηται bef τοις αγιοις, with DFL rel vss gr-lat-ff: txt ABCℵ m.

32. ελθων AC ℵ¹(bef χαρα) 17. for θεου, κυριου ιησου B: χριστου ιησου D¹F: ιησου χριστου ℵ¹: txt ACD³Lℵ³ rel vss Chr Thdrt Damasc Thl Œc lat-ff. om και συναναπαυσωμαι υμιν B: ins AC(DF)L(ℵ) rel vss Chr Euthal Thdrt Damasc Thl Œc lat-ff: om και ℵ¹.—αναψυξω D: αναψυχω F.—μεθ υμων DF latt.

33. ins ητω bef μετα D¹F latt syr. om αμην AF: ins BCDLℵ rel vss Chr Thdrt Damasc Thl Œc lat-ff.

view to an inference from it, viz. that the εὐδόκησαν was not merely a matter of benevolence, but of *repayment:* the Gentiles being debtors to the Jews for spiritual blessings. This general principle is very similarly enounced in 1 Cor. ix. 11. It is suggested by Grot., al., that by this Paul wished to hint to the Romans the duty of a similar contribution. **28.**] **καρπόν,** hardly, as Calv., al., "proventum quem ex Evangelii satione ad Judæos redire nuper dixit:" more probably said generally,—*fruit of the faith and love of the Gentiles.*

σφραγισ., ὡς εἰς βασιλικὰ ταμιεῖα ἐναποθέμενος ὡς ἐν ἀσύλῳ κ. ἀσφαλεῖ χωρίῳ, Chrys. Hom. xxx. p. 739. **δι' ὑμῶν, through your city.** **29.**] The fulness of the blessing of Christ imports that richness of apostolic grace which he was persuaded he should impart to them. So he calls his presence in the churches a χάρις, 2 Cor. i. 15. See also ch. i. 11. **30—32.**] **τ. ἀγάπ. τ. πνεύμ.,** the *love shed abroad in the heart by the Holy Ghost;*—a love which teaches us to look not only on our own things, but on the things of others.

συναγων.] "Ipse oret oportet, qui alios vult orare secum. Orare, *agon* est, præsertim ubi *homines* resistunt." Bengel.

31.] Compare Acts xx. 22; xxi.

XVI. 1 [f]Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν [g]διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, 2 ἵνα [h]προσδέξησθε αὐτὴν [hi]ἐν κυρίῳ [k]ἀξίως τῶν [l]ἁγίων καὶ [m]παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν [n]χρῄζῃ πράγματι· καὶ γὰρ αὐτὴ [o]προστάτις πολλῶν ἐγενήθη, καὶ ἐμοῦ αὐτοῦ. 3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς [p]συνεργούς μου ἐν χριστῷ Ἰησοῦ, 4 [q]οἵτινες ὑπὲρ τῆς [r]ψυχῆς μου

f — 2 Cor. iii. 1. v. 12. (ch. iii. 5 reff.) 1 Macc. xii. 43.
g = Phil. i. 1. 1 Tim. iii. 8, 12. fem., here only.
h = Phil. ii. 29.
i vv. 8, 12. 1 Cor. xvi. 19 al.
k Eph. iv. 1. Phil. i. 27. Col. i. 10. 1 Thess. ii. 12. 3 John 6 only†. Wisd. vii. 15. xvi. 1. Sir. xiv. 11 only.
l = Acts ix. 13 reff.
m = 2 Tim. iv. 17 only. Jer. xv. 11.
n Matt. vi. 32. Luke xi, 8. xii. 30. 2 Cor. iii. 1 only. Judg. xi. 7 B al. (only?)
o here only† (-της, 1 Chron. xxvii. 31. see Rom. xii. 8.)
p Paul (vv. 9, 21. 1 Cor. iii. 9 al8.) only, exc. 3 John 8†. 2 Macc. viii. 7. xiv. 5 only. (-γεῖν, ch. viii. 28.)
q = Acts x. 41 reff.
r = Acts xv. 26 reff.

CHAP. XVI. 1. οm δε D¹F æth arm Sedul. υμων AFP Thl. aft ουσαν ins και BC¹ℵ³ 47.

2. rec αυτην bef προσδεξησθε, with ALPℵ rel vulg Syr Chr Thdrt Ambrst: txt BCDF d harl syr copt Orig-int. for προστατις το εμου, και εμου και αλλων προστατις εγενετο D; κ. ε. κ. α. παραστατεις F. rec αυτου bef εμου, with rel Chr-c-montf Œc: και αυτου και εμου ℵ: txt ABCL(Treg, expr)P d m vulg syr copt Chr-2-mss Thdrt Damasc Thl., εμου τε αυτου A.

3. rec πρισκιλλαν (*corrn to Acts* xviii. 2, *q.v.*), with rel syrr æth Chr Thdrt(τὴν γὰρ Πρίσκιλλαν ἡ Πρίσκαν, ἀμφότερα γάρ ἐστιν εὑρεῖν ἐν τοῖς βιβλίοις) Ambrst: txt ABCDFLPℵ d g h m 17. 47 vss gr-lat-ff. at end, instead of in ver 5, ins και τ. κατ. οικ. αυτ. εκκλ. D¹F.

10—14. The exceeding hatred in which the Apostle was held by the Jews, and their want of fellow-feeling with the Gentile churches, made him fear lest even the ministration with which he was charged might not prove acceptable to them.

32.] **διὰ θελ. θεοῦ** = *ἐὰν ὁ κύριος θελήσῃ*, 1 Cor. iv. 19: otherwise in reff.

[**κ. συναν. ὑμ.**, and may refresh myself together with you;—i. e. 'that we may mutually refresh ourselves, I after my dangers and deliverance, you after your anxieties for me.' But the text is in some confusion.] CHAP. XVI. 1—16.] RECOMMENDATION OF PHŒBE: GREETINGS.

1, 2.] In all probability Phœbe was the bearer of the Epistle, as stated in the (rec.) subscription. **διάκονον**] Deaconess. See 1 Tim. iii. 11, note. Pliny in his celebrated letter to Trajan says, "necessarium credidi, ex duabus ancillis quæ *ministræ* dicebantur, quid esset veri et per tormenta quærere." A minute discussion of their office, &c., in later times, may be found in Suicer, Thesaurus, sub voce; and in Bingham, book ii. chap. 22, § 8. Neander, Pfl. u. Leit., ed. 4, pp. 265—267, shews that the deaconesses must not be confounded with the *χῆραι* of 1 Tim. v. 3—16, as has sometimes been done.

KENCHRËÆ, the port of Corinth (*τῶν Κορινθίων ἐπίνειον*, Philo in Flacc. § 19, vol. ii., p. 539: *κώμη τις τῆς Κορίνθου μεγίστη*, Theodoret, h. l.) on the Saronic gulf of the Ægean, for commerce with the east (Acts xviii. 18): seventy stadia from Corinth, Strabo viii. 380. Pausan. ii. 2, 3. Livy xxxii. 17. Plin. iv. 4. The Apostolical Constitutions (vii. 46, p. 1053, Migne) make the first bishop of the Cenchrean church to have been Lucius, consecrated by Paul himself (Winer, Realw.). The western port, on the Sinus Corinthiacus, was Leche (Paus.), Lecheæ (Plin.), or Lecheum (Strab., Ptol.). 2.] **ἐν κυρίῳ**, *in a Christian manner*,—as mindful of your common Lord: **ἀξίως τ. ἁγίων**, '*in a manner worthy of saints*;' i. e. '*as saints ought to do*,'—refers to *προσδέξησθε*, and therefore to *their* conduct to her;—not, 'as saints *ought to be received*.'

παραστῆτε] Her business at Rome may have been such as to require the help of those resident there. **προστάτις πολλῶν**] This may refer to a part of the deaconess's office, the attending on the poor and sick of her own sex. **κ. ἐμοῦ αὐτοῦ**] when and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul, and whose house was his lodging. 3, 4.] The form Prisca is also found 2 Tim. iv. 19. On Prisca and Aquila see note, Acts xviii. 2. They must have returned to Rome from Ephesus since the sending of 1 Cor.:—see 1 Cor. xvi. 19: and we find them again at Ephesus (?), 2 Tim. iv. 19. Their endangering of their lives for Paul may have taken place at Corinth (Acts xviii. 6 ff.) or at Ephesus (Acts xix.). See Neander, Pfl. u. Leit., p. 441. "**ὑποτιθέναι** est *pignori*

s here only. Sir. li. 26 (but not =). t Acts xv. 10 reff. u 1 Tim. iv. 6 only. v to *mun*, here only. (ch. *i.* 8 reff.) w ver. 16 reff. x 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. y Acts ii. 46 reff. z Acts xv. 25 reff. a ch. viii. 23 reff. b see ch. xv. 26.

τὸν ἐαυτῶν [st]τράχηλον [su]ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος [v]εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ [w]ἐκκλησίαι τῶν ἐθνῶν, 5 καὶ τὴν [xy]κατ' οἶκον αὐτῶν [x]ἐκκλησίαν. ἀσπάσασθε ABCD FLℵ*ab* cdfgh klmn o17
Ἐπαίνετον τὸν [z]ἀγαπητόν μου, ὅς ἐστιν [a]ἀπαρχὴ τῆς Ἀσίας [b]εἰς χριστόν. 6 ἀσπάσασθε Μαριάμ, [c]ἥτις πολλὰ [d]ἐκοπίασεν εἰς ὑμᾶς. 7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνιᾶν τοὺς [e]συγγενεῖς μου καὶ [f]συναιχμαλώτους μου, [c]οἵτινές εἰσιν [g]ἐπίσημοι ἐν τοῖς [h]ἀποστόλοις, οἳ καὶ πρὸ

c Acts x. 41 reff. d Matt. vi. 28. Acts xx. 35 al. Ps. cxxvi. 1. e ch. vi. 3. Luke i. 36, 59. Acts x. 24 al. Levit. xxv. 45. f Col. iv. 10. Philem. 23 only †. g Matt. xxvii. 16 only. Esth. v. 4. 3 Macc. vi. 1. Polyb. xviii. 38. 1. Jos. Antt. v. 7. 1. h see Acts xiv. 4 note.

5. for απαρχη, απ' αρχης D[1]-gr, *in principio* D[1]-lat: *a principio* G-lat: om απαρχη της P[1]. rec for ασιας, αχαιας, with D[2-3]LP rel syrr Chr Thdrt Thl Œc: txt ABCD[1]ℵ latt(not harl[1]) copt æth arm Damasc Orig-int Jer Ambrst Ruf$_{expr}$ Pel Jer Sedul Bede. (*The rec has prob been an error of the scribe, who had* απαρχη της αχαιας, 1 *Cor* xvi. 15, *in his mind. To suppose, with De Wette, that he altered* αχ. *here to* ασ. *to avoid the inconsistency of* two *persons being the first fruits of Achaia, is surely too far-fetched.*) for εις χριστον, εν χριστω DF latt syrr Orig-int.

6. rec μαριαμ, with DFLℵ rel Chr Thdrt Thl: txt ABCP Syr copt arm. rec εις ημας, with C[2]L rel syr Chr-comm Thdrt Damasc Thl Œc Ruf-ms: εν υμιν DF latt Ambrst: txt ABC[1]Pℵ Syr copt æth Chr-txt(and ms$_1$).

7. ins τους bef συναιχμαλωτους B. om οι ℵ[1]. for οι κ. προ εμ. γεγ., τοις

opponere. Demosth. in Aphobum: ἀπέτισα τὴν λειτουργίαν, ὑποθεὶς τὴν οἰκίαν καὶ τἀμαυτοῦ πάντα. Æschines: ὑπέθησαν αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσόδους." Wetst. The '*churches of the Gentiles*' had reason to be thankful to them, for having *rescued the Apostle of the Gentiles* from danger. It seems to have been the practice of Aquila and Priscilla (ref. 1 Cor.) and some other Christians (reff. Col., Philem.) to hold assemblies for worship in their houses, which were saluted, and sent salutations as *one body* in the Lord. Some light is thrown on the expression by the following passage from the Acta Martyrii S. Justini, in Ruinart, cited by Neander, Church Hist. i. 330, Rose's trans. "The answer of Justin Martyr to the question of the prefect (Rusticus) 'Where do you assemble?' exactly corresponds to the genuine Christian spirit on this point. The answer was; 'Where each one can and will. You believe, no doubt, that we all meet together in one place; but it is not so, for the God of the Christians is not shut up in a room, but, being invisible, He fills both heaven and earth, and is honoured every where by the faithful.' Justin adds, that when he came to Rome, he was accustomed to dwell in one particular spot, and that those Christians who were instructed by him, and wished to hear his discourse, assembled at his house. (This assembly would accordingly be ἡ κατ' οἶκον τοῦ Ἰουστίνου ἐκκλησία.) He had not visited any other congregations of the Church." **5.**] Epænetus is not elsewhere named. **ἀπαρχή**, the same metaphor being in the Apostle's mind as in ch. xv. 16,—*the first believer*.

On **Ἀσίας** see var. readd. **εἰς χρ.**, elliptical: the full construction would be τῆς προσφορᾶς εἰς χρ. **6.**] *None of the names occurring from ver.* 5—15 *are mentioned elsewhere* (except possibly Rufus: see below). De Wette remarks, that, notwithstanding the manuscript authority, εἰς ἡμᾶς is perhaps the more likely reading, (1) because the Apostle would hardly mention a service done to *themselves* as a ground of salutation from him, and (2) because κοπιᾶν without being expressly followed by λόγῳ (1 Tim. v. 17: see Phil. ii. 16; Col. i. 29), said of *women*, most likely implies acts of kindness peculiar to the sex.

7.] Ἰουνιᾶν may be fem. (Ἰουνίαν), from Ἰουνία (Junia), in which case she is probably the wife of Andronicus,—or masc., from Ἰουνιᾶς (Junianus, contr. Junias). It is uncertain also whether συγγενεῖς means *fellow-countrymen*, or *relations*. Aquila and Priscilla were Jews: so would Maria be, and probably Epænetus, being an early believer. If so, the word may have its strict meaning of '*relations*.' But it seems to occur vv. 11, 21 in a wider sense. **συναιχμ.**] When and where, uncertain. **ἐπίσημοι ἐν τ. ἀποστ.**] Two renderings are given: (1) '*of note among the Apostles*,' so that *they themselves are counted among* the Apostles: thus the Greek ff. (τὸ ἀποστόλους εἶναι,

ἐμοῦ γέγοναν [i] ἐν χριστῷ. 8 ἀσπάσασθε Ἀμπλίατον τὸν [z] ἀγαπητόν μου ἐν κυρίῳ. 9 ἀσπάσασθε Οὐρβανὸν τὸν [k] συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν [z] ἀγαπητόν μου. 10 ἀσπάσασθε Ἀπελλῆν τὸν [l] δόκιμον [i] ἐν χριστῷ. ἀσπάσασθε τοὺς ἐκ [m] τῶν Ἀριστοβούλου. 11 ἀσπάσασθε Ἡρωδίωνα τὸν [e] συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ [m] τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς [d] κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν [z] ἀγαπητήν, ἥτις πολλὰ [d] ἐκοπίασεν ἐν κυρίῳ. 13 ἀσπάσασθε Ῥοῦφον τὸν [n] ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. 14 ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς

i 1 Cor. i. 30. Eph. ii. 13. 1 Pet. v. 14.
k ver. 3 reff.
l ch. xiv. 18 reff.
m see 1 Cor. i. 11.
n ch. viii. 33 reff.

προ εμου DF. rec γεγονασιν, with CLP rel: txt A B(sic: see table) ℵ. aft χριστω add ιησου DF Pel Ambrst Jer.

8. rec αμπλιαν, with B^2 C(appy) DLP rel syrr Chr Thdrt Chron Damasc Thl Œc: txt A B^1(Tischdf) Fℵ latt copt æth Euthal Iren-int lat-ff.—om τον B^1. om μου B F(not G).

9. for χριστω, κυριω CDF ɢ m arm Chr-3-mss: txt ABLPℵ rel syrr æth Orig-int.

11. αριστοβολου(for -βουλου) B^1F vulg. συγγενην A B^1(Tischdf) D^1.

12. om from εν κυριω to εν κυριω AF(and G). κοπιασας C.

14. rec ερμαν π. ερμην, with D^2L rel Syr syr(txt and mg-gr) arm Chr Thdrt Chron Ambrst: txt ABCD¹FPℵ m am(with fuld harl flor mar) copt æth Euthal Orig-int Ruf Bede.

μέγα· τὸ δὲ καὶ ἐν τούτοις ἐπισήμους εἶναι, ἐννόησον ἡλίκον ἐγκώμιον, Chrys.), Calv., Est., Wolf, Thol., Kölln., Olsh., al.: or (2) '*noted among the Apostles*,' i. e. *well known and spoken of by* the Apostles. Thus Beza, Grot., Koppe, Reiche, Meyer, Fritz., De W. But, as Thol. remarks, had this latter been the meaning, we should have expected some expression like διὰ πασῶν τῶν ἐκκλησιῶν (2 Cor. viii. 18). I may besides remark, that for Paul to speak of any persons as *celebrated among the Apostles* in sense (2), would imply that he had more frequent intercourse with the other Apostles, than we know that he had; and would besides be improbable on any supposition. The whole question seems to have sprung up in modern times from the idea that οἱ ἀπόστολοι must mean *the Twelve only*. If the wider sense found in Acts xiv. 4, 14; 2 Cor. viii. 23; 1 Thess. ii. 6 (compare i. 1) be taken, there need be no doubt concerning the meaning.

οἳ καὶ . . . .] refers to Andr. and Jun., not to the Apostles. In the use of γέγοναν, there is a mixed construction—"who have been longer than me," and "who *were* before me." 8 ff.] Ampliatus = Amplias: see v. r. ἀγ. ἐν κυρ., beloved **in the bonds of Christian fellowship.**

συνεργ. ἐν χρ., **fellow-workman in** (the work of) **Christ.** Origen and others have confounded Apelles with the well-known Apollos, but apparently without reason. Cf. Hor. Sat. i. 5. 100.

δόκιμ. ἐν χρ., **approved** (by trial) **in** (the work of) **Christ.** It does not follow that either Aristobulus or Narcissus were *themselves Christians*. Only those of their *familiæ* (τοὺς ἐκ τῶν) are here saluted who were ἐν κυρίῳ: for we must understand this also after Ἀριστοβούλου.

συγγ., see above. Grot., Neander, al., have taken Narcissus for the well-known freedman of Claudius. But this can hardly be, for he was executed (Tac. Ann. xiii. 1) in the very beginning of Nero's reign, i. e. cir. 55 A.D., whereas (see Prolegg. § iv. 4, and Chronol. Table) this Epistle cannot have well been written before 58 A.D. Perhaps, as Winer (Realw.) suggests, the family of this Narcissus may have continued to be thus known after his death (?).

13.] Rufus may have been the son of Simon of Cyrene, mentioned Mark xv. 21: but the name was very common.

ἐκλεκτόν—not to be softened, as De W., al., to merely 'eximium,' a sense unknown to our Apostle;—**elect**, i. e. one of the elect of the Lord. καὶ ἐμοῦ the Apostle adds from affectionate regard towards the mother of Rufus: 'my mother,' in my reverence and affection for her. Jowett compares our Lord's words to St. John, John xix. 27. 14.] These Christians of whom we have only the names, seem to

o = Acts ix. 13 reff.
p 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. see 1 Pet. v. 14.
q as above (p). Luke vii. 45. xxii. 48 only. Prov. xxvii. 6. Cant. i. 2 only.
r plur., Acts xv. 41. xvi. 5. ver. 4. 1 Cor. vii. 17. xi. 16 al.
s = ch. xii. 1 reff.
t Luke xi. 35. 2 Cor. iv. 18. Gal. vi. 1. Phil. ii. 4. iii. 17 only †. 2 Macc. iv. 5 only.
u Gal. v. 20 only †. 1 Macc. iii. 29 only.
v = ch. xiv. 13 reff.
w = ch. i. 26 reff.
x = Acts iv. 42 reff.
y 1 Pet. iii. 11 (ch. iii. 12) only, Ps. xxxvi. 27.
z = Acts xx. 19 reff.
a = Phil. iii. 19. Prov. xxiv. 15.
b here only †.
c = here only. see note. (ch. xv. 29 reff.)
d ch. vii. 11 reff.
e = here (Heb. vii. 26) only. Prov. i. 4. viii, 5 al.

ἀδελφούς. 15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας [o] ἁγίους. 16 ἀσπάσασθε ἀλλήλους [p] ἐν [q] [pq] φιλήματι [p] ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ [r] ἐκκλησίαι πᾶσαι τοῦ χριστοῦ.

17 [s] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, [t] σκοπεῖν τοὺς τὰς [u] διχοστασίας καὶ τὰ [v] σκάνδαλα [w] παρὰ τὴν [x] διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ [y] ἐκκλίνατε [y] ἀπ' αὐτῶν. 18 οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν χριστῷ οὐ [z] δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν [a] κοιλίᾳ, καὶ διὰ τῆς [b] χρηστολογίας καὶ [c] εὐλογίας [d] ἐξαπατῶσιν τὰς καρδίας τῶν [e] ἀκάκων. 19 ἡ

ε παν κ τους... ABC FLN c d e h k l n o

15. ιουνιαν C^1F. νηρεαν AF. ολυμπειδα F, *Olympiadem* latt Orig-int Ambrst Ruf: ολυμπιαν D^2 arm.

16. om ασπαζονται . . . χριστου DF, but aft συγγ. μου ver 21 read και αι εκκλ. πασαι του χρ. rec om πασαι (*see note*), with rel Chr Thl Œc: ins ABC(DF)LP$\aleph$ m vss (Chr-comm ?) Cyr Thdrt Orig-int Ambrst Ruf Pel Bede.

17. for παρακαλω, ερωτω $D^{1\cdot8}$, *rogo* latt. for σκοπειν, ασφαλως σκοπειτε DF Sing-cler. for παρα, περι D^1. ins λεγοντας η bef ποιουντ. DF Sing-cler. εκκλινετε BC$\aleph^1$ m Thdrt Damasc.

18. om τω F. rec ins ιησου bef χριστω, with L rel Syr copt æth-pl arm-mss Chr: om ABCDFP$\aleph$ e m vulg syr æth-rom arm-ed Orig-int.—χρ. bef ημων DF. δουλευσουσιν F. om και ευλογιας (*homœotel* (D^1F 17 Chr-ms.

be persons of less repute than the former. Hermas (=Hermodorus, Grot.) is thought by Origen (in loc. "Puto, quod Hermas ste sit scriptor libelli istius qui Pastor appellatur"), Eus. H. E. iii. 3, and Jerome, Catal. script. eccl., c. x., vol. ii., p. 846, to be the author of the 'Shepherd.' But this latter is generally supposed to have been the brother of Pius, bishop of Rome, about 150 A.D. The σὺν αὐτοῖς ἀδελφοί of ver. 14, and σὺν αὐτοῖς πάντες ἅγιοι of ver. 15, have been taken by De W. and Reiche to point to some separate associations of Christians, perhaps (De W.) assemblies as in ver. 5: or (Reiche) unions for missionary purposes. 16.] The meaning of this injunction seems to be, that the Roman Christians should take occasion, on the receipt of the Apostle's greetings to them, to testify their mutual love, in this, the ordinary method of salutation, but having among Christians a Christian and holy meaning, see reff. It became soon a custom in the churches at the celebration of the Lord's Supper. See Suicer under ἀσπασμός and φίλημα, and Bingham, xv. 3. 3. ἀσπάζ. ὑμ. αἱ ἐκκλ. π.] This assurance is stated evidently on the Apostle's authority, speaking for the churches; not implying as Bengel, "quibuscum fui, c. xv. 26. His significarat, se Romam scribere," but vouching for the brotherly regard in which the Roman church was held by all churches of Christ. The above misunderstanding has led to the exclusion of πᾶσαι.

17—20.] WARNING AGAINST THOSE WHO MADE DIVISIONS AMONG THEM. To what persons the Apostle refers, is not plain. Some (Thol., al.) think the Judaizers to be meant, not absolutely within the Christian pale, but endeavouring to sow dissension in it: and so, nearly, Neander, Pfl. u. Leit., p. 452. De W. thinks that Paul merely gives this warning *in case* such persons came to Rome. *Judging by the text itself*, we infer that these teachers were similar to those pointed out in Phil. iii. 2, 18; 1 Tim. vi. 3; ff. 2 Cor. xi. 13, 20: *unprincipled and selfish persons, seducing others for their own gain*: whether Judaizers or not, does not appear: but considering that the great opponents of the Apostle were of this party, we may perhaps infer that they also belonged to it. 17.] σκοπεῖν = βλέπειν, Phil. iii. 2. The διδαχή here spoken of is probably rather ethical than doctrinal; compare Eph. iv. 20—24. 18.] χρηστολογία, κολακεία, Theophyl. Wetstein cites from Julius Capitolinus, in Pertinace, 13, "omnes, qui libere conferebant, male Pertinacem loquebantur, *chrestolo-*

γὰρ ὑμῶν [f]ὑπακοὴ εἰς πάντας [g]ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι [h]εἰς τὸ [h]ἀγαθόν, [i]ἀκεραίους δὲ εἰς [k]τὸ [k]κακόν. 20 ὁ δὲ [l]θεὸς τῆς [l]εἰρήνης [m]συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν [n]ἐν [n]τάχει. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ [χριστοῦ] [o]μεθ' ὑμῶν.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ [p]συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ [q]συγγενεῖς μου. 22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας [r]τὴν ἐπιστολὴν ἐν κυρίῳ. 23 ἀσπάζεται ὑμᾶς Γάϊος ὁ [s]ξένος μου καὶ

f ch. i. 5 reff. g here only. Prov. i. 27. = Sir. xlvii. 16. h ch. xiii. 4 reff. i Matt. x. 16. Phil. ii. 15 only†. k ch. ii. 9 reff. l ch. xv. 33 reff. m Matt. xii. 20. Mark v. 4. xiv. 3. Luke ix. 39. John xix. 36. Rev. ii. 27 only. Gen. xix. 9. n Luke xviii. 8. Acts xii. 7. xxii. 18. xxv. o ellips., ch. xv. 33 reff. p ver. 3 reff. q vv. 7, 11 reff. r see 1 Cor. v. 9 reff. s = here only. Diod. Sic. xvii. 47. Xen. Anab. iii. 1. 4.

19. υπακοη bef υμων D-gr F. rec χαιρω ουν το εφ υμιν, with (DF)ℵ³ rel vulg syrr copt (arm) Chr Thdrt: το εφ' υμιν συνχαιρω, omg ουν, m(m¹ Treg): txt ABCLPℵ¹ arm Damasc Orig-int Ruf.—om το D¹F d (arm). for θ. δε, και θελω D¹F Syr æth. rec aft σοφους adds μεν (*on account of* δε *follg?*), with ACPℵ rel syr Thl Œc Aug: om BDFL copt Clem Cæs(but om also δε follg) Chr Thdrt Orig-int.

20. συντριψαι A 67² vulg(am demid harl F-lat agst fuld tol) G-lat spec Orig Thdrt-comm Ambr. εν ταχει bef υπο τ. π. ημων A. om last clause DF Sedul. om χριστου Bℵ. elz at end adds αμην, with m²(Treg): om ABCLPℵ rel vss gr-lat-ff.

21. rec ασπαζονται, with D³L rel Syr Thdrt Œc: txt ABCD¹FPℵ m latt syr copt arm Chr Thl Orig-int Ambrst Ruf. om 1st μου B 67². om 2nd και B. at end DF add και αι εκκλησιαι πασαι του χῡ (see ver 16).

gum eum appellantes, qui bene loqueretur et male faceret." **εὐλογίας**, fairness of speech: so Plato, Rep. iii. 400 D, εὐλογία ἅρα κ. εὐαρμοστία κ. εὐσχημοσύνη κ. εὐρυθμία εὐηθείᾳ ἀκολουθεῖ—or perhaps '*eulogies*' (flatteries), as Pind. Nem. iv. 8, οὐδὲ θερμὸν ὕδωρ τόσον | γε μαλθακὰ τεύχει | γυῖα, τόσσον εὐλογία φόρ | μιγγι συνάορος. 19.] See ch. i. 8. Their obedience being matter of universal notoriety, is the ground of his confidence that they will comply with his entreaty, ver. 17. Some slight reproof is conveyed in χαίρω, θέλω δὲ κ.τ.λ. They were well known for obedience, but had not been perhaps cautious enough with regard to these designing persons and their pretended wisdom. See Matt. x. 16, of which words of our Lord there seems to be here a reminiscence. 20.] ἐπειδὴ γὰρ εἶπε τοὺς τὰς διχοστασίας κ. τὰ σκάνδαλα ποιοῦντας, εἶπεν εἰρήνης θεόν, ἵνα θαρσήσωσι περὶ τῆς τούτων ἀπαλλαγῆς. Chrys. Hom. xxxii. p. 755: and so most Commentators. De W. prefers taking ὁ θ. τῆς εἰρ. more generally as 'the God of *salvation*;' and the usage of the expression (see reff.) seems to favour this. **συντρ. τ. σατ.** is a similitude from Gen. iii. 15. **συντρίψει**, not as Stuart, 'for optative,' nor does it express any *wish*, but a prophetic assurance and encouragement in bearing up against all adversaries, that it would not be long before the great Adversary himself would be bruised under their feet. **ἡ χάρις κ.τ.λ.**] It appears as if the Epistle was intended to conclude with this usual benediction, but the Apostle found occasion to add more. This he does also in other Epistles: see 1 Cor. xvi. 23, 24; similarly Phil. iv. 20, and vv. 21—23 after the doxology,—2 Thess. iii. 16, 17, 18:—1 Tim. vi. 16, 17 ff.:—2 Tim. iv. 18, 19 ff. 21—24.] GREETINGS FROM VARIOUS PERSONS. 21.] Lucius must not be mistaken for Lucas (= Lucanus),—but was probably Lucius of Cyrene, Acts xiii. 1, see note there. Jason *may* be the same who is mentioned Acts xvii. 5, 7, as the host of Paul and Silas at Thessalonica. A '*Sopater* (son) *of Pyrrhus of Berœa*' occurs Acts xx. 4, but it is hardly likely that this Sosipater is the same person. **οἱ συγγενεῖς**, see above, ver. 7. These persons may have been Jews; but we cannot tell whether the expression may not be used in a wider sense. 22.] There is nothing strange (as Olsh. supposes) in this salutation being inserted in the first person. It would be natural enough that Tertius the amanuensis, inserting ἀσπάζεται ὑμ. Τέρτ. ὁ γρ. τ. ἐπ. ἐν κυρ., should change the form into the first person, and afterwards proceed from the dictation of the Apostle as before. Beza and Grot. suppose him to have done this on transcribing

t Acts v. 11. xv. 22. 1 Cor. xiv. 23.
u = here only. (Luke xvi. 1, &c. 1 Cor. iv. 1, 2.) Esth. viii. 9. Jos. Antt. xi. 6. 12.
v 1 Tim. i. 17. Jude 24.
w ch. i. 11. Luke xxii. 32 al. Ps. l. 12 (14).
x ch. ii. 16. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess. i. 5. 2 Thess. ii. 14.

ABCD FLN a b c d e f g h k l m n o 17. 47

t ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ u οἰκο-
νόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. [24 Ἡ
χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων
ὑμῶν. ἀμήν.]

25 Τῷ v δὲ δυναμένῳ ὑμᾶς w στηρίξαι κατὰ τὸ x εὐαγγέλιόν

23. rec τ. εκκλησιας bef ολης, with L rel Chr Thdrt: ολαι αι εκκλησιαι F æth: ολη η εκκλησια vulg(not am) copt(*eccl. omnis*) Pel Sedul: txt ABCDPℵ m am syrr.

[**24.** om ver ABCℵ am(with fuld harl[1] &c) copt æth-rom Ruf: ins DFL rel Chr Thdrt Thl Œc Sedul Bede; and (but aft ver 27) Orig-int P 17. 80 Syr-mss syr æth-pl Ambrst.—for ημων, υμων L: om P.—om ιησ. χρ. F.]

25, 26, 27. These verses are variously placed: (I) in BCDℵ 16. 80. 137-76 latt

the Epistle. Thol. notices this irregularity as a corroboration of the genuineness of the chapter. On the supposed identity of Tertius with Silas see note on Acts xv. 22.

23.] Gaius is mentioned 1 Cor. i. 14, as having been baptized by Paul. **The host of the whole church** probably implies that the assemblies of the church were held in his house:—or perhaps, that his hospitality to Christians was universal. Erastus, holding this office (*οἰκονόμος*, the public treasurer, *ὁ ἐπὶ τῆς δημοσίας τραπέζης*, arcarius, Wetst., who quotes from inscriptions, *Νείλῳ οἰκονόμῳ Ἀσίας*,—Secundus, arkarius Reip. Armerinorum), can hardly have been the same who was with the Apostle in Ephesus, Acts xix. 22. It is more probable that the Erastus of 2 Tim. iv. 20 is identical with this than with that other. **ὁ ἀδελφός, the brother,**—the generic singular; one among *οἱ ἀδελφοί*, '*the brethren.*' The rest have been specified by their services or offices.

[**24.**] *The benediction repeated;* see above on ver. 20. The omission (see var. read.) has perhaps been by the caprice of the copyists.] **25—27.**] CONCLUDING DOXOLOGY. The genuineness of this doxology, and its position in the Epistle have been much questioned. The external evidence will be found in the var. readings;—from which it is plain, that *its genuineness* as a part of the Epistle is *placed beyond all reasonable doubt.* Nor does the variety of position militate here, as in some cases, against this conclusion. For the transference of it to the end of ch. xiv. may be explained, partly from the supposed reference of *στηρίξαι* to the question treated in ch. xiv. (so Chrys., *πάλιν γὰρ ἐκείνων ἔχεται τῶν ἀσθενῶν, κ. πρὸς αὐτοὺς τρέπει τὸν λόγον*), partly from the supposed inappropriateness of it here after the benediction of ver. 24, in consequence of which that verse is omitted by MSS. which have the doxology here,—partly from the unusual character of the position and diction of the doxology itself. This latter has been used as an internal argument against the genuineness of the portion. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are simple, and perspicuous in construction, whereas this is involved, and rhetorical. This objection however is completely answered by the supposition (Fritz.) that the doxology was the effusion of the fervent mind of the Apostle on taking a general survey of the Epistle. We find in its diction striking similarities to that of the pastoral Epistles:—a phænomenon occurring in several places where Paul writes in a fervid and impassioned manner,—also where he writes *with his own hand;*—the inferences from which I have treated in the Prolegg. to those Epistles (vol. iii. Prolegg. ch. vii. § i. 30—33). That the doxology is made up of unusual expressions taken from Paul's other writings, that it is difficult and involved, are facts, which if rightly argued from, would substantiate, *not its interpolation, but its genuineness:* seeing that an interpolator would have taken care to conform it to the character of the Epistle in which it stands, and to have left in it no irregularity which would bring it into question. The construction is exceedingly difficult. Viewed superficially, it presents only another instance added to many in which the Apostle begins a sentence with one construction, proceeds onward through various dependent clauses till he loses sight of the original form, and ends with a construction presupposing another kind of beginning. And such no doubt it is: but it is not easy to say what he had in his mind when commencing the sentence. Certainly, *ᾧ ἡ δόξα εἰς τ. αἰῶνας* forbids us from supposing that *δόξα* was intended to follow the datives,—for thus this latter clause would be merely a repetition. We might imagine that he had ended the sentence as if it had

[x] μου καὶ τὸ [y] κήρυγμα Ἰησοῦ χριστοῦ [z] κατὰ [za] ἀποκά- [y] (=) Matt. xii. 41 ‖ L. 1 Cor. i. 21. ii. 4. xv. 14. 2 Tim. iv. 17. Tit. i. 3 only. (2 Chron. xxx. 5. Prov. ix. 3.) [z] Gal. ii. 2. Eph. iii. 3 only.
λυψιν [b] μυστηρίου [c] χρόνοις [c] αἰωνίοις [d] σεσιγημένου 26 [e] φα-
νερωθέντος δὲ νῦν διά τε [f] γραφῶν [g] προφητικῶν κατ' [h] ἐπι-
ταγὴν τοῦ [i] αἰωνίου [i] θεοῦ [k] εἰς [k] ὑπακοὴν [k] πίστεως εἰς
πάντα τὰ ἔθνη [l] γνωρισθέντος, 27 [m] μόνῳ [m] σοφῷ [m] θεῷ,

a ch. viii. 19 reff. b ch. xi. 25. c 2 Tim. i. 9. Tit. i. 2 only. see Gen. ix. 12. dat. of duration, Luke viii. 29. ch. viii. 11. d = here only (Acts xii. 17 reff.). L.P. Ps. xxxi. 3. e ch. i. 19 reff.
f Acts xvii. 2. ch. i. 2 reff. g 2 Pet. i. 19 only †. h 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3. ii. 15 only †. P. Wisd. xiv. 16. i here only. Gen. xxi. 33. k ch. i. 5 (reff.).
l 1 Cor. xii. 3 reff. m here only. (1 Tim. i. 17. Jude 25.)

Syr copt æth Ambrst Ruf Pel Bede they stand here and here only: (II) they stand *aft ch xiv* 23 in L rel and about 192 others syr goth(appy) arm-zoh Chr Thdrt Damacs Thl Œc Theodul (Tert?): (III) they are *omd altogether* in (D[3] ?) F(a space is left aft xvi. 24) G(a space is left aft xiv. 23) Mcion (*penitus abstulit* accg to Ruf [and Orig? see Orig in Rom. lib. x. 43, vol. iv. p. 687] as also chaps xv. xvi.) some mss in Jer(appy) Tert-mss?: (IV) they occurs in *both places* in AP 5. 17. 109-lat arm-zoh. (Sz reckons 246 mss of St. Paul. Here 16 are defective [see Sz, addg 126], 21 are unexamined [see Sz, addg 216. 239 to 246], 7 are not distinct mss [viz. 8. 10. 56. 60-1-6. 117], and 5 are included under "rel.")

25. for το κηρυγμα, κυριου ℵ[1](txt ℵ-corr[1]). χριστου bef ιησου B.

26. om τε D vulg syrr arm Chr Orig-int Hil. aft προφητ. add και της επιφανειας (*adventum*) του κυριου ημων ιησ. χριστου Orig[3] mss-in-Jer.

27. θεω bef σοφω D.

begun ὁ δὲ δυνάμενος, κ.τ.λ. and expressed a wish that He who was able to confirm them, *might confirm them:* but this is prevented by its being evident, from the μόνῳ σοφῷ θεῷ, that the datives are still in his mind. This latter fact will guide us to the solution. The dative form is still in his mind, but not the reference in which he had used it. Hence, when the sentence would naturally have concluded (as it actually does in B: see digest) μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ᾧ δόξα εἰς τ. αἰῶνας,—a break is made, as if the sense were complete at χριστοῦ, and the relative ᾧ refers back to the subject of the sentence preceding, thus imagined complete,—viz. to ὁ δυνάμενος—μόνος σοφὸς θεός. The analogy of the similar passage Acts xx. 32 would tempt us to supply with the datives παρατίθεμαι ὑμᾶς, or the like, as suggested by Olsh.;—but as De W. remarks, the form of a doxology is too evident to allow of this. After all, perhaps, the datives may be understood as conveying a *general ascription of praise for the mercies of Redemption detailed in the Epistle*, and then ᾧ ἡ δ. as superadded, q. d., **To Him who is able &c. . . . . be all the praise: to whom be glory for ever.**

25.] κατά, **in reference to**, i. e. 'in subordination to,' and according to the requirements of. κήρυγμα Ἰησοῦ χρ. can hardly mean, as De W. and Meyer, '*the preaching which Jesus Christ hath accomplished by me*' (ch. xv. 18),—nor again as Chrys., ὃ αὐτὸς ἐκήρυξεν,—but **the preaching of Christ**, i. e. making known of Christ, as the verb is used 1 Cor. i. 23; xv. 12 al. fr. So Calv., and most Commentators. κατὰ ἀποκ.] This second κατά is best taken, not as co-ordinate to the former one, and following στηρίξαι, nor as belonging to δυναμένῳ, which would be an unusual limitation of the divine Power,—but as subordinate to κήρυγμα,—**the preaching of Jesus Christ according to, &c.** The omission of τό before κατὰ ἀποκ. is no objection to this.

μυστ.] The *mystery* (see ch. xi. 25, note) *of the gospel* is often said to have been thus *hidden from eternity* in the counsels of God—see Eph. iii. 9; Col. i. 26; 2 Tim. i. 9; Tit. i. 2; 1 Pet. i. 20; Rev. xiii. 8.

26.] See ch. i. 2. The prophetic writings were the storehouse out of which the preachers of the gospel took their demonstrations that Jesus was the Christ: see Acts xviii. 28;—more especially, it is true, *to the Jews*, who however are here included among πάντα τὰ ἔθνη.

κατ' ἐπιταγ. may refer either to the *prophetic writings* being drawn up by the command of God,—or to the *manifestation of the mystery by the preachers of the gospel* thus taking place. The latter seems best to suit the sense. αἰωνίου refers back to χρ. αἰωνίοις. The first εἰς indicates the *aim*—in order to their becoming obedient to the faith:—the second, the *local extent* of the manifestation. 27.] διὰ Ἰησ. χρ. must by the requirements of the construction be applied to μόνῳ σοφῷ θεῷ, and not (as Aug.) to δόξα, from which it is separated by the relative ᾧ. The quantity of intervening matter, especially the datives μόνῳ σοφῷ θεῷ, prevent it from being re-

n see ch. ii. 16. o ch. xi. 36 reff. p ch. i. 25 reff.

n διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ ο δόξα p εἰς τοὺς αἰῶνας. ἀμήν. ABCD FLNab cdefg hklm noP

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

χριστ. bef ιησ. B. om ᾧ B Syr Orig-int. aft αιωνας add των αιωνων ADPℵ vulg Syr copt æth arm Damasc Ruf (but not AP arm xiv. 23) om αμην 49. 63 am.

SUBSCRIPTION: rec πρ. ρ. εγραφη απο κορινθου, with B² D-corr P(prefixing παυλου επιστολη) rel syrr copt goth Œc, adding δια φοιβης της διακονου της εν κεγχρεαις εκκλησιας, with rel copt Œc (but a k pref ἡ; a b d e f k m n 47 om της εν κεγχρ. εκκλ.; m om πρ. ρω.): του αγ. κ. πανευφημου αποστολου παυλου επισ. πρ. ρ. εγραφη απο κορινθου δια φοιβης της διακονου L: om F c g l 17: εγραφη απο κορινθου o: εγρ. δια φοιβης απο κορ. h: txt AB¹CD¹ G(adding ετελεσθη) ℵ.

ferred (as Œc., Theophyl.) to στηρίξαι. It must then be rendered to the only wise God through Jesus Christ, i. e. Him who is revealed to us by Christ as such.

On the construction of ᾧ see above. It cannot without great harshness be referred to *Christ*, seeing that the words μόνῳ σοφῷ θεῷ resume the chief subject of the sentence, and to them the relative must apply.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

I. 1 Παῦλος [a κλητὸς] ἀπόστολος χριστοῦ Ἰησοῦ b διὰ c θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, 2 τῇ c ἐκκλησίᾳ τοῦ c θεοῦ, d ἡγιασμένοις d ἐν χριστῷ Ἰησοῦ, τῇ οὔσῃ ἐν

a Rom. i. 1, 6. 7. Jude 1 al. 2 Kings xv. 11. b Rom. xv. 32 reff. c Acts xx. 28. ch. x. 32. xi. 16, 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5, 15. Neh. xiii. 1. d Rom. xv. 16 reff.

TITLE. Steph *η προς τους κορινθιους επιστολη πρωτη*: elz *παυλου του αποστολου η προς κορινθιους επ. πρ.*, with rel: *πρ. κορ. αρχεται α* F(but G om *α*): *του αγιου και πανευφημου αποστολου παυλου επιστολη πρ. κορ. πρωτη* L: *προς κο. α επ.* h n: *πρ. κο. επ. πρ.* k: *παυ. επ. πρ. κορ. α* P: *πρ. κορ.* m: om D: txt A(appy: the title is nearly gone) BCℵ l o 17. 47.

CHAP. I. 1. om *κλητος* AD Cyr$_1$ (*perhaps because it does not occur elsw in the openings of epp exc Rom* i. 1: *but it may have been* insd from there, *so I have left it doubtful*): ins BCFLPℵ rel vss Chr Cyr^1 Thdrt$_{2\ expr}$ Thl$_{expr}$ Œc$_{expr}$ Orig-int Ambrst Aug Bede. rec *ιησ.* bef *χρ.*, with ALPℵ rel vss Thdrt Thl Œc Orig-int Aug: txt BDF am(with demid fuld tol) Chr Hil.—*αυ* corrd to *ιῦ* ℵ^1. [C is defective in this and follg ver.]

2. rec *τη ουση εν κορ.* bef *ηγιασμ. εν χ. ι.*, with AD^{2}LPℵ rel vss: txt BD$^{1\cdot3}$F.

CHAP. I. 1—3.] ADDRESS AND GREETING. 1.] It is doubtful whether **κλητός** is not spurious: see var. readd. The words **διὰ θελ. θεοῦ** point probably to the depreciation of Paul's apostolic authority at Corinth. In Gal. i. 1 we have this much more strongly asserted. But they have a reference to Paul himself also: "ratio auctoritatis ad ecclesias: humilis et prompti animi, penes ipsum Paulum." Bengel. Chrys., referring it to *κλητός*, says, *ἐπειδὴ αὐτῷ ἔδοξεν, ἐκλήθημεν, οὐκ ἐπειδὴ ἄξιοι ἦμεν.* Hom. i. p. 4. **Σωσθένης** can hardly be assumed to be identical with the ruler of the synagogue in Acts xviii. 17: see note there. He must have been some Christian well known to the church at Corinth. Thus Paul associates with himself Silvanus and Timotheus in the Epistles to the Thessalonians; and Timotheus in 2 Cor. Chrysostom attributes it to modesty: *μετριάζει, συντάττων ἑαυτῷ τὸν ἐλάττονα πολλῷ.* Some have supposed Sosthenes to be the *writer* of the Epistle, see Rom. xvi. 22. Possibly he may have been one *τῶν Χλόης* (ver. 11) by whom the intelligence had been received, and the Apostle may have associated him with himself as approving the appeal to apostolic authority. Perhaps some slight may have been put upon him by the parties at Corinth, and for that reason Paul puts him forward. **ὁ ἀδελφός**, as 2 Cor. i. 1, of Timothy, **the brother**,—one of *οἱ ἀδελφοί*. 2.] The remarks of Calvin on **τῇ ἐκκλ. τ. θεοῦ, κ.τ.λ.** are admirable: "Mirum forsan videri queat, cur eam hominum multitudinem vocet Ecclesiam Dei, in qua tot morbi invaluerant, ut Satan illic potius regnum occuparet quam Deus. Certum est autem, eum noluisse blandiri Corinthiis: loquitur enim ex Dei Spiritu, qui adulari non solet. Atqui inter tot inquinamenta qualis amplius eminet Ecclesiæ facies? Respondeo, . . . utcunque multa vitia obrepsissent, et variæ corruptelæ tam doctrinæ quam morum, extitisse tamen adhuc quædam veræ Ecclesiæ signa. Locus diligenter observandus, ne requiramus in hoc mundo Ecclesiam omni ruga et macula ca-

e Acts ix. 13 reff. f Acts xxiii. 15. 2 Cor. i. 1. Phil. i. 1. g = Acts ii. 21 reff. h see Rom. xvi. 13 and ch. xvi. 18, i Rom. i. 7. k Rom. i. 8 (reff.). l = Phil. i. 3 al.

ABCDF LPNa b c d e f g h k l m n o 17. 47

Κορίνθῳ, [a] κλητοῖς [e] ἁγίοις, [f] σὺν πᾶσιν τοῖς [g] ἐπικαλουμέ-
νοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ
τόπῳ [h] αὐτῶν [τε] καὶ [h] ἡμῶν. 3 [i] χάρις ὑμῖν καὶ [i] εἰρήνη
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
4 [k] Εὐχαριστῶ τῷ [k] θεῷ [k] μου πάντοτε περὶ ὑμῶν [l] ἐπὶ τῇ

om 1st ημων A 77. 109 fuld Orig Tert Ambrst Pel. om χριστου A. om τε (A[1] ?)BD[1]F𝔑[1] 17: ins CD[2]LP𝔑[3] rel.

4. om μου B𝔑[1] æth: ins ACDFLP𝔑-corr[1] rel vss.

rentem: aut protinus abdicemus hoc titulo quemvis cœtum in quo non omnia votis nostris respondeant. Est enim hæc periculosa tentatio, nullam Ecclesiam putare ubi non appareat perfecta puritas. Nam quicunque hac occupatus fuerit, necesse tandem erit, ut discessione ab omnibus aliis facta, solus sibi sanctus videatur in mundo, aut peculiarem sectam cum paucis hypocritis instituat. Quid ergo causæ habuit Paulus, cur Ecclesiam Corinthi agnosceret? nempe quia Evangelii doctrinam, Baptismum, Cœnam Domini, quibus symbolis censeri debet Ecclesia, apud eos cernebat." On **τοῦ θεοῦ**, Chrys. remarks, *οὐ τοῦδε καὶ τοῦδε, ἀλλὰ τοῦ θεοῦ*,—and similarly Theophyl., taking the expression as addressed to the Corinthians to remind them of their position as a congregation belonging to GOD, and *not to any head of a party*. Perhaps this is too refined, the words *ἡ ἐκκλ. τ. θεοῦ* being so usual with St. Paul,—see reff. The harshness of the position of *ἡγιασμένοις ἐν χρ. Ἰησ.* is in favour of its being the original one:—**hallowed** (i. e. dedicated) **to God** in (in union with and by means of) **Jesus Christ.**

τῇ οὔσῃ—'which exists,' 'is found, at Corinth.' So *ἐν Ἀντιοχ. κατὰ τὴν οὖσαν ἐκκλησίαν*, Acts xiii. 1. **κλητοῖς ἁγίοις**] See Rom. i. 7, note.

σὺν πᾶσιν κ.τ.λ.] These words do not belong to the designations just preceding, = 'as are all,' &c., but form part of the *address* of the Epistle, so that these *πάντες οἱ ἐπικαλ.* are partakers with the Corinthians in it. They form a weighty and precious addition,—made here doubtless to shew the Corinthians, that membership of God's Holy Catholic Church consisted not in being planted, or presided over by Paul, Apollos, or Cephas (or their successors), but in *calling on the name of our Lord Jesus Christ*. The Church of England has adopted from this verse her solemn explanation of the term, in the 'prayer for all sorts and conditions of men:' "More especially, we pray for the good estate of *the Catholic Church*. that it may be so guided and governed by thy good Spirit, that *all who profess and call themselves Christians* may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." **ἐπικαλ.**] not '*calling themselves by*' (though in sense equivalent to this, for they who *call upon* Christ, *call themselves by* His Name): the phrase *ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου* was one adopted from the LXX, as in reff.; the adjunct *ἡμῶν Ἰησοῦ χρ.* defines that Lord (Jehovah) on whom the Christians called, to be Jesus Christ,—and is a direct testimony to the divine worship of Jesus Christ, as universal in the church. The *ὄνομα ἐπικληθὲν ἐφ' ὑμᾶς* (James ii. 7) is not to the point, the construction being different. **ἐν παντὶ τόπ. αὐτ. [τε] κ. ἡμ.**] **In every place, whether theirs** (in their country, wherever that may be) **or ours.** This connexion is far better than to join *αὐτ. [τε] κ. ἡμ.* with *κυρίῳ*, thereby making the first *ἡμῶν* superfluous. **αὐτῶν** refers to the *πάντες οἱ ἐπικαλ.*, **ἡμῶν** to Paul, and Sosthenes, and those whom he is addressing. Eichhorn fancied *τόπος* to mean '*a place of assembly*:' Hug, '*a party*' or '*division*:' Beza, al., would limit the persons spoken of to Achaia: others, to Corinth and Ephesus:—but the *simple meaning* and *universal reference* are far more agreeable to the spirit of the passage. I may as well once for all premise, that many of the German expositors have been constantly misled in their interpretations by what I believe to be a mistaken view of ver. 12, and the supposed Corinthian parties. See note there.

3.] See introductory note to the Epistle to the Romans. Olsh. remarks, that *εἰρήνη* has peculiar weight here on account of the dissensions in the Corinthian Church.

4—9.] THANKSGIVING, AND EXPRESSION OF HOPE, ON ACCOUNT OF THE SPIRITUAL STATE OF THE CORINTHIAN CHURCH. There was much in the Corinthian believers for which to be thankful, and on account of which to hope. These things he puts in the foreground, not only to encourage them, but (as Olsh.) to appeal to their better selves, and to bring out the following contrast

[mn] χάριτι τοῦ θεοῦ τῇ [n] δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ 5 ὅτι ἐν παντὶ [o] ἐπλουτίσθητε ἐν αὐτῷ, ἐν [p] παντὶ λόγῳ καὶ [p] πάσῃ [q] γνώσει, 6 καθὼς τὸ [r] μαρτύριον τοῦ χριστοῦ [s] ἐβεβαιώθη ἐν ὑμῖν, 7 ὥστε ὑμᾶς μὴ [t] ὑστερεῖσθαι ἐν μηδενὶ [u] χαρίσματι, [v] ἀπεκδεχομένους τὴν [w] ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ· 8 ὃς καὶ [s] βεβαιώσει ὑμᾶς [x] ἕως [x] τέλους [y] ἀνεγκλήτους ἐν τῇ [z] ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 9 [a] πιστὸς ὁ θεὸς [b] δι' οὗ ἐκλή-

m = Acts xi. 23 reff. n Rom. xii. 3, 6. xv. 15. ch. iii. 10. 2 Cor. viii. 1. Gal. ii. 9. Eph. iii. 2, 8. iv. 7. 2 Tim. i. 9. James iv. 6. o 2 Cor. vi. 10. ix. 11 only. Gen. xiv. 23 al. p = Acts xx. 19 reff. q = Rom. xv. 14 al. fr.

r = ch. ii. 1. 2 Thess. i. 10. 1 Tim. ii. 6. 2 Tim. i. 8. iii. 23. Phil. iv. 12. Heb. xi. 37 al. Ps. xxii. 1. viii. 19, 23, 25. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20 only †. s Rom. xv. 8 reff. u = Rom. xi. 29. xii. 6 (ch. xii. 4) al. x 2 Cor. i. 13 only. μέχρι τ., Heb. iii. 14. ἄχρι τ., Rev. ii. 26. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7 only †. 3 Macc. v. 31. ellips., Matt. xii. 13. Joel ii. 31). ch. iii. 13. iv. 3. v. 5. 2 Cor. i. 14. Eph. iv. 30. Phil. i. 6, 10. ii. 16. x. 13. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 3. 2 Tim. ii. 13 al. t Luke xv. 14. Rom. v Rom. w = Rom. viii. 19 reff. z = Acts ii. 20 (from y Col. a = ch. b = Rom. i. 5. 2 Cor. i. 11.

om του θεου A[1] 39. 87 Cyr$_2$.

5. εν (1st) is written twice but corrd but ℵ[1].

6. for χριστου, θεου B[1](but corrd, Tischdf) F n 46-7. 72. 109-20 lectt 8. 12 arm.

8. the ver is written twice by ℵ[1](corrd by ℵ-corr[1]). for εως, αχρι DF. for ημερα (*in diem* fri), παρουσια DF Ambrst Cassiod; *die adventus* vulg Pel Bede. om χριστου B.

9. om ὁ C[1]. for δι, υφ D[1]F.

more plainly. **4. τ. θεῷ μου**] so in reff. Rom. Phil. **πάντοτε**] expanded in Phil. i. 4 into *πάντοτε ἐν πάσῃ δεήσει μου*. The *ἡ χάρις ἡ δοθεῖσα* = *τὰ χαρίσματα τὰ δοθέντα* (see below on ver. 7) —a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such. '*Grace*' is properly *in God*: the *gifts of grace* in us, given by that grace. **ἐν**] not, as Chrys., Theophyl., Œcum., for *διά*, but as usually in this connexion, **in Christ**,—i. e. *to you as members of Christ*. So also below. **5. ἐν παντί**] general: particularized by *ἐν παντὶ λόγῳ κ. πάσῃ γνώσει*, **in all doctrine and all knowledge**. **λόγος** (obj.), *the truth preached*. **γνῶσις** (subj.), *the truth apprehended*. They were rich in the *preaching* of the word, had among them able preachers, and rich in the *apprehension* of the word, were themselves intelligent hearers. See 2 Cor. viii. 7, where to these are added *πίστις, σπουδή*, and *ἀγάπη*.

6. τὸ μαρτ. τ. χριστοῦ] the witness concerning Christ delivered by me. **καθώς, as indeed**, 'siquidem.' **ἐβεβ., was confirmed**,—*took deep root*, among you; i. e. 'as was to have been expected, from the impression made among you by my preaching of Christ.' This confirmation was *internal*, by faith and permanence in the truth, not external, by miracles.

7.] **So that ye are behind** (others) **in no gift of grace**;—not, *lack no gift of grace*, which would be genitive. **χάρισμα** here has its widest sense, of *that which is the effect of* **χάρις**,—not meaning 'spiritual gifts' in the narrower sense, as in ch. xii. 4. This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life. **ἀπεκδεχ.**] which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of *faith*, whereby they believed the promise of Christ,—*hope*, whereby they looked on to its fulfilment, —and *love*, whereby that anticipation was lit up with earnest desire;—compare *πᾶσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ*, 2 Tim. iv. 8. **ἀπεκδ. κ.τ.λ.** is taken by Chrys.,—who understands *χαρίσματα* of miraculous powers,—as implying that *besides them they needed patience* to wait till the coming of Christ; and by Calv.,—"ideo addit *expectantes revelationem*, quo significat, non talem se affluentiam illis affingere in qua nihil desideretur; sed tantum quæ sufficiet usquedum ad perfectionem perventum fuerit." But I much prefer taking *ἀπεκδεχομένους* as parallel with and giving the result of *μὴ ὑστ. κ.τ.λ.*

8. ὅς] viz. *θεός*, ver. 4, not *Ἰησοῦς χριστός*, in which case we should have *ἐν τῇ ἡμέρᾳ αὐτοῦ*. The *καί* besides shews this. **ἕως τέλ. ἀνεγκ.**] i. e. *εἰς τὸ εἶναι ὑμᾶς ἀνεγκ.*; — so *ἀπεκατεστάθη ὑγιής*, Matt. xii. 13. **To the end**, see reff.—i. e. to the *συντέλεια τ. αἰῶνος*,—not merely 'to the end of your lives.'

9.] See ref. 1 Thess.; also Phil. i. 6. The **κοιν. τοῦ υἱ. αὐτ.**, as Meyer well remarks, is the *δόξα τῶν τέκνων τοῦ θεοῦ*, Rom. viii. 21: for they will be *συγκληρονόμοι τοῦ χριστοῦ*, and *συνδοξασθέντες* with Him,—see Rom. viii. 17, 23; 2 Thess. ii. 14. The

θητε εἰς [c] κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. ABCDE LPNab cdefg hklm no 17. 47

10 [de] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, [f] διὰ τοῦ [f] ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, [e] ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾖ ἐν ὑμῖν [g] σχίσματα, ἦτε δὲ [h] κατηρτισμένοι ἐν τῷ αὐτῷ [i] νοῒ καὶ ἐν τῇ αὐτῇ [k] γνώμῃ. 11 [l] ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ [m] τῶν Χλόης, ὅτι [n] ἔριδες ἐν ὑμῖν εἰσιν. 12 [o] λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μέν εἰμι [p] Παύλου, ἐγὼ δὲ

c 2 Cor. vi. 14 reff.
d Rom. xii. 1 reff.
e constr., Matt. xiv. 36. ch. xvi. 12, 15, 16. 2 Cor. viii. 6. ix. 5. xii. 8. Col. iv. 8 al.
f Acts iv. 30 reff.
g = John vii. 43. ix. 16. x. 19. ch. xi. 18. xii. 25 (Mark ii. 21 ||) only†. (-μή, Isa. ii. 21.)
h = Luke vi. 40. 2 Cor. xiii. 11. Gal. vi. 1. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 13. Luke xxiv. 45. Rev. xiii. 18. xvii. 9. exc. Rev. xvii. 13, 17 [bis]. 2 Macc. xiv. 20. i. 14 only. Exod. vi. 3. iii. 9. -ίδες, here only. sing., Rom. i. 29. xiii. 13. ch. iii. 3. Gal. v. 20. Phil. i. 15 only†. Sir. xxviii. 11. xl. 5, 9 only. iii. 23 al.
i = Rom. i. 28. Eph. iv. 17. P. only, exc. k = ch. vii. 25, 40. 2 Cor. viii. 10. P. or of P. (Acts xx. 3) only, 1 ch. iii. 13. Col. i. 8. Heb. ix. 8. xii. 27. 1 Pet. i. 11. 2 Pet. m see Rom. xvi. 10, 11. n plur., 2 Cor. xii. 20. 1 Tim. vi. 4. Tit. o = ch. x. 29. Gal. iii. 17. see ch. vii. 29. xv. 50. p gen., Acts ix. 2. Rom. xiv. 8. ch.

10. ιησ. χρ. bef του κυρ. ημ. DF.—χρ. bef ιησ. D.—om του F(not G).
11. for μου, μοι B[1](sic): om C[1](appy) D-lat Ambrst.

mention of κοινωνία may perhaps have been intended to prepare the way, as was before done in ver. 2, for the reproof which is coming. Chrys. remarks respecting vv. 1—9, σὺ δὲ σκόπει πῶς αὐτοὺς τῷ ὀνόματι ἀεὶ τοῦ χριστοῦ προσηλοῖ. καὶ ἀνθρώπου μὲν οὐδενός, οὔτε ἀποστόλου οὔτε διδασκάλου, συνεχῶς δὲ αὐτοῦ τοῦ ποθουμένου μέμνηται, καθάπερ ἀπὸ μέθης τινὸς τοὺς καρηβαροῦντας ἀπενεγκεῖν παρασκευάζων. οὐδαμοῦ γὰρ ἐν ἑτέρᾳ ἐπιστολῇ οὕτω συνεχῶς κεῖται τὸ ὄνομα τοῦ χριστοῦ· ἐνταῦθα μέντοι ἐν ὀλίγοις στίχοις πολλάκις, καὶ διὰ τούτου σχεδὸν τὸ πᾶν ὑφαίνει προοίμιον. Hom. ii. p. 10.

10—IV. 21.] Reproof of the party-divisions among them: by occasion of which, the Apostle explains and defends his own method of preaching only Christ to them. **10.] δέ** introduces the *contrast* to the thankful assurance just expressed. **διὰ τ. ὀν.**, as διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, Rom. xii. 1: "as the bond of union, and as the most holy name by which they could be adjured." Stanley. **ἵνα** (reff.) not only introduces the result of the fulfilment of the exhortation, but includes its import. **τὸ αὐτὸ λέγητε**—contrast to λέγει ἐγὼ μέν . . . ἐγὼ δὲ . . . ἐγὼ δὲ . . . . ἐγὼ δέ of ver. 12,—but further implying the *having the same sentiments* on the subjects which divided them: see Phil. ii. 2. **ἦτε δέ**] δέ here implies but rather, as in Thuc. ii. 98, ἀπεγίγνετο μὲν αὐτῷ οὐδὲν τοῦ στρατοῦ, . . . προσεγίγνετο δέ. Hartung, Partikellehre, i. 171, gives many other examples. **καταρτίζω** is the exact word for the healing or repairing of the breaches made by the σχίσματα,—perfectly united. So Herod. v. 28, ἡ Μίλητος . . . . ἐπὶ δύο γενεὰς ἀνδρῶν νοσήσασα ἐς τὰ μάλιστα στάσει, μέχρι οὗ μιν Πάριοι **κατήρτισαν**. **νοΐ** (reff.), disposition,—**γνώμῃ** (do.), opinion.

11.] We cannot fill up τῶν Χλόης, not knowing whether they were *sons*, or *servants*, or other members of her family. Nor can we say whether Chloe was (Theophyl., al.) an *inhabitant of Corinth*, or *some Christian woman* (Estius) known to the Corinthians *elsewhere*, or (Michaelis, Meyer) *an Ephesian*, having friends who had been in Corinth. **12.] λέγω δὲ τοῦτο ὅτι**,—not, '*I say this because*,'—but (see reff.) **I mean this, that . . . . ἕκαστ. ὑμ. λέγ.**] The meaning is clear, but the form of expression not strictly accurate, the **ἕκαστος** being a *different person in each case*. Accurately expressed it would run thus, ὅτι πάντες τοιοῦτό τι λέγετε, ἐγώ εἰμι Π., ἐγὼ Ἀπολ., ἐγὼ Κηφ., ἐγὼ χριστοῦ,—or as De W., ὅτι πάντες λ., ὁ μέν, ἐγώ εἰμι . . . . ὁ δέ, ἐγὼ κ.τ.λ.— Respecting the matter of fact to which the verse alludes, I have given references in the Prolegg. § ii. 10, to the principal theories of the German critics, and will only here restate the conclusions which I have there (ib. parr. 5—9) endeavoured to substantiate: (1) that these designations are *not used* as pointing to *actual parties formed and subsisting* among them, but (2) as *representing the* spirit with which they contended *against one another*, being the sayings of *individuals*, and *not of parties* (ἕκαστος ὑμῶν λέγει): q. d. 'You are all in the habit of alleging against one another, some your special attachment to Paul, some to Apollos, some to Cephas, others to no mere human teacher, but barely to Christ, to the exclusion of us his Apostles.' (3) That these say-

Ἀπολλώ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ χριστοῦ. 13 q μεμέρισται ὁ χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ r εἰς τὸ

q = Matt. xii. 25, 26 ff. (ch. vii. 34. Rom. xii. 3 reff.) 3 Kings xvi. 21.

r = Acts viii. 16 reff.

13. for ὑπερ, περι BD¹: txt ACD³FLℵ rel.

ings, while they are not to be made the basis of any hypothesis respecting *definite parties* at Corinth, *do* nevertheless *hint at matters of fact*, and are *not merely* 'exempli gratia:' and (4) that this view of the verse, which was taken by Chrys., Theodoret, Theophylact, Calv., is *borne out*, and indeed *necessitated*, by ch. iv. 6 (see there). ἐγὼ . . . Παύλου] This profession, of being guided especially *by the words and acts of Paul*, would probably belong to those who were the first fruits of, or directly converted under, his ministry. Such persons would contend for his apostolic authority, and maintain doctrinally his teaching, *so far being right*; but, as usual with partisans, would magnify into importance practices and sayings of his which were in themselves indifferent, and forget that theirs was a service of perfect freedom under one Master, even Christ. With these he does not deal *doctrinally* in the Epistle, as there was *no need for it*: but involves them in the same censure as the rest, and shews them in ch. ii., iii., iv. that he had no such purpose of gaining personal honour among them, but only of building them up in Christ. ἐγὼ Ἀπολλώ] Apollos (Acts xviii. 24 ff.) had come to Corinth after the departure of Paul, and being eloquent, might attract some, to whom the bodily presence of Paul seemed weak and his speech contemptible. It would certainly appear that some occasion had been taken by this difference, to set too high a value on external and rhetorical form of putting forth the gospel of Christ. This the Apostle seems to be blaming (in part) in the conclusion of this, and the next chapter. And from ch. xvi. 12, it would seem likely that Apollos himself had been aware of the abuse of his manner of teaching which had taken place, and was unwilling, by repeating his visit just then, to sanction or increase it. ἐγὼ Κηφᾶ] All we can say in possible explanation of this, is, that as Peter was the *Apostle of the circumcision*,—as we know from Gal. ii. 11 ff. that his course of action on one occasion was reprehended by Paul, and as that course of action no doubt had influence and found followers, it is very conceivable that some of those who in Corinth lightly esteemed Paul, might take advantage of this honoured name, and cite against the Christian liberty taught by their own spiritual founder, the stricter practice of Peter. If so, these persons would be mainly found among the Jewish converts or Judaizers; and the matters treated in ch. vii.—xi. 1, may have been subjects of doubt mainly with these persons. ἐγὼ δὲ χριστοῦ] A rendering has been proposed (Estius, al.) which need only be mentioned to be rejected: viz. that Paul having mentioned the three parties, then breaks off, and adds, *of his own*, ἐγὼ δὲ (Παῦλος), χριστοῦ (εἰμι). Beza represents this as Chrysostom's view, but it is not: οὐ τοῦτο ἐνεκάλει, ὅτι τὸν χριστὸν ἑαυτοῖς ἐπεφήμιζον, ἀλλ' ὅτι μὴ πάντες μόνον. οἶμαι δὲ αὐτὸν καὶ οἴκοθεν αὐτὸ προστεθεικέναι βουλόμενον βαρύτερον τὸ ἔγκλημα ποιῆσαι, καὶ δεῖξαι οὕτω καὶ τὸν χριστὸν εἰς μέρος δοθέντα ἕν, εἰ καὶ μὴ οὕτως ἐποίουν τοῦτο ἐκεῖνοι:—(Hom. iii. p. 16 f.):—meaning by οἴκοθεν, not, as *his own sentiment*, but *of his own invention*, to shew them the inconsistency of their conduct. The words seem to apply to those who make a merit of *not being attached to any* human *teacher*,—who therefore slighted the apostleship of Paul. To them frequent allusion seems to be made in this and in the second Epistle, and more especially in 2 Cor. x. 7—11. For a more detailed discussion of the whole subject, see Prolegg. as above, and Dr. Davidson's Introd. to the N. T. ii. 222 ff. 13.] Some (Lachmann has so printed it) take μεμέρισται ὁ χρ. as an assertion,—'*Christ has been divided* (by you),'—or, as Chrys. mentions, διενείματο πρὸς ἀνθρώπους κ. ἐμερίσατο τὴν ἐκκλησίαν. But it is far better to take it, as commonly, interrogatively: **Is Christ** (the *Person* of Christ, as the centre and bond of Christian unity —not, the *Gospel* of Christ (Grot., al.),—nor the *Church* of Christ (Estius, Olsh.): nor the *power* of Christ (Theodoret), i. e. his right over all) **divided** (not in the primary sense [Meyer, ed. 1], against Himself, as Mark iii. 24, 25, where we have ἐφ' ἑαυτήν, but '*into various parts*,' one under one leader, another under another,—which in fact would amount, after all, to a division against himself)? The question applies to *all addressed*, not to the ἐγὼ χριστοῦ only, as Meyer, ed. 1. In that case μεμέρισται ὁ χρ. would mean 'Has Christ become the property of one part only?' as indeed Dr. Burton renders it. Meyer urges against the interrogative rendering, that the questions begin

s ver. 4.
t ch. iv. 2. 2 Cor. xiii. 11. 1 Thess. iv. 1.
u = Acts xix. 2 reff.
v constr., Acts xxvi. 17 reff.
w absol., Rom. xv. 20 reff.

ὄνομα Παύλου [r]ἐβαπτίσθητε; 14 [s]εὐχαριστῶ τῷ [s]θεῷ ὅτι ABCDP LPNab cdefg hklm no 17. 47
οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον, 15 ἵνα
μή τις εἴπῃ ὅτι [r]εἰς τὸ ἐμὸν ὄνομα [r]ἐβαπτίσθητε. 16 ἐβά-
πτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· [t]λοιπὸν οὐκ οἶδα [u]εἴ
τινα ἄλλον ἐβάπτισα. 17 οὐ γὰρ [v]ἀπέστειλέν με χριστὸς
βαπτίζειν, ἀλλὰ [w]εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου,

14. om τω θεω BN[1] 67[2]. add μου A d g 17 vulg-sixt(with demid fuld harl[2]) Syr syr-w-ob copt arm Thdrt[3] Orig-int Pel Sedul Bede. πρισκον N[1]. **15.** rec (for εβαπτισθητε) εβαπτισα, with C[3]DFLP rel fri Syr goth Thdrt Tert: txt ABC[1]N a m 17 vulg syr-mg coptt arm Chr Damasc Ambr-mss Pel Primas Bede. **16.** for 1st εβαπτισα, βεβαπτικα D[1]F. ins το bef λοιπον F. om αλλον F fuld. **17.** for απεστειλεν, απεστα[. . .] A: απεσταλκε c. ins ο bef χριστος BF Thdrt: om ACDLPN rel Chr Thl Œc. [αλλα, so A(appy) BDN.] ευαγγελισασθαι B: txt ADFLPN rel. (C uncert.)

immediately after, with μή. But we may fairly set against this argument, that the μή introduces a new *form* of interrogation respecting a new individual, viz. Paul: and that it was natural, for solemnity's sake, to express the other question differently. In μεμέρισται ὁ χριστός, the Majesty of Christ's Person is set against the unworthy insinuation conveyed by μεμέρισται,—in μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμ., — the meanness of the individual, Paul, is set against the triumph of divine Love implied in ἐστ. ὑπ. ὑμῶν. Two such contrasts could hardly but be differently expressed.

μὴ Π. ἐστ. κ.τ.λ.] **Surely Paul was not crucified for you?** By repudiating all possibility of *himself* being the Head and ἐπώνυμος of their church, he does so *à fortiori* for Cephas and Apollos: for *he founded* the Church at Corinth. On εἰς τὸ ὄν. ἐβαπτ. see Matt. xxviii. 19.

14.] Olsh. characterizes it as surprising that Paul should not have referred to the *import of baptism itself* as a reason to substantiate his argument. He does not this, but tacitly assumes, between ver. 13 and 14, the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing.

εὐχ. τ. θ.] '*I am* (now) *thankful to God, who so ordered it that I did not,*' &c. Crispus, the former ruler of the synagogue, Acts xviii. 8. Gaius, afterwards the host of the Apostle, and of the church, Rom. xvi. 23. **15.**] ἵνα represents the purpose, not of the Apostle's conduct at the time, but of the divine ordering of things: 'God so arranged it, that none might say,' &c.

16.] He subsequently recollects having baptized Stephanas and his family (see ch. xvi. 15, 17),—perhaps from information derived *from Stephanas himself*, who was with him:—and he leaves an opening for any others whom he may possibly have baptized and have forgotten it. The last clause is important as against those who maintain the *absolute omniscience* of the inspired writers on *every topic which they handle*. **17.**] This verse forms the transition to the description of his preaching among them. His mission was *not to baptize*:—a trace already, of the separation of the offices of baptizing and preaching. ἄνθρωπον μὲν γὰρ κατηχούμενον λαβόντας καὶ πεπεισμένον βαπτίσαι, παντὸς οὐτινοσοῦν ἐστιν· ἡ γὰρ προαίρεσις τοῦ προσιόντος λοιπὸν ἐργάζεται τὸ πᾶν, καὶ ἡ τοῦ θεοῦ χάρις· ὅταν δὲ ἀπίστους δέῃ κατηχῆσαι, πολλοῦ δεῖ πόνου, πολλῆς τῆς σοφίας· τότε δὲ καὶ τὸ κινδυνεύειν προσῆν. Chrys. Hom. iii. p. 18. It is evident that this is said in no *derogation* of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ.

οὐκ ἐν σοφίᾳ λόγου] It seems evident from this apology, and other hints in the two Epistles, e.g. 2 Cor. x. 10, that the *plainness and simplicity of Paul's speech* had been *one cause* among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was extolled to Paul's disadvantage. ἐν σοφ.] in (as the element in which: better than '*with*') **wisdom of speech** (i. e. the speculations of philosophy: that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the *subject*, and not merely of the *manner* of the preaching) **in order that the Cross of Christ** (the great central point of his

ἵνα μὴ [x]κενωθῇ ὁ [y]σταυρὸς τοῦ χριστοῦ. 18 ὁ [z]λόγος γὰρ ὁ τοῦ [y]σταυροῦ τοῖς μὲν [ab]ἀπολλυμένοις [c]μωρία ἐστίν, τοῖς δὲ [bd]σωζομένοις ἡμῖν [e]δύναμις θεοῦ ἐστιν. 19 γέγραπται γὰρ [f]Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν [g]σύνεσιν τῶν [h]συνετῶν [i]ἀθετήσω. 20 [k]ποῦ σοφός; [k]ποῦ [l]γραμματεύς; [k]ποῦ [m]συνζητητὴς τοῦ [n]αἰῶνος [n]τούτου; οὐχὶ [o]ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; 21 [p]ἐπειδὴ γὰρ ἐν τῇ [q]σοφίᾳ τοῦ [q]θεοῦ οὐκ [r]ἔγνω ὁ

x = Rom. iv. 14 reff.
y = Gal. v. 11. vi. 12, 14. Phil. iii. 18.
z = Acts xiii. 26 reff.
a = Rom. ii. 12. 2 Cor. ii. 15. iv. 3. 2 Thess. ii. 10. (1 Pet. i. 7.) Lev. xxiii. 30.
b dat., ch. ii. 14. viii. 6. ix. 2.
c vv. 21, 23. ch. ii. 14. iii. 19

only +. Sir. xx. 31. xli. 15 only. (-ρός, ver. 25.) i. 16. ver. 24. f Isa. xxix. 14. i. 9. ii. 2. 2 Tim. ii. 7 only. Prov. ii. 2. xvi. 21. i = Mark vii. 9. Luke x. 16. John xii. 48. Gal. ii. 21 al. Isa. xlviii. 8. iii. 27. Isa. xxxiii. 18. only +. (-τεῖν, Acts vi. 9. ix. 29. -τησις, Acts xv. 7.) i, 22 (reff.) only. Isa. xix. 11. r Rom. i. 21. Gal. iv. 9. 1 John iv. 6, 7, 8.
d pres., ch. xv. 2 reff. g Mark xii. 23. Luke ii. 47. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. Prov. ii. 2. h Matt. xi. 25. Luke x. 21. Acts xiii. 7 only. Prov. iii. 5. k = Rom. xvi. 21. l = Matt. xiii. 52. Epp., here only. Ezra vii. 6. m here only +. (-τεῖν, Acts vi. 9. ix. 29. -τησις, Acts xv. 7.) n Rom. xii. 2 reff. o = Rom. i, 22 (reff.) only. Isa. xix. 11. p Acts xv. 24 reff. q ver. 24. Rom. xi. 33. Eph. iii. 10. (Jer. xxxviii.[xxxi.] 34.)

18. om γαρ P b[1]. om 2nd ὁ B a[1] Cyr-jer. σωμενοις(sic) ℵ. om ημιν F am[2] fuld[1] fri D-lat G-lat Thdrt[1] Iren-int Tert Cypr Hil Ambrst Cassiod: *id est nobis* vulg Pel Sedul Bede.

19. om γαρ D[1] k.

20. rec aft τ. κοσμ. ins τουτου (*to correspond with* του αι. τουτου *above*), with C[3]D[3]FLℵ[3] rel vss Clem[1] Orig Chr Thdrt Œc Tert[1]: om ABC[1]D[1]Pℵ[1] a 17 Clem[1] Cyr Did Damasc Thl Orig-int Tert[1].

21. om γαρ F 3. 108-77 arm Clem Tert Hil.

preaching; exhibiting man's guilt and God's love in their highest degrees and closest connexion) **might not be deprived of its effect.** This would come to pass rather by *philosophical speculations* than by *eloquence.* **18.**] **For** (explanation of the foregoing clause,—and that, assuming the *mutual exclusiveness* of the *preaching of the Cross* and *wisdom of speech*, and the identity of οἱ ἀπολλύμενοι with the lovers of σοφία λόγου: q. d. 'wisdom of speech would nullify the Cross of Christ: for the doctrine of the Cross is to the lovers of that wisdom, folly.' The reasoning is elliptical and involved, and is further complicated by the emphatic position of τοῖς ἀπολλ. and τοῖς σωζ.) **the doctrine** (preaching: "there is a word, an eloquence, which is most powerful, the eloquence of the Cross: referring to σοφία λόγου." Stanley) **of the Cross is to the perishing** (those who are through unbelief on the way to everlasting perdition) **folly: but to us who are being saved** (Billroth [in Olsh.] remarks that τ. σωζ. ἡμ. is a gentler expression than ἡμῖν τ. σωζ. would be: the latter would put the ἡμ. into strong emphasis, and exclude the opponents in a more marked manner. οἱ σωζόμενοι are *those in the way of salvation*:—who by faith have laid hold on Christ and are by Him *being saved*, see reff.) **it is the power** (see ref. Rom. and note. Hardly, as Meyer,—*a medium* of divine Power,—etwas, wodurch Gott kräftig wirkt: rather, *the perfection* of God's Power—the Power itself, in its noblest manifestation) **of God.** **19.**] **For** (continuation of reason for οὐκ ἐν σοφίᾳ λόγου: because it was prophesied that such wisdom should be brought to nought by God) **it is written,** &c. The citation is after the LXX, with the exception of ἀθετήσω for κρύψω. The Heb. is 'the wisdom of the wise shall perish, and the prudence of the prudent shall disappear.' (Lowth.) But Calv. says most truly, 'Perit sapientia, sed Domino destruente: sapientia evanescit, sed inducta a Domino et deleta.' **20.**] See ref. The question implies *disappearance* and *exclusion.* **σοφός, the wise,** *generally:* **γραμμ., the Jewish scribe,—συνζητ., the Greek disputer** (reff.). **τοῦ αἰῶν. τ.** is best taken with the whole three, **—of this present** (ungodly) **world.** **ἐμώρανεν**] μωρὰν ἔδειξεν οὖσαν πρὸς τὴν τῆς πίστεως κατάληψιν, Chrys. **21.**] **For** (explanation of ἐμώρανεν) **when** (not *temporal*, but illative = 'since,' 'seeing that,'—so Plato, Gorg. p. 454, ἐπειδὴ τοίνυν οὐ μόνη ἀπεργάζεται τοῦτο τὸ ἔργον, ἀλλὰ καὶ ἄλλαι . . .; see Hartung, Partikellehre, i. 259) **in the wisdom of God** (*as part of the wise arrangement of God.* De W., Meyer, al., render it '*by the revelation of the wisdom of God*,' which was made to the Gentiles, as Rom. i., by creation, and to the Jews by the law,—thus connecting ἐν with ἔγνω, and making τῇ σοφ. τ. θ. the medium of knowledge:—Chrys. takes it for the wisdom manifest in

s Rom. xv. 26 reff.
t ver. 18.
u Rom. xvi. 25 reff.
v = Matt. xvi. 1. Isa. vii. 11 al.
w Acts xvi. 29 reff. Lam. iv. 4.
x = Matt. xii. 43 ‖ L. Prov. xiv. 6.
y Acts viii. 5 reff.
z = Rom. xiv. 13 reff.

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

κόσμος διὰ τῆς σοφίας τὸν [r]θεόν, [s]εὐδόκησεν ὁ θεὸς διὰ τῆς [t]μωρίας τοῦ [u]κηρύγματος σῶσαι τοὺς πιστεύοντας· 22 [p]ἐπειδὴ καὶ Ἰουδαῖοι [v]σημεῖα [w]αἰτοῦσιν καὶ [o]Ἕλληνες σοφίαν [x]ζητοῦσιν, 23 ἡμεῖς δὲ [y]κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν [z]σκάνδαλον, ἔθνεσιν δὲ [t]μωρίαν, 24 [a]αὐτοῖς δὲ τοῖς [b]κλητοῖς, Ἰουδαίοις τε καὶ [o]Ἕλλησιν, χριστὸν θεοῦ [c]δύναμιν καὶ θεοῦ [d]σοφίαν· 25 ὅτι [e]τὸ [f]μωρὸν

a see ch. v. 13. b ver. 1 al. c ver. 18. d ver. 21. e neut., Rom. viii. 3. 2 Cor. iv. 17. viii. 8. f Matt. vii. 26. ch. iii. 18. iv. 10 al. Deut. xxxii. 6. (-ρία, ver. 18.)

ηυδοκ. C m Chr$_1$ Damasc. for ο θεος, τω θεω F. πιστευσαντας L.

22. for επειδη και, επει F: om και fuld Syr æth. rec σημειον (*Meyer and De W think* σημεια *a corrn, because only the* sing *could present any difficulty: but Tischdf* [Ed. 7] *refers to such passages as Matt* xii. 39, xvi. 4 *al as having suggested the sing, which considg the immense weight of manuscript authority, seems, I own, more likely*), with L rel arm Thl-txt Œc-txt: txt ABCDFPℵ 17 latt syrr copt goth Clem$_2$ Mcion-t Cypr Hil. επιζητουσιν A.

23. rec (for εθνεσιν) ελλησιν (*to suit precedg and follg*), with C^{3}D^3 rel goth Clem$_3$ Orig-ms Eus: txt ABC^{1}D^{1}FLPℵ m 17 latt syrr copt goth æth arm Orig$_2$ Eus Ath Cypr Hil.

24. om τοις F. om τε DF k.

His *works only*: τί ἐστιν, ἐν τ. σοφ. τ. θ.: τῇ διὰ τῶν ἔργων φαινομένῃ, δι' ὧν ἠθέλησε γνωρισθῆναι. But I very much doubt the legitimacy of this absolute objective use of σοφία, as = those things by which the σοφία is manifested. I cannot see with Olsh. why the interpretation given above is 'ganz unpaulinisch:' it is merely an expansion of ἐμώρανεν,—and agrees much better with Paul's use of the words ἡ σοφία τ. θεοῦ in reff. and in ch. ii. 7) **the world** (Jew and Gentile, see next verse) **by its wisdom** (as a means of attaining knowledge: or, but I prefer the other, "through the wisdom [of God] which I have just mentioned:" so Stanley) **knew not** (could not find out) **God, God saw fit by the foolishness of preaching** (lit., 'of the proclamation:' gen. of apposition,—by that preaching which is reputed folly by the world) **to save believers.** Rom. i. 16 throws light on this last expression as connected with δύναμις θεοῦ in our ver. 18, and with what follows here. There the two are joined: δύναμις γὰρ θεοῦ ἐστιν (τὸ εὐαγ. τ. χρ.) εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον κ. Ἕλληνι. **22.**] **ἐπειδή**, not as in ver. 21, but = 'siquidem,' and explains τ. μωρίας τ. κηρ. **καὶ—καί**] see Mark ix. 13, unite (De W.) things resembling each other in this particular, but else unlike. Jews and Gentiles both made false requirements, but of different kinds. **σημεῖα αἰτ.**] see Matt. xii. 38, xvi. 1; Luke xi. 16; John ii. 18, vi. 30. The correction σημεῖον has probably been made from remembering the σημεῖον of these passages. The sign required was not, as I have observed on Matt. xii. 38, a mere miracle, but some token from Heaven, substantiating the word preached. **23.**] Still the expansion of ἡ μωρ. τ. κηρύγ. Now, σκάνδ. as regards the Jews, and μωρία as regards the Gentiles, correspond to the general term μωρία before. The δέ after ἡμεῖς is that so often found in clauses following the temporal conjunctions ἐπεί, ἕως, ὅφρα, &c., in Homer, and ὅς, ὡς, ὥσπερ, εἰ, &c., in Attic writers: e. g. Od. ξ. 178, τὸν ἐπεὶ θρέψαν θεοί, ἔργει ἶσον . . . , τοῦ δέ τις ἀθανάτων βλάψε φρένας ἔνδον ἑταρεῖν,—and Xen. Cyr. viii. 5. 12, ὥσπερ οἱ ὁπλῖται, οὕτω δὲ καὶ οἱ πελτασταὶ κ. οἱ τοξόται. See many other examples in Hartung, Partikellehre, i. 184 f. It serves to give a slight prominence to the consequent clause, as compared with the antecedent one. **24.**] This verse plainly is a continuation of the opposition to ver. 22 before begun, but itself springs by way of opposition out of Ἰουδ. μὲν σκάνδ., ἔθν. δὲ μωρίαν,—and carries the thought back to vv. 18 and 21. **αὐτοῖς δὲ τ. κλητοῖς**] Not, '*but to the elect themselves*,' which would be either αὐτοῖς δὲ κλητοῖς, or τοῖς δὲ κλητοῖς αὐτοῖς;—but **to these, viz. the elect**,—the αὐτοῖς serving to identify them with the σωζόμενοι of ver. 18. There it was ἡμῖν,—here αὐτοῖς, because by the mention of *preaching* joined with ἡμεῖς, he has now separated off the *hearers*. **δύναμιν**, as fulfilling the requirement of the seekers after a *sign*:—**σοφίαν**,—of those who sought *wisdom*. The repetition of χριστόν gives solemnity, at the same

τοῦ θεοῦ σοφώτερον τῶν [g]ἀνθρώπων ἐστίν, καὶ [e]τὸ [h]ἀσθενὲς τοῦ θεοῦ [1]ἰσχυρότερον τῶν ἀνθρώπων ἐστίν. 26 [k]βλέπετε γὰρ τὴν [l]κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ [m]κατὰ [m]σάρκα, οὐ πολλοὶ [n]δυνατοί, οὐ πολλοὶ [o]εὐγενεῖς, 27 ἀλλὰ τὰ [f]μωρὰ τοῦ κόσμου [p]ἐξελέξατο ὁ θεὸς ἵνα [q]καταισχύνῃ τοὺς σοφούς, καὶ τὰ [h]ἀσθενῆ τοῦ κόσμου [p]ἐξελέξατο ὁ θεὸς ἵνα [q]καταισχύνῃ τὰ [r]ἰσχυρά, 28 καὶ τὰ [s]ἀγενῆ τοῦ κόσμου καὶ τὰ [t]ἐξουθενημένα [p]ἐξ-

g constr., Matt. v. 20. John v. 36. 1 John ii. 2.
h ch. iv. 10. xii. 22. Gal. iv. 9. Heb. vii. 18. Wisd. ii. 11.
i compar., Luke iii. 16 ‖. xi. 22. ch. x. 22. Judg. xiv. 18.
k ch. x. 18. Phil. iii. 2.
l Rom. xi. 29 reff. Eph. iv. 1, 4 al.
m Rom. i. 3 reff.

n Acts xxv. 5. i. 2, 24 al. Deut. iv. 37. xii. 29 bis ‖. ch. iv. 10 al.
o = Luke xix. 12 (Acts xvii. 11)-only. Job i. 3. 2 Macc. x. 13 only.
q = ch. xi. 4, 5, 22. 2 Kings xix. 5.
s here only †.
p Acts r see above (i). Matt. t = Rom. xiv. 3 reff.

25. εστιν bef των ανθρ. (both times) DF latt arm Hil. om 2nd εστιν BN[1] o 17. 67[2] Orig Eus Tert$_2$.
26. for γαρ, ουν DF æth Pamph. om ου πολλ. δυν. F copt. — ουδε D[1].
27. om from ινα to ινα (in next ver) AF m Orig. rec τους σοφους bef καταισχυνη, with rel: txt BCDLPN k 17. 47 latt syrr copt æth arm Orig$_2$ Eus Tert.
28. for αγενη, ασθενη N[1](txt N-corr[1]) Orig.

time that it concentrates the δύναμις and σοφία in the Person of Christ; q. d. '*Christ even in His humiliation unto death, the power of God and wisdom of God.*' The use of δύναμις and σοφία here as applied to Him who was the greatest example of both, would not justify the absolute use of σοφία in this sense in ver. 21. **25.**] **Because** (reason why Christ [crucified] is the power and wisdom of God) **the foolishness of God** (that act of God which men think foolish) **is wiser than men** (surpasses in wisdom, not only *all which they call* by that name, but *men*, all possible wisdom of mankind); **and the weakness of God** (that act of God which men think weak) **is stronger than men** (not only surpasses in might all which *they think powerful*, but *men themselves*,—all human might whatsoever. For the construction of the genitives, see reff.). The latter clause introduces a fresh thought, the way for which however has been prepared by δύναμις, vv. 18, 24. The Jews required a proof of *divine Might*: we give them *Christ crucified*, which is to them a thing ἀσθενές: but this ἀσθενὲς τοῦ θεοῦ is stronger than *men*. **26.**] βλέπετε, imperative, as in reff. If taken indicatively, it loses the emphasis which its place in the sentence requires. It would thus be τὴν γὰρ κλῆσιν ὑμῶν βλέπετε. See a similar reminder on the part of the Apostle, 1 Thess. i. 4. **γάρ** seems best to apply to what has immediately gone before. As a proof that the foolishness of God is wiser than men and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of divine wisdom and strength by the indwelling Spirit of God, consisted for the most part, not of the wise or mighty among men, but of those whom the world despised. **κλῆσιν**, as in reff. the calling ἐν ᾗ ἐκλήθημεν—**the vocation** and standing of Christian men. **ὅτι οὐ πολλοὶ . . .] that not many of you are wise according to the flesh** ('significari vult sapientiam, quæ studio humano absque doctrina Spiritus Sancti potest acquiri,' Estius), **not many mighty** (no need to supply κατὰ σάρκα, which is understood as a matter of course), **not many noble.** This is far better than to supply (as E. V., and most Commentators) ἐκλήθησαν after εὐγενεῖς; and thus Vulg., Chrys., Beza, Meyer, De Wette, al. Olsh. observes: "The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ." **27, 28.**] **τὰ μωρά**, neut. for more generalization, but = τοὺς μωρούς. This is shewn by τοὺς σοφούς following, in that case it being necessary to use the masculine. **τοῦ κόσμ., of** (belonging to) **the world**: not *in the eyes of the world*, as Theodoret, Luth., Grot., Est., al.,—which would not fit τὰ ἀγενῆ τ. κόσμ., nor the *sense*: for they were not only *seemingly* but *really* foolish, when God chose them. **καταισχύνῃ**, by shewing to the wise and the strong, the foolish and the weak entering the kingdom of heaven before them. **τὰ ἀγενῆ**, matter of *fact*—**the low-born**: **τὰ ἐξουθενημένα**, matter of *estimation*, **the despised.** Without the καί, which is certainly the true reading, τὰ μὴ ὄντα

u so Eur. Troad. 608, Ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυρ- γοῦσ' ἄνω Τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν.

ABCDE LPN a b c d e f g h k l m n o 17. 47

ελέξατο ὁ θεός, τὰ [u]μὴ ὄντα, ἵνα τὰ ὄντα [v]καταργήσῃ, 29 ὅπως μὴ [w]καυχήσηται [x]πᾶσα σὰρξ [y]ἐνώπιον τοῦ θεοῦ· 30 [z]ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ [a]ἐν χριστῷ Ἰησοῦ, ὃς [b]ἐγενήθη σοφία ἡμῖν [c]ἀπὸ θεοῦ [d]δικαιοσύνη τε καὶ [e]ἁγιασμὸς καὶ

ii. 14. Ezra iv. 21.
y = Acts xix. 9. 3 John 6. ii. 11. 2 Cor. v. 17. Gal. i. 22. iv. 5. vi. 19 al.
v Paul (Rom. iii. 3, 31. ch. ii. 6. xiii. 8 al.) only, exc. Luke xiii. 7. Heb.
w absol., ch. iv. 7. 2 Cor. xi. 16 al. 1 Kings ii. 3.
z = John vii. 22. Rom. xi. 36.
b = 2 Cor. vii. 14. 1 Thess. i. 5 al.
d Rom. iii. 21, 25.
x Acts ii. 17 reff.
a = Rom. viii. 1. xvi. 7, c = Rom. xiii. 1. ch.
e Rom. vi. 19 reff.

rec ins και bef τα μη οντα (*a mistaken supplement of the sense: see note*), with BC³D³LP𝔑³ rel vulg fri syrr copt Orig$_{aliq}$ Eus Chr Thdrt: om AC¹D¹F𝔑¹ 17 æth-rom Orig$_1$ Iren-int Tert Ambrst Ruf Tich.

29. Elz καυχησεται, with FP: txt ABCDLP𝔑 rel Orig Eus. rec for του θεου, αυτου (*corrn, to avoid repetition, not observing the emphasis*), with C¹ vulg syrr arm-usc Orig$_1$ Dial Thdrt Œc Ambrst: txt ABC³D𝔈LP𝔑¹ rel fri spec copt arm-zoh æth Orig$_3$ Eus Eph$_2$ Bas Chr Damasc Thl Aug Tich$_2$.—𝔑³ began to write αυτου, but erased it.

30. rec ημιν bef σοφια, with L rel vulg-ed(with some mss: also fri) syrr copt arm Orig$_3$ Eus$_6$ Mac$_2$ Chr Thdrt Ambr$_2$ Aug: txt ABCDFP𝔑 m 17 am(with demid harl²) Orig$_{sæpe}$ Eus$_2$ Did Cyr Jer$_2$ Ambrst Ambr$_2$. ημων B. for δικ. τε, και δικ. D²F Orig$_1$ Chr.

may belong to all four, the *μωρά*, *ἀσθενῆ*, *ἀγενῆ*, and *ἐξουθεν.*,—but more probably it has reference only to the last two. Nothing (as e. g. *μέγα τι*) must be supplied after *μὴ ὄντα*: it means **as good as having no existence**: *μή* being subjective, and implying that the non-existence is not *absolute* but *estimative*. Were it absolute *matter of fact*, it would be expressed by *τὰ οὐκ ὄντα*, as in 1 Pet. ii. 10, *οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες*. See Hartung, Partikellehre, ii. p. 131; Winer, edn. 6, § 55. 5; and Phil. iii. 3; Eph. v. 4. Olshausen refines on the expression too much, when he explains it of those who have lost their old carnal life and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely *no account* in the world, unassignable among men, which the *ἀγενῆ* and *ἐξουθενημένα* are. Meyer remarks that the threefold repetition of *ἐξελ. ὁ θεός*, with the three contrasts to *σοφοί, δυνατοί*, and *εὐγενεῖς*, announces the fact with a triumphant emphasis. **καταργ.**] 'reduce to the state of *οὐκ ὄντα*.' All the *ὄντα*, the *realities*, of the world, are of absolutely *no account*, unassignable, in God's spiritual kingdom. **29.**] **That all flesh may have no ground of boasting before God.** The negative in these clauses goes with the *verb*, not with the adjective; so that each word retains its proper meaning.

30.] **But** (contrast to the boasting just spoken of) **of Him are ye** (from Him ye, who once were as *οὐκ ὄντα*,—*ἐστέ*.—He is the Author of your spiritual life) **in** (in union with) **Christ Jesus, Who was made** (not 'is made:' see reff. On **ἐγενήθη** see 1 Thess. i. 5 note) **to us from God wisdom** (standing us in stead of all earthly wisdom and raising us above it by being *ἀπὸ θεοῦ*;—Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but *all* that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness), **(and) both righteousness** (the source of our justification before God), **and sanctification** (by His Spirit; observe the **τε καί**, implying that in these two, *δικαιοσ.* and *ἁγιασμ.*, the Christian life is complete—that they are so joined as to form one whole—**our righteousness as well as our sanctification.** As Bisping well remarks, "*δικ.* and *ἁγ.* are closely joined by the *τε* [*καί*] and form but one idea, that of Christian justification: *δικαιοσύνη* the negative side, in Christ's justifying work—*ἁγιασμός* the positive, sanctification, the imparting to us of sanctifying grace"), **and redemption** (by satisfaction made for our sin, reff.:—or perhaps *deliverance*, from all evil, and especially from eternal death, as Rom. viii. 23: but I prefer the other). The foregoing construction of the sentence is justified, (1) as regards *ἀπὸ θεοῦ* belonging to *ἐγενήθη*, and not to *σοφία*, by the position of *ἡμῖν*, which has been altered in rec. to connect *σοφία* with *ἀπὸ θ.*, (2) as regards the whole four substantives being co-ordinate, and not the last three merely explicative of *σοφία*, by the usage of *τε καί—καί*, e. g. Herod. i. 23, *διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντα*,—and Hom. Od. *ο*. 78, *ἀμφότερον, κῦδός τε καὶ ἀγλαΐη καὶ ὄνειαρ*,—so that (see Hartung, Partikellehre, i. 103; Donaldson, *Gr.* Gram. 551) the words

[f] ἀπολύτρωσις, 31 ἵνα [g] καθὼς γέγραπται Ὁ [h] καυχώμενος ἐν κυρίῳ [h] καυχάσθω.

II. 1 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ [i] καθ' [k] ὑπεροχὴν λόγου ἢ σοφίας [l] καταγγέλλων ὑμῖν τὸ [m] μαρτύριον τοῦ θεοῦ. 2 οὐ γὰρ [n] ἔκρινά τι εἰδέναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν χριστόν, [o] καὶ τοῦτον ἐσταυρωμένον. 3 κἀγὼ [p] ἐν [q] ἀσθενείᾳ καὶ [p] ἐν [r] φόβῳ καὶ [p] ἐν [rs] τρόμῳ πολλῷ

f Rom. iii. 24 reff.
g ch. ii. 9 reff.
h Rom. ii. 17 reff. 1 Kings ii. 10. Jer. ix. 24.
i = Phil. ii. 3. iii. 6.
k 1 Tim. ii. 2 only. 1 Kings ii. 3 A. 2 Macc. xiii. 6 only. (-έχειν, Rom. xiii. 1.)
l = Acts xiii. 5

reff. part. pres., Acts xv. 27. xiii. 11. ch. vi. 6, 8 al. &c. Heb. v. 2. vii. 28. Job xxxvii. 7. liv. 5.
m = ch. i. 6 reff.
p = Rom. xv. 32 al.
s as above (r). Mark xvi. 8 only.
n = Acts xv. 19 reff.
q = Rom. vi. 19. 2 Cor. xi. 30. xii. 5,
r 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12 only. Ps.
o Rom.

CHAP. II. 1. for μαρτυριον, μυστηριον (*appy a gloss from ver* 7) ACℵ¹ n fri Syr copt Ambrst Ambr Aug: txt BDFLPℵ³ rel vulg syr sah æth arm Orig Chr Cyr Thl Œc Jer Bede.

2. rec aft εκρινα ins του, with D²L rel Chr Thdrt Thl Œc: om ABCD¹·³FPℵ a m 17 (Orig) Ath Chr$_1$ Cyr Antch Damasc. rec ειδεναι bef τι, with AD²FLℵ 47 latt Orig-c Did Cyr Tert: txt BC(D¹·³)P a m 17 Cyr Bas Isid Chr$_1$ Orig-int Tert Hil Victorin Aug$_1$.—τι εν υμιν ειδ. D¹·³: του εν υμιν ειδ. τι D². (*The posn of τι, and harshness of τι ειδεναι, seem to have occasioned the transposns, and του would be supplied from elsw, see Acts* xxvii. 1, 1 *Cor* vii. 37.) χρ. bef ιησ. F 109 am(with harl tol) Orig-int$_3$ Hil$_2$ Aug$_2$.

3. rec και εγω, with DFL rel Chr Thdrt Thl Œc: txt ABCPℵ a k m 17 Orig Bas Antch Damasc. om 2nd εν F 49 latt(exc D-lat). om 3rd εν DF 49. 119 latt.

coupled by τε καί (compare the exegesis above) rank as *but one* with regard to those coupled to them by καί, compare ἀμφότερον above. Hence these *three* cannot be under one category, as explicative of σοφία, but must be thus ranged: σοφία δικαιοσύνη τε καὶ ἁγιασμός, καὶ ἀπολύτρωσις. **31.**] The construction is an anacolûthon, the citation being retained in the original imperative, though the ἵνα required a subjunctive. It is freely made from the LXX. This verse declaring, in opposition to ver. 29, the only true ground of boasting, viz. in God and His mercies to us in Christ, closes the description of *God's dealing* in this matter. He now reverts to the subject of *his own preaching.* II. 1—5.] *Accordingly, Paul did not use among them words of worldly wisdom, but preached Christ crucified only, in the power of the Spirit.*

1.] **I also** (as one of the ἡμεῖς of ch. i. 23, and also with reference to the preceding verse, ὁ καυχ. ἐν κυρ. καυχάσθω) **when I came to you, brethren, came, not with excellency of speech or wisdom announcing** (pres. part., not fut.,—as in ref., and in Xen. Hell. ii. 1. 29, ἐς τὰς Ἀθήνας ἔπλευσεν ἀγγέλλουσα τὰ γεγονότα. The time taken in the voyage is overlooked, and the announcement regarded as beginning when the voyage began) **to you the testimony of** (concerning) **God.**

2.] **For I did not resolve to know any thing** (hardly = ἔκρινα εἰδέναι οὐδέν, as E. V., but meaning, "*the only thing that I made it definitely my business to know, was*") **among you, except Jesus Christ (His Person) and Him (as) crucified** (His Office). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the background by these professors of human wisdom. "We must not overlook, that Paul does not say 'to know *any thing* of or *concerning* Christ,' but to know HIM HIMSELF, to preach HIM HIMSELF. The *historical Christ* is also the *living Christ,* who is *with His own till the end of time;* He works personally in every believer, and forms Himself in each one. Therefore it is universally CHRIST HIMSELF, the Crucified and the Risen One, who is the subject of preaching, and is also Wisdom itself: for His history evermore lives and repeats itself in the whole church and in every member of it: it never waxes old, any more than does God Himself;—it retains at this day that fulness of power, in which it was revealed at the first foundation of the church." Olshausen.

3.] **κἀγώ, and I,** coupled to ἦλθον in ver. 1, and ἐγώ repeated for emphasis, the *nature of his own preaching* being the leading subject-matter here. **The weakness and fear and much trembling** must not be exclusively understood of his *manner of speech* as contrasted with the rhetorical preachers, for ὁ λόγος μου κ. τὸ κήρυγμά

t = ch. xvi. 10. 2 John 12. see Matt. xiii. 56. Mark xiv. 49. John i. 1, 2. u Rom. xvi. 25 reff. v Luke iv. 32. w here only †. x here only †. (-κνυσθαι, Acts ii. 22.) v. 14 al. 1 Chron. xxv. 8.

t ἐγενόμην [t] πρὸς ὑμᾶς, [4] καὶ ὁ λόγος μου καὶ τὸ [u] κήρυγμά μου οὐκ [v] ἐν [w] πειθοῖς σοφίας λόγοις, ἀλλ' [v] ἐν [x] ἀποδείξει [y] πνεύματος καὶ δυνάμεως, [5] ἵνα ἡ πίστις ὑμῶν μὴ ᾖ [p] ἐν σοφίᾳ ἀνθρώπων, ἀλλ' [p] ἐν [z] δυνάμει θεοῦ.

[6] Σοφίαν δὲ λαλοῦμεν ἐν τοῖς [a] τελείοις, σοφίαν δὲ οὐ

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

y = ver. 13. Gal. v. 5, 16. z ch. i. 18 reff. a = ch. xiv. 20. Heb.

4. for πειθοις, πειθοι b[1] e o 1. 18[1]. 48. 72. 106-8-53 D-lat G-lat am(with F-lat) Syr sah arm Orig$_3$ Eus Ath Ambrst Ambr$_2$ Sedul Leo. rec ins ανθρωπινης bef σοφιας (*explanatory gloss*), with ACLPℵ[3] rel vulg-ed(with demid agst am fuld tol) syr copt Orig$_2$ Ath Mac Cyr-jer$_2$ Thl Œc Ambrst-comm Sedul Bede: ανθρωπινοις m 93: om BDFℵ[1] 17 latt Syr sah æth arm Orig$_7$ Nys Cyr-jer$_1$ Chr Cyr Epiph Thdrt-ms$_1$ Jer. λογων Syr arm Orig, των λογων Orig$_1$, λογου am D-lat sah, λογος ℵ[1]: om F a 18[1]. 74 G-lat Orig$_1$ Ath Ambrst-comm Sedul. αλλα B. for αποδειξει, αποκαλυψει D[1·3].

5. om ᾖ F e m. αλλα B.

μου follow in the next verse,—but partly of this, and principally of his *internal* deep and humble *persuasion* of his own weakness and the mightiness of the work which was entrusted to him. So in Phil. ii. 12, 13, he commands the Philippians, μετὰ φόβου κ. τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε, θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν. The ἀσθένεια may have reference to the παρουσία σώματος ἀσθενής of 2 Cor. x. 10. Chrys., al., understand it of *persecutions:* but in the places to which he refers, it has a far wider meaning,—viz. *infirmities*, including those resulting from persecution. **4.**] **And** (not adversative, as Olsh., but following naturally on the weakness, &c., just mentioned—'as corresponding to it') **my discourse and my preaching** (**λόγος** of the *course of argument and inculcation of doctrine*, **κήρυγμα** of the *announcement of facts*. This (De W.) is better than with Olsh. to understand λ. as his *private*, κ. his *public* discourse: see Luke iv. 32, and ὁ λόγος τ. σταυροῦ, ch. i. 18) **was not in** (did not consist of, was not set forth in, see ref.) **persuasive** (πειθός = πιθανός, πειστήριος, πειστικός in Greek. The var. readings have been endeavours to avoid the unusual word, which however is analogically formed from πειθώ, as φειδός from φείδομαι, as Meyer) **words of wisdom** (ἀνθρωπίνης, a gloss, but a correct one. "Corinthia verba, pro exquisitis et magnopere elaboratis, et ad ostentationem nitidis," Wetst.), **but in demonstration of the Spirit and of power:** i. e. either, taking the genitives as objective, demonstration having for its object, *demonstrating, the presence or working of the Spirit and Power of God* (so Estius, Billroth, al., and the gloss ἀποκαλύψει):—or, taking them subjectively, demonstration (of the truth) *springing from the Spirit and Power of God* (so most Commentators). I prefer the latter. It can hardly be understood of the *miracles done by the Spirit through him*, which accompanied his preaching (Chrys., al., Olsh.), for he is here simply speaking of the *preaching itself.* **5.**] **ἡ ἐν, may be grounded on,**—owe its origin and stability to. "The Spirit is the original Creator of Faith, which cannot be begotten of human caprice, though man has the capability of *hindering* its production: and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew." Olshausen.

6—16.] *Yet the Apostles spoke wisdom among the perfect, but of a kind higher than the wisdom of this world; a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the unspiritual* (ψυχικός). The Apostle rejects the imputation, that the Gospel and its preaching is *inconsistent* with *wisdom*, rightly understood: nay, shews that the wisdom of the Gospel is of a far higher order than that of the wise in this world, and far above their comprehension. **6.**] **δέ** contrasts with the foregoing. **λαλ.**] viz. '*we Apostles:*' not '*I Paul,*'—though he often uses the plur. with this meaning:—for, ch. iii. 1, he resumes κἀγώ, ἀδελφοί. **ἐν τ. τελείοις**] **among the perfect,**—when discoursing to those who are not babes in Christ, but of sufficient maturity to have their senses exercised (Heb. v. 14) so as to discern good and evil. That this is the right interpretation the whole following context shews, and especially ch. iii. 1, 2, where a difference is laid down between the *milk administered to babes*, and the *strong meat to men.* The difference is in the *matter of the teaching itself:* there is a lower, and there is a

τοῦ [b] αἰῶνος [b] τούτου οὐδὲ τῶν [cd] ἀρχόντων τοῦ [bd] αἰῶνος [b] τούτου τῶν [e] καταργουμένων, [7] ἀλλὰ λαλοῦμεν [f] θεοῦ [f] σοφίαν [g] ἐν [h] μυστηρίῳ τὴν [i] ἀποκεκρυμμένην, ἣν [k] προ- ὥρισεν ὁ θεὸς [l] πρὸ τῶν [l] αἰώνων εἰς δόξαν ἡμῶν, [8] ἣν

b Rom. xii. 2 reff. c = Acts xiii. 27 reff. d here bis only. e = ch. i. 28 reff. f ch. i. 21 reff. g = ver. 13. ch. xiv. 6.

h = Rom. xi. 25. xvi. 25. ch. iv. 1. Col. i. 26 al. Dan. ii. 18. i. 26 only. 4 Kings iv. 27. i Luke x. 25. Eph. iii. 9. Col. i Acts iv. 28. Rom. viii. 29, 30. Eph. i. 5, 11 only†. 1 here only. Ps. liv. 19. see Eph. Col. as above (i). Jude 25.

6. om 1st του F[1]. om from αιων. τουτ. to αιων. τουτ. F 114 lect-7 æth.
7. rec σοφιαν bef θεου (*corrn, the emphasis not being noticed*), with L rel Thdrt: txt ABCDFP ℵ a k m 17 arm Clem$_2$ Orig$_4$ Eus.

higher teaching. So Erasm., Estius, Bengel, Rückert, Meyer, De Wette, al. On the other hand, Chrys., Theodoret, Theophyl., Calv., Grot., Olsh., al., understand the difference to be merely in the *estimate formed of the same* teaching according as men were spiritual or unspiritual, interpreting ἐν τ. τελείοις, '*in the estimation of* the perfect,' which is philologically allowable, but plainly irreconcileable with the whole apologetic course of the chapter, and most of all with the οὐκ ἠδυνήθην κ.τ.λ. of ch. iii. 1, where he asserts that *he did not* speak *this wisdom* to the Corinthians. We are then brought to the enquiry,—*what was this σοφία?* "Meyer limits it too narrowly to *consideration of the future kingdom of Christ.* Rückert adds to this, *the higher views of the divine ordering of the world* with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e. g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Epistle to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (compare μυστήριον; Rom. xi. 25), and in the Epistles to the Eph. and Col. (where μυστήρ. often occurs) in the declarations respecting the divine plan of Redemption and the Person of Christ: nay, in our Epistle, ch. xv. Of the same kind are the considerations treated Heb. vii.—x.: cf. iv. 11 ff." De Wette. **But a wisdom not of this world**,—not, as E. V., "*not the wisdom of this world*," which loses the peculiar force of the negative:—so in Rom. iii. 21, 22, we have δικαιοσύνη θεοῦ πεφανέρωται . . . . . δικαιοσύνη δὲ θεοῦ διὰ πίστ. Ἰησοῦ χρ. See instances of the usage in note there.
The ἄρχοντες are parallel with the σοφοί, δυνατοί, εὐγενεῖς, of ch. i. 26, and are connected with them expressly by the τῶν καταργουμένων, referring to ἵνα τὰ ὄντα καταργήσῃ, ch. i. 28. They comprehend *all in estimation and power*, Jewish or Gentile. ἄρχοντας δὲ αἰῶνος ἐνταῦθα οὐ δαίμονάς τινας λέγει, καθώς τινες ὑποπτεύουσιν· ἀλλὰ τοὺς ἐν ἀξιώμασι, τοὺς ἐν δυναστείαις, τοὺς τὸ πρᾶγμα περιμάχητον εἶναι νομίζοντας, φιλοσόφους κ. ῥήτορας κ. λογογράφους· καὶ γὰρ αὐτοὶ ἐκράτουν, κ. δημαγωγοὶ πολλάκις ἐγίνοντο. Chrys. Hom. vii. p. 50. τῶν καταργ.] **who are [being] brought to nought**, viz. by God making choice of the weak and despised, and passing over them, ch. i. 28: not said of *their transitoriness generally*, as Chrys., Theophyl., Rückert,—nor of *their power being annihilated at the coming of Christ* (Grot., Meyer, al.),—nor as Olsh., of *their having* indeed *crucified Christ*, but of their being καταργούμενοι *by His Resurrection and the increase of His Church.*

7.] **But we speak** GOD'S **wisdom** (emphasis on θεοῦ:—the wisdom which *God* possesses and has revealed) **in a mystery** (ἐν μυστ. does not belong to τὴν ἀποκεκ., as Theodoret and Grot., which must be τὴν ἐν μυστ. ἀποκ.,—nor to σοφίαν, as Beza, Bengel, which though not absolutely, yet certainly here, seeing τὴν ἀποκεκρ. immediately follows, would require the art., τὴν ἐν μυστ.,—but to λαλοῦμεν,—'we *speak* God's wisdom *in a mystery*,' i. e. as handling a mystery, dealing with a mystery. So τὴν σύνεσίν μου ἐν τῷ μυστ. τ. χριστοῦ Eph. iii. 4. Estius and the Romanists, taking the connexion rightly, have wrested the meaning to support the *disciplina arcani* which they imagine to be here hinted at, explaining ἐν μυστ., "non propalam et passim apud omnes, quia non omnes ea capiunt, sed . . . secreto et apud pauciores, scilicet eos qui spirituales et perfecti sunt," Est.), **which has been** (hitherto) **hidden** (see Rom. xvi. 25; ref. Col.):—**which God foreordained** (nothing need be supplied, as ἀποκαλύπτειν, or the like, after προώρισεν) **before the ages** (of time) **to** (*in order to*, the

m James ii. 1. see Acts vii. 2. Eph. i. 17. Ps. xxviii. 3.
n Rom. xv. 3, 21. ch. i. 31.
o Isa. lxiv. 4. lxv. 17. see notes.
p Rom. xi. 8 reff.
q Acts viii. 23 reff.
r = Matt. xx. 23. xxv. 34. John xiv. 2, 3.
s = Matt. xi. 25. Rom. i. 17. ch. xiv. 30. Prov. xi. 13 al.

οὐδεὶς τῶν [d] ἀρχόντων τοῦ [bd] αἰῶνος [b] τούτου ἔγνωκεν· εἰ [ABCDF LPℵab cdefg hklm no17, 47] γὰρ ἔγνωσαν, οὐκ ἂν τὸν [m] κύριον τῆς [m] δόξης ἐσταύρω- σαν· [9] ἀλλὰ [n] καθὼς γέγραπται [o] Ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ [p] οὖς οὐκ ἤκουσεν καὶ ἐπὶ [q] καρδίαν ἀνθρώπου οὐκ [q] ἀνέβη, ὅσα [r] ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν. αὐτόν, 10 ἡμῖν δὲ [s] ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος [αὐτοῦ]·

9. om αλλα A Pel. ιδεν C 80 Clem-rom Smyrn-ep. rec (for οσα) ἅ, with DFLPℵ rel Smyrn-ep $Orig_3$ Const Eus, Ath_2 $Epiph_1$ Cyr_3 Chr Thdrt Thl Œc, *quæ* latt: txt AB C(appy) Clem-rom Hip Eus Ath_1 Bas Mac Cyr.

10. for δε, γαρ B m 39. 46. 57. 71-3. 93. 116 coptt Clem. rec ο θεος bef απεκαλυψεν (*appy, as above, corrn from not noticing the emphasis*), with L rel syr sah $Orig_1$ Chr Thdrt: txt ABCDFPℵ a m 17 latt Syr copt æth arm Clem Orig. om αυτου (*perhaps on acct of το πν. follg*) ABCℵ[1] 17(appy) copt Clem Bas Cyr: ins DFLPℵ[3]

purpose of this preordination) **our glory** (our participation in the things which He has prepared for them that love Him, ver. 9: δόξα, as contrasted with the bringing to nought of the ἄρχοντες).

8.] ἥν is in apposition with the former ἥν, and does not refer to δόξαν, as Tert. contra Marc. v. 6, vol. ii. p. 483,—"subjicit de gloria nostra, quod eam nemo ex principibus hujus ævi scierit . . . ," for this would be departing from the whole sense of the context, which is, that the *wisdom of God* was *hidden* from men.

εἰ γὰρ ἔγν. κ.τ.λ., is a *proof from experience*, that the rulers of this world, of whom the Jewish rulers were a representative sample, were ignorant of the wisdom of God. Had they known it, they would not have put to a disgraceful death (ὁ σταυρὸς ἀδοξίας εἶναι δοκεῖ, Chrys.) Him who was the Lord of glory (reff.),—i. e. who possesses in his own right glory eternal, see John xvii. 5, 24.

These words are not a parenthesis, but continue the sense of the foregoing, completing the proof of man's ignorance of God's wisdom;—even this world's *rulers* know it not, as they have shewn: how much less then the rest. **9** f.] **But** (opposition to ver. 8) **as it is written, The things which eye saw not, and ear heard not, and which came not up** (reff.) **upon heart of man, how many things God prepared for them that love Him, to us God revealed through His Spirit.** There is no anacoluthon (as De W.) nor irregularity of construction, as some suppose, supplying after ἀλλά, λαλοῦμεν (Estius, &c.) or γέγονεν (Theophyl., Grot., al.); the δέ in the consequent clause after ὅς in the antecedent, which has occasioned these suppositions, is by no means unexampled;—so Herod. iii. 37, ὃς δὲ τούτους μὴ ὀπώπεε, ἐγὼ δέ οἱ σημανέω,—and Soph. Philoct. 86, ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύειν, Λαερτίου παῖ, τοὺς δὲ καὶ πράσσειν στυγῶ. See Hartung, Partikellehre, i. 184 f.

Whence is the citation made? Origen says, 'In nullo regulari libro invenitur, nisi in secretis Eliæ prophetæ,' a lost apocryphal book:—Chrys., Theophyl., give the alternative, either that the words are a paraphrase of Isa. lii. 15, οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, κ. οἳ οὐκ ἀκηκόασι συνήσουσι, or that they were contained in some lost book, of which Chrys. argues that there were very many,—καὶ γὰρ πολλὰ διεφθάρη βιβλία, καὶ ὀλίγα διεσώθη. Jerome, Ep. lvii. [ci.], ad Pammachium, de optimo genere interpretandi, 9, vol. i. p. 314, says, "Solent in hoc loco apocryphorum quidam deliramenta sectari, et dicere quod de Apocalypsi Heliæ testimonium sumptum sit: cum in Esaia juxta Hebraicum ita legatur: A seculo non audierunt, nec auribus perceperunt, oculus non vidit, Deus, absque te, quæ præparas tu expectantibus te. Hoc LXX multo aliter transtulerunt: A seculo non audivimus, neque oculi nostri viderunt Deum absque te: et opera tua vera, et facies expectantibus te misericordiam. 'Intelligimus, unde sumptum sit testimonium: et tamen Apostolus non verbum expressit e verbo, sed παραφραστικῶς eundem sensum aliis sermonibus indicavit." I own that probability seems to me to incline to Jerome's view, especially when we remember, how freely St. Paul is in the habit of citing. The words of Isa. lxiv. 4, are quite as near to the general sense of the citation as is the case in many other instances, and the words ἐπὶ καρδίαν οὐκ ἀνέβη may well be a reminiscence from Isa. lxv. 17, not far from the other place, οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν. Such minglings together of clauses from various parts are not unexampled with the

τὸ γὰρ πνεῦμα πάντα [t]ἐραυνᾷ, καὶ τὰ [u]βάθη τοῦ θεοῦ. [t] = Rom. viii. 27 reff.
[11] τίς γὰρ οἶδεν ἀνθρώπων [v]τὰ [w]τοῦ ἀνθρώπου, εἰ μὴ τὸ [u] (plur., Rev. ii. 24.) see Rom. xi. 33 reff. Judith viii. 14.
[x]πνεῦμα [w]τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ [v]τὰ τοῦ [v] Matt. xvi. 23. Luke ii. 49. James iv. 14.
θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. [12] ἡμεῖς δὲ [w] gener. art. Matt. xv. 11.
[y]οὐ τὸ [za]πνεῦμα τοῦ [z]κόσμου [a]ἐλάβομεν, ἀλλὰ τὸ πνεῦμα [x] = Acts xvii. 16 reff.
τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ [b]χαρισθέντα [y] see Rom. viii. 15.
ἡμῖν, [13] ἃ καὶ λαλοῦμεν οὐκ [c]ἐν [d]διδακτοῖς [e]ἀνθρωπίνης [z] here only.

a Acts viii. 15 reff. b pass., Acts iii. 14. Phil. i. 29. Philem. 22. L.P.† (2 Macc. iii. 33.)
c = ver. 7. xvii. 25 reff. d here bis. John vi. 45 only, from Isa. liv. 13. see 1 Thess. iv. 9. e Acts

rel vss Did Epiph Mac Chr Thdrt Thl Œc Orig-int Hil. [ερανα, so AB[1]CℵP.]

11. om ανθρωπων A 17 Orig$_1$ Ath Cyr Tert$_2$ Vig. om 2nd του ανθρωπου F arm-mss Orig Hil Ambr$_1$ Vig$_1$. το του θεου D[1]: τα εν τω θεω F lat-ff. rec (for εγνωκεν) οιδεν (*prob a corrn to corresp with previous clause*), with L rel Orig$_2$ Chr Thdrt: txt ABCDPℵ a d m 17 Orig$_1$ Ath$_1$ Cyr-jer$_1$ Bas Cyr Antch Damasc, εγνω F 23 Ath$_1$ Cyr-jer$_1$ Bas$_1$ Epiph$_1$, *cognovit* latt(but *scit* fri Aug) Ambr. at end add τὸ εν αυτω P.

12. aft κοσμου ins τουτου DF vss Cyr lat-ff. ιδωμεν DFL Orig$_3$(elsw ειδ.).
om last του P.

13. om ἃ F Eus.

Apostle, especially when, as here, he is not citing *as authority*, but merely *illustrating his argument by O. T. expressions*. **10. τὸ πνεῦμα**] the Holy Spirit of God—but working in us and with our Spirits, Rom. viii. 16. "Sufficiat nobis Spiritum Dei habere testem: nihil enim tam profundum est in Deo quo non penetret." Calvin. **ἐραυνᾷ**] a word of active research, implying accurate knowledge: so Chrys., οὐκ ἀγνοίας, ἀλλ' ἀκριβοῦς γνώσεως ἐνταῦθα τὸ ἐρευνᾶν ἐνδεικτικόν. **τὰ βάθη**] see reff. There is a comparison here between the *Spirit of God* and the *spirit of a man*, which is further carried out in the next verse. And thus as the *spirit of a man* knows the *βάθος* of a man, all that is in him, so the *Spirit of God* searches and knows *τὰ βάθη*, the manifold and infinite depths, of God—His Essence, His Attributes, His Counsels: and being *τὸ πνεῦμα τὸ ἐν ἡμῖν*, besides being *τὸ πν. τοῦ θεοῦ* (De Wette well observes that the Apostle purposely avoids using the expression *τὸ πνεῦμα τὸ ἐν αὐτῷ* of the *Spirit of God*, keeping the way open for the expression in ver. 12, *τὸ πν. τὸ ἐκ τοῦ θεοῦ*), *teaches us* according to our capacity, *those depths of God*. **11.**] **For who of MEN knoweth the things of a MAN** (*τοῦ ἀνθρώπου*, generic, see reff. The emphasis is on *ἀνθρώπων* and *ἀνθρώπου*, as compared with *θεοῦ*) **except the spirit of a man which is in him? Thus the things of God also none knoweth, except the Spirit of God.** We may remark, (1) that nothing need be supplied (as *βάθη*) after *τά* in each case, see reff. (2) that the comparison here must not be urged beyond what is intended by the Apostle. He is speaking of the impossibility of any but the *Spirit of God conferring a knowledge* of the *things of God*. In order to shew this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows *his matters*. But further than this he says nothing of the *similarity of relation of God and God's Spirit* with *man and man's spirit*: and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostle, to contemplate the thing adduced, *for the time, only with regard to that one point* for which he adduces it, to the disregard of all other considerations. **12.**] **ἡμεῖς δέ** carries on the *ἡμῖν δέ* of ver. 10. **τὸ πν. τ. κόσμ.**] Not merely, the mind and sentiments of unregenerate mankind, 'sapientia mundana et sæcularis,' as Estius, al., but **the Spirit** (personally and objectively taken) **of the world,** = *τὸ πνεῦμα τὸ νῦν ἐνεργοῦν ἐν τοῖς υἱοῖς τῆς ἀπειθείας*, Eph. ii. 2, where it is strictly personal. **τὸ πν. τὸ ἐκ τ. θ.**] Not only, '*the Spirit of God*,' but **the Spirit which is FROM God,**—to shew that we have received it only by the will and imparting of Him whose Spirit it is. And this expression prepares the way for the *purpose* which God has in imparting to us His Spirit, **that we may know the things freely given to us by God,** i. e. the treasures of wisdom and of felicity which are the free gifts of the gospel dispensation, = *ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν*, ver. 9. **13.**] **καί,**

σοφίας λόγοις, ἀλλ' [e]ἐν [d]διδακτοῖς [f]πνεύματος, [g]πνευ- ABCDF LPN a b
ματικοῖς [h]πνευματικὰ [i]συγκρίνοντες. 14 [j]ψυχικὸς δὲ ἄν- c d e f g
θρωπος οὐ [k]δέχεται [l]τὰ τοῦ πνεύματος τοῦ θεοῦ· [m]μωρία h k l m
γὰρ [m]αὐτῷ ἐστιν, καὶ οὐ δύναται γνῶναι, ὅτι [n]πνευμα- n o 17.
τικῶς [o]ἀνακρίνεται. 15 ὁ δὲ [g]πνευματικὸς [o]ἀνακρίνει 47

e ver. 4. g = ch. iii. 1. xiv. 37. Gal. vi. 1. h ch. x. 3, 4 reff. i 2 Cor. x. 12 (bis) only ‡. Gen. xl. 8. Num. xv. 34. j ch. xv. 44 (bis), 46. James iii. 15. Jude 19 only †. i. 21. Prov. iv. 10. o Acts iv. 9 reff.

k = Luke viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. James 1 ver. 11 reff. m ch. i. 18 (reff.). n Rev. xi. 8 only †.

"λογοις a rescript ℵ[1]" Tischdf. Rec aft πνευματος ins αγιου, with D[2]LP rel syr æth Eus[1] Chr Thdrt: om ABCD[1]Fℵ 17 latt Syr copt arm Clem Hip Orig[6] Eus[1] Epiph. for πνευματικοις, πνευματικως B 17. 213, συνκρινομεν F: συγκρινοντος P.

also; τὰ χαρισθ. ἡμῖν, we not only *know* by the teaching of the Holy Ghost, but also *speak* them, **not in words** (arguments, rhetorical forms, &c.) **taught by human wisdom, but in those taught by the Spirit.** The genitives are governed by διδακτοῖς in each case: see ref., and cf. Pind. Olymp. ix. 153: τὸ δὲ φυᾷ κράτιστον ἅπαν. πολλοὶ δὲ διδακταῖς ἀνθρώπων ἀρεταῖς κλέος ὥρουσαν ἐλέσθαι· ἄνευ δὲ θεοῦ κ.τ.λ. πνευμ. . . . . πν. συγκρ.] **interpreting spiritual things to the spiritual.** So Theophyl. altern., πνευματικοῖς ἀνθρώποις τὰ πνευματικὰ συγκρίνοντες καὶ διαλύοντες· οὗτοι γὰρ μόνοι δύνανται χωρεῖν ταῦτα. And very nearly so as regards συγκρίνοντες Chrysostom and Grotius; only they take πνευματικοῖς not masc. but neuter, 'by spiritual things:' ὅταν πνευματικὸν καὶ ἄπορον ᾖ, ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἄγομεν. οἷον λέγω, ὅτι ἀνέστη ὁ χριστός, ὅτι ἀπὸ παρθένου ἐγεννήθη. παράγω μαρτυρίας κ. τύπους κ. ἀποδείξεις, τοῦ Ἰωνᾶ, κ.τ.λ. Chrys. Hom. vii. p. 55. 'Exponentes ea quæ Prophetæ Spiritu Dei acti dixere, per ea quæ Christus suo Spiritu nobis aperuit.' Grot. Meyer denies that συγκρίνω ever means to interpret: but evidently the LXX do so use it in Gen. xl. 8, ἐνύπνιον εἴδομεν, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. See also ib. vv. 16, 22, and Dan. v. 12, Theodotion (where the LXX have συγκρίματα ἀπέδειξε). Erasmus, Beza, Calvin, De Wette, and Meyer render it, '*fitting*, or *attaching*, *spiritual words to spiritual things*.' And so I gave and defended it in my earlier editions. It seems to me now more natural to take πνευματικοῖς as masculine, and as leading to the introduction of the two men, the ψυχικός, and the πνευματικός, immediately after. **14.**] He now prepares the way for shewing them that he could not give out the depths of this spiritual wisdom and eloquence to *them*, because they were *not fitted for it*, being carnal (ch. iii. 1—4). ψυχ. δὲ ἄνθ.] The *animal* man, as distinguished from the *spiritual* man, is he, whose governing principle and highest reference of all things is the ψυχή, the *animal soul*, αἰτία κινήσεως ζωικῆς ζώων, Plato, Definit. p. 411. In him, the πνεῦμα, or *spirit*, being unvivified and uninformed by the Spirit of God, is *overborne* by the animal soul, with its desires and its judgments,—and is *in abeyance*, so that he may be said to have it not;—ψυχικοὶ πνεῦμα μὴ ἔχοντες, ref. Jude. The ψυχή is *that side* of the human soul, so to speak, which is *turned towards the flesh, the world, the devil:* so that the ψυχικός is necessarily in a measure σαρκικός (ch. iii. 3), also ἐπίγειος, and δαιμονιώδης, as in ref. James. This general interpretation of ψυχικός must be adhered to, and we must not make it merely *intellectual*, as Theodoret,—ὁ μόνοις τοῖς οἰκείοις ἀρκούμενος λογισμοῖς,—Grot. "qui humanæ tantum rationis luce ducitur:"—Chrys.: ὁ τὸ πᾶν τοῖς λογισμοῖς τῆς ψυχῆς διδούς, καὶ μὴ νομίζων ἄνωθέν τινος δεῖσθαι βοηθείας,—nor merely *ethical*, as Erasm., Rosenmüller ('qui cupiditatum sub imperio omnem vitam transigunt'), al.,—but embracing both these. **οὐ δέχεται, receives not**, i. e. *rejects*, see reff.,—not, *cannot receive*, '*non capax est*,' *understands not*, which is against the context, —for we may well *understand* that which seems folly to us, but we *reject* it, as unworthy of our consideration:—and it besides would involve a tautology, this point, of *inability to comprehend*, following by and by:—**and he cannot know them** (τὰ τοῦ πνεύματος, the matter of our spiritual teaching, itself furnished by the Spirit) **because they are spiritually** (by the πνεῦμα of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) **judged of.** **15.**] **But** (on the contrary) **the spiritual man** (he, in whom the πνεῦμα rules: and since by man's fall the πνεῦμα is overridden by the animal soul, and in abeyance, this

[μὲν] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς °ἀνακρίνεται. 16 ᵖτίς γὰρ ἔγνω ᵖνοῦν κυρίου, ὃς ᑫσυμβιβάσει αὐτόν; ἡμεῖς δὲ ʳνοῦν χριστοῦ ʳἔχομεν.

p Rom. xi. 34, from Isa. xl. 13. (compare Wisd. ix. 13.)
q Acts ix. 22. xvi. 10. xix. 33 v. r. Eph. iv. 16. Col. ii. 2, 19 only. L.P. Lev. x. 11.
r Rev. xiii. 18.

III. 1 Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν

15. om ver ℵ¹(ins ℵ-corr¹) harl¹. om μεν ACD¹F latt Syr copt arm Iren Clem Orig$_5$ Meth Thdrt lat-ff: ins BD²·³LPℵ-corr¹ rel syr Orig$_1$ Mac$_2$ Chr Thdrt. (*Has μεν been insd on acct of the* δε *follg, as Meyer,—or omd on acct of the* δε *precedg, as De W?*) ins τα bef παντα ACD¹P 17 Iren-ms Orig$_3$ Nys Chr: om BD²·³FLℵ-corr¹ Clem Orig$_5$ Meth Mac$_2$ Thdrt$_1$. (*τα was prob a gloss to shew that παντα was not masc sing acc.*)

16. for χριστου, κυριου BD¹F Thl-txt Ambrst Aug Sedul. (*Mechanical repetn of νουν κυρ. above. So Meyer, rightly: addg, if any gloss had been written in marg on κυριου, it wd not have been* χριστου, *but* θεου, *seeing that the ref of the foregoing* κυρ. *is to* GOD.)

CHAP. III. 1. rec και εγω, with L rel Thdrt Thl Œc: txt ABCDFPℵ a m 17 Clem Orig Chr Damasc. εδυνηθην C. υμ. bef λαλ. D²LP a b c e f g h l n o vulg

always presupposes the infusion of the Holy Spirit, to quicken and inform the πνεῦμα—so that there is no such thing as an unregenerate πνευματικός) **judges of all things** (Meyer, reading τὰ πάντα, interprets it, 'all *spiritual* things;' but the ordinary rendering, '*all things*,' is better: the Apostle is generalizing, and shewing the high position of the spiritual man, who alone can judge things by their true standard. The acceptation of πάντα as masc. sing.,—"convincere potest quemlibet profanum," as Rosenm.,—is against the context, which speaks of *things*, τὰ τοῦ πν.,—besides that πάντα would not be used absolutely, for 'every man,' but either πάντα ἄνθρωπον, as Col. i. 28, or τὸν πάντα), **but himself is judged of by none** (who is not also πνευματικός, see ch. xiv. 29; 1 John iv. 1, where such judgment is expressly attributed to Christian believers). καὶ γὰρ ὁ βλέπων, πάντα μὲν αὐτὸς καθορᾷ καὶ τοῦ μὴ βλέποντος, τὰ δὲ ἐκείνου τῶν μὴ βλεπόντων οὐδείς. Chrys. Hom. vii. p. 57. 16.] PROOF OF αὐτὸς δὲ ὑπ' οὐδ. ἀνακρίνεται. In order for an *unassisted man*, not *gifted from Christ*, to judge the πνευματικός, he must *know the* νοῦς κυρίου, the intent and disposition of Christ; *yea more*, must be *able to teach, to instruct, Christ*—being not, as the πνευματικός,—*taught by Him*, he must have an *independent wisdom of his own*, which Christ *has not*:—and *who is there, of whom this can be said?* **But we** (πνευματικοί, among whom he includes himself and the other Apostles) **have** (not a wisdom independent of Christ, nor do we know His mind, nor can we teach Him, but) **the mind of Christ**: the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him, and so can judge all things. The νοῦς κυρίου is *the spiritual intent* and designs of Christ. κυρίου in the prophecy is spoken of JEHOVAH; but in the whole of Isa. xl., the *incarnate Jehovah* is the subject. The meaning of συμβιβάζω, *to teach*, belongs to the LXX: in the N. T. it is *to conclude, to prove, to confirm*, see reff.

III. 1—4.] *He could not speak to them in the perfect spiritual manner above described, seeing that they were carnal, and still remained so, as was shewn by their divisions.* 1.] **κἀγώ, I also**; i. e. as well as the ψυχικός, was compelled to stand on this lower ground,—he, because *he cannot understand* the things of the Spirit of God: I, because *you could not receive* them. Or perhaps better, with Stanley, 'καὶ ἐγώ, as in ii. 1, "What I have just been saying, was exemplified in our practice."' σαρκίνοις is certainly the true reading, being, besides its manuscript authority, required by the sense. He was compelled to speak to them (this affirmative clause is to be supplied from the former negative one) **as to men of flesh**: not ὡς σαρκικοῖς, for that they *really were*, and he asserts them yet to be, ver. 3. I quite agree with Meyer (against De Wette) that the distinction between σάρκινοι and σαρκικοί is *designed* by the Apostle, and further regard it as implied in the very form of the sentences. Here, he says that he was compelled to speak to them *as if* they were *only of flesh*,—*as if* they were *babes*, using in both cases the material comparison, and the particle of comparison ὡς. But in ver. 3 he drops comparison, and asserts matter of fact—'Are ye not *still* σαρκικοί (= ὡς σάρκινοι), fleshly, carnal, living after the flesh, resisting the Spirit?'—q. d. 'I was obliged to regard you as mere *men of flesh*, without the Spirit: and it is not far different even now: ye are yet *fleshly*—ye retain the same cha-

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

ὡς [s] πνευματικοῖς, ἀλλ' ὡς [t] σαρκίνοις, ὡς [u] νηπίοις ἐν χριστῷ. 2 [v] γάλα ὑμᾶς [w] ἐπότισα, οὐ [x] βρῶμα· οὔπω γὰρ ἐδύνασθε. [yz] ἀλλ' [z] οὐδὲ ἔτι νῦν δύνασθε· 3 ἔτι γὰρ [a] σαρκικοί ἐστε. [b] ὅπου γὰρ ἐν ὑμῖν [cd] ζῆλος καὶ [ce] ἔρις, οὐχὶ [a] σαρκικοί ἐστε καὶ [fg] κατὰ ἄνθρωπον [g] περιπατεῖτε; 4 ὅταν γὰρ λέγῃ [h] τὶς Ἐγὼ μέν εἰμι [i] Παύλου, [h] ἕτερος δὲ

s ~ ch. ii. 15. t Rom. vii. 14 reff. u = Matt. xi. 25 ‖ L. Rom. ii. 20. Eph. iv. 14. Heb. v. 13. Ps. xviii. 7. Pind. Pyth. iii. 148. v ch. ix. 7. Heb. v. 12, 13. 1 Pet. ii. 2 only. Gen. xviii. 8. w Rom. xii. 20 reff. vii. 11. 4. 1 Pet. ii. 11 only. ii. 11. 11 reff. viii. 4. x Matt. xiv. 15 ‖. Luke iii. 11. Rom. xiv. 15 al. Ezra iii. 7. z = Acts xix. 2. ch. iv. 3 al. c Rom. xiii. 13. 2 Cor. xii. 20. Gal. v. 20. Sir. xl. 5. f Rom. iii. 5, ch. xv. 32. Gal. i. 11. iii. 15. 1 Pet. iv. 6. (see Rom. vi. 19.) h = Luke xi. 15, 16 al. a here bis. Rom. xv. 27, ch. ix. 11. 2 Cor. i. 12. x. b = Heb. ix. 16. x. 18. James iii. 16. 2 Pet. d = Acts xiii. 45 reff. i gen., ch. i. 12 reff. y = 2 Cor. e ch. i. g = Rom.

Clem$_1$ Orig$_3$ Chr Damasc lat-ff. rec σαρκικοις (*see notes*), with C^{3}D^{3}FLP rel Clem$_2$ Orig$_1$: txt ABC^{1}D^{1}ℵ 17 Clem-ms$_2$ Orig$_3$ Nys.

2. rec ins και bef ου βρωμα, with DFL rel Syr æth arm (Orig$_1$) Cæs Thl Œc: om ABCPℵ m 17 vulg fri syr copt Iren-gr Clem$_3$ Orig$_3$ Eus Did Cyr$_2$ Cypr Hil. rec ηδυνασθε, with DL a c d k n 47 Iren Orig$_1$ Cæs Dial Thdrt: txt A B(sic: see table) CFLP rel Clem Orig$_4$. rec ουτε (*see note*), with L rel Orig$_1$ Œc: txt ABCDFPℵ c d f k 17 Iren Clem Orig$_3$. (om last clause m.) om ετι B Orig-int$_1$ Cypr$_2$.

3. σαρκινοι (twice) D^{1}F Orig$_{1\text{ or }2}$ Nys-ms-corr (*error by repeatg σαρκιν. from ver* 1, *the difference not being noticed: see there*): txt ABCD^{3}LPℵ rel Clem$_2$ Orig Nys-ms. 1st εστε bef 1st σαρκ. DF am(with demid harl tol) Clem Orig$_1$ Nys Cypr Thl Aug: txt ABCLPℵ rel Orig$_1$ Chr Thdrt. ημιν F. rec aft ερις ins και διχοστασιαι (*from Gal* v. 20), with DFL rel syrr Iren-gr Chr Thdrt Cypr$_2$: om ABCPℵ a vulg fri copt æth arm Clem$_2$ Dion Orig$_2$ Eus.—ερεις AFL d f n.

4. τις bef λεγη DF vss lat-ff. for ετερ. δε εγω, εγω δε A c 23. 224 Chr: om εγω m.

racter.' Both the σάρκινοι, the mere men of the flesh, and the σαρκικοί, the carnally disposed, are included under the more general ψυχικοί, which therefore, as Meyer observes, is not here used, because this distinction was to be made. **ὡς νηπ. ἐν χρ.**] The opposite term, τέλειοι ἐν χρ., is found Col. i. 28, and in connexion with this, Heb. v. 13, 14. Schöttgen (on 1 Pet. ii. 2) and Lightfoot adduce the similar Rabbinical term תִּינוֹקוֹת, *sugentes*, used of novices in their schools. A recent proselyte also was regarded by them as a newborn infant.

He speaks of his first visit to Corinth, when they were recently admitted into the faith of Christ,—and excuses his merely elementary teaching by the fact that they then required it. *Not this*, but their *still requiring it*, is adduced as matter of blame to them. **2.**] See the same figure in Heb. v. 12. So also Philo de Agricult. § 2, vol. i. p. 301, ἐπεὶ δὲ νηπίοις μέν ἐστι γάλα τροφή, τελείοις δὲ τὰ ἐκ πυρῶν πέμματα, καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἶεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . τέλειαι δὲ καὶ ἀνδράσιν . . . . Basil, Hom. i. p. 403, ed. Paris, 1638, cited by Meyer, explains, γάλα, τὴν εἰσαγωγικὴν κ. ἁπλουστέραν τοῦ εὐαγγελίου διδασκαλίαν: see also Heb. vi. 1,—τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον. On ἐπότισα . . . . βρῶμα, Wetst. quotes νέκταρ τ' ἀμβροσίην τε, τά περ θεοὶ αὐτοὶ ἔδουσι, Hes. Theogon. 640. See Hom. Il. θ. 546. Winer, edn. 6, § 66. 2. e. **οὔπω γὰρ ἐδύνασθε**] Either, **for ye were not yet able** (scil. βρῶμα ἐσθίειν),—or, **for ye were not yet strong**, δύναμαι being used absolutely, as in Demosth. 1187. 8, δυνάμενος τῷ τε πράττειν κ. τῷ εἰπεῖν, and 484. 25, τῶν πολιτευομένων τινὲς δυνηθέντες, and see other reff. in Meyer. In the former case, the ellipsis is harsh: the latter meaning seems preferable, though not found elsewhere in the N. T. **ἀλλ' οὐδὲ ἔτι νῦν, but neither even now . . .**; the οὔτε of the rec. is grammatically inadmissible,—see Winer, edn. 6, § 55. 6. **3.**] On **σαρκικοί**, see above, ver. 1. **ὅπου**, not = ἐπεί, but putting the assumption in a *local* form, see reff. **ζῆλος, emulation**, in a bad sense; or as in reff., '*angry jealousy*.' **κατὰ ἄνθρ.**, see reff., **according to the manner of** (unrenewed and ungodly) **man**, = κατὰ σάρκα, Rom. viii. 4; see note on ch. xv. 32. **4.**] He names *but two* of the foregoing designations, ch. i. 12: intending, both there more fully, and here briefly, rather to give a *sample of the sectarian spirit* prevalent, than to describe, as matter of fact, any sects into which they were actually divided: see note there, and on ch. iv. 6. Meyer sees in the mention here of Paul and Apollos only, a reference to the two methods of teaching which have been

Ἐγὼ [i]Ἀπολλώ, οὐκ [j]ἄνθρωποί ἐστε; 5 τί[ς] [*]οὖν ἐστιν Ἀπολλώς; τί[ς] δέ ἐστιν Παῦλος; διάκονοι δι' ὧν [k]ἐπιστεύσατε, καὶ [l]ἑκάστῳ ὡς ὁ κύριος ἔδωκεν. 6 ἐγὼ [m]ἐφύτευσα, Ἀπολλὼς [n]ἐπότισεν, ἀλλὰ ὁ θεὸς [o]ηὔξανεν· 7 ὥστε οὔτε ὁ [m]φυτεύων ἐστίν [p]τι, οὔτε ὁ [n]ποτίζων, ἀλλ' ὁ [o]αὐξάνων θεός. 8 ὁ [m]φυτεύων δὲ καὶ ὁ [n]ποτίζων [q]ἕν εἰσιν, ἕκαστος δὲ τὸν ἴδιον [r]μισθὸν λήμψεται κατὰ τὸν

i see ver. 3.
j = Acts xix. 2 reff.
l constr., Rom. xii. 3. ch. vii. 17.
m ch. ix. 7. Matt. xv. 13. xxi. 33 || al. Gen. ii. 8 al. Rom. xii. 20 reff.
n tr., here bis. 2 Cor. ix. 10 only. Gen. xvii. 6. mid. or pass.,
o...θεος F (and also G). ABCDL P[N]abc defgh klmn o17. 47

2 Cor. x. 15. Col. i. 6, 10. 1 Pet. ii. 2 only. intr., Acts vi. 7 reff. 19. Gal. ii. 6. vi. 3, 15. Demosth. 582. 27.
p = Acts v. 36. ch. x.
q constr., John x. 30. xvii. 11, &c. Eph. ii. 14.
r = Rom. iv. 4 reff.

rec *ουχι* (*corrn from ver* 3), with DFLP[N]^{3} rel Dial Chr Thdrt Thl Œc: txt ABC[N]^{1} 17 Damasc. rec for *ανθρωποι, σαρκικοι* (*corrn from ver* 3), with LP[N]^{3} rel syrr Dial Chr Thdrt: txt ABCDF[N]^{1} 17 latt copt æth arm Did Damasc Orig-int Ambrst Aug.—P adds at end *και κ. ανθ. περιπατειτε* (*also from ver.* 3).

5. *τι* (twice) AB[N]^{1} 17 latt æth lat-ff (*prob corrn to suit the sense: the question being rather* qualis est *than* quis est): *τις* CDFLP[N]^{3} rel syrr copt arm Chr Thdrt Thl Œc. rec *παυλος τις δε απολλως* (*alteration of order, to suit ver* 4), with D^{2}L rel syrr æth arm Chr Thdrt Opt: txt ABC(D$^{1\cdot3}$F)P[N] m 17 latt copt Damasc Ambrst Aug Pel.—rec om 2nd *εστιν*, with DFL latt copt arm Chr Thdrt: ins ABCP[N] m 17. rec ins *αλλ' η* bef *διακον.* (*addition to complete the sense*), with D$^{2\cdot3}$LP rel syrr Chr Thdrt Thl Œc Opt: om ABCD^{1}F[N] vulg copt æth arm Damasc Ambrst Pel. om *ως* C tol^{1}.

6. [*αλλα*, so ABD^{1}F[N]. (for *αλλα ο, ο δε* f 17.)]

7. om 1st *ουτε* A. for 2nd *ουτε, ουδε* C[N]^{1}. *αλλα* D^{1}.

treated of in this section: but as I have before said, the German Commentators are misled by too *definite* a view of the Corinthian parties. ἄνθρωποι, i.e. walking *κατὰ ἄνθρωπον,—σαρκικοί*.

5—15.] *He takes occasion, by example of himself and Apollos, to explain to them the true place and office of Christian teachers: that they are in themselves nothing* (vv. 5—8), *but work for God* (vv. 9, 10), *each in his peculiar department* (ver. 10; cf. ver. 6), *each requiring serious care as to the manner of his working, seeing that a searching trial of its worth will be made in the day of the Lord* (vv. 10—15). 5.] οὖν follows on the assumption of the truth of the divided state of things among them: '*Who then* (*What then*) . . . . , *seeing that ye exalt them into heads over you?*' The question is not asked by an objector, but by Paul himself; when an objector is introduced, he notifies it, as ch. xv. 35; Rom. ix. 19. ἐπιστεύσατε, as in reff.: ye became believers. ἑκάστῳ ὡς . . . , = *ὡς ἔδωκ. ὁ κύρ. ἑκάστῳ*, see reff. It refers, not to the *teachers*, but to the *hearers*, see below *ὁ αὐξάνων θεός*. In the rec. text, the question is carried on to the end of the verse by ἀλλ' ἤ, which is good Greek for 'nisi,' 'præterquam,'—so *οὐδὲ χρησόμεθα ἐξηγητῇ ἀλλ' ἢ τῷ πατρῴῳ*, Plato, Rep. p. 427, see Hartung, Partikellehre, ii. 44,—but seems to have been inserted from not observing the form of the sentence. 6.] The similitude is to a *filled field* (*γεώργιον*, ver. 9): the *plants* are the Corinthians, as members of Christ, vines bearing fruit: these do not yet appear in the construction: so that I prefer, with De Wette, supplying nothing after *ἐφύτευσα* and *ἐπότισεν*, regarding merely the *acts themselves*, as in E. V. If any thing be supplied, it must be *ὑμᾶς*, which would but ill fit ver. 7.

Apollos was sent over to Corinth after Paul had left it (Acts xviii. 27), at his own request, and remained there preaching during Paul's journey through Upper Asia (ib. xix. 1). 7.] ἐστίν τι, either, '*is any thing to the purpose*,' as in *λέγειν τι*, &c., or absol. is any thing: which latter is best: compare *εἰ καὶ οὐδέν εἰμι*, 2 Cor. xii. 11. ἀλλ' ὁ αὐξ. θεός, scil. *τὰ πάντα ἐστί*,—to be supplied from the negative clauses preceding. Theophylact remarks: *ὅρα πῶς ἀνεπαχθῆ ποιεῖ τὴν ἐξουδένωσιν τῶν προεστώτων ἐν Κορίνθῳ σοφῶν κ. πλουσίων, ἑαυτὸν κ. Ἀπολλὼ κατὰ τὸ φαινόμενον ἐξουδενώσας, κ. διδάξας, ὅτι θεῷ δεῖ μόνῳ προσέχειν, κ. εἰς αὐτὸν ἀνατιθέναι πάντα τὰ συμβαίνοντα ἀγαθά*. 8.] ἕν, in the nature of their ministry,—generically, *κατὰ τὴν ὑπουργίαν· ἀμφότεραι γὰρ τῷ θείῳ διακονοῦσι βουλήματι*. Theodoret. ἕκαστος δὲ . . .] Here he introduces a new element—the *separate* responsibility of *each minister* for the results of his own labour, so

s = 2 Cor. vi. 5 reff.
t 1 Thess. iii. 2 only.
u = Rom. xvi. 3 reff.
v here only. Prov. xxiv. 30. xxxi. 16. (-γος, John xv. 1. -γεῖν, Heb. vi. 7.)
w = Matt. xxiv. 1 ‖ Mk.
2 Cor. v. 1. Eph. ii. 21 only. (Rom. xiv. 19 reff.) Ezek. xvii. 17. x ch. i. 4 reff. y = Exod. xxxv. 10. z here only. Isa. iii. 3. Sir. xxxviii. 27. 2 Macc. ii. 29 only. a masc., 2 Tim. i. 19. Rev. xxi. 19. = Rom. xv. 20. Heb. vi. 1. b Luke vi. 48. xiv. 29. c here &c., 4 times. Eph. ii. 20. Col. ii. 7. Jude 20 only. Num. xxxii. 38 Ald. only. see Rom. xv. 20. d Luke viii. 18. Eph. v. 15. e = Mark xiii. 5 al. fr. f = Luke iii. 13. Heb. xi. 4. i. 4 al. ἐποίει ἄλλα παρ' ἃ ἐνόμιζεν, Plato, Minos, 320. ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, id. Phædo, 80. g Matt. v. 14.

ABCDL PN a b c d e f g h k l m n o 17. 47

9 ἴδιον [s]κόπον. [t]θεοῦ γάρ ἐσμεν [tu]συνεργοί· θεοῦ [v]γεώργιον, θεοῦ [w]οἰκοδομή ἐστε. 10 κατὰ τὴν [x]χάριν τοῦ θεοῦ τὴν [x]δοθεῖσάν μοι ὡς [y]σοφὸς [z]ἀρχιτέκτων [ab]θεμέλιον [b]ἔθηκα, ἄλλος δὲ [c]ἐποικοδομεῖ. ἕκαστος δὲ [de]βλεπέτω [d]πῶς [c]ἐποικοδομεῖ. 11 [ab]θεμέλιον γὰρ ἄλλον οὐδεὶς [b]δύναται θεῖναι [f]παρὰ τὸν [g]κείμενον, ὅς ἐστιν Ἰησοῦς

8. om 2nd δε C 31 Syr Aug. for κοπον, τοπον C.
9. aft γεωργιον ins εστε D² vulg(not harl¹) arm Chr.
10. rec τεθεικα, with C³DN^s rel Orig₂ (Chr-mss) Thdrt Thl Œc, τεθηκα LP f n 47: txt ABC¹ℵ¹ m¹ 17 (Chr). om 2nd δε D Orig₁ Chr Gild.

that, though κατὰ τὴν ὑπουργίαν they are *one*,—κατὰ τὸ ἔργον (ib.) they are *diverse*. The stress is twice on ἴδιον.

9.] Proof of the last assertion, and introduction of *Him*, from Whom each λήμψεται. The stress thrice on θεοῦ:—**shall receive**, &c.,—**for it is of God that we are the fellow-workers** (in *subordination to Him*, as is of course implied: but to render it 'fellow-workers *with one another*, under God,' as Estius prefers, and Olsh., al., maintain, is contrary to usage: see reff.;—and not at all required, see 2 Cor. v. 20; vi. 1), **of God that ye are the field, of God that ye are the building**. This last new similitude is introduced on account of what he has presently to say of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure. 10.] κατὰ τ. χάρ. &c., as an expression of humility (reff.), fitly introduces the σοφός which follows. So Chrys.: ὅρα γοῦν πῶς μετριάζει. εἰπὼν γὰρ σοφὸν ἑαυτόν, οὐκ ἀφῆκεν αὐτοῦ τοῦτο εἶναι, ἀλλ' ὅλον ἑαυτὸν πρότερον ἀναθεὶς τῷ θεῷ τότε ἑαυτὸν οὕτως ἐκάλεσε. Hom. viii. p. 69. The **χάρις** is not *the peculiar grace of his apostleship*—for an apostle was not always required to lay the foundation, e. g. in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do. **σοφός, skilful**, see reff., and many examples in Wetstein. The proof of this skill is given, in his *laying a foundation*: the unskilful master-builder *lays none*, see Luke vi. 49. The foundation (ver. 11) was and must be, JESUS CHRIST: the facts of redemption by Him (obj.), and the reception of Him and His work by faith (subj.). The mascul. form ὁ θεμέλιος (sc. λίθος) is said by Thomas Mag. (in Wetst.) to belong to the κοινὴ διάλεκτος—the Attic form is θεμέλιον, or, if in the plur., οἱ θεμέλιοι: —οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται, Thucyd. i. 93. **ἄλλος**, '*whoever comes after me*,'—**another**: not only Apollos. **ἐποικοδομεῖ**, *pres.*, as the necessary state and condition of the subsequent teacher, be he who he may. The *building on, over the foundation*, imports the carrying them onward in knowledge and intelligent faith. **πῶς**, emphatic, = here, *with what material*. De Wette imagines that it also conveys a caution not to *alter the foundations*, and that the **γάρ** in ver. 11 refers to this. But the identity of the foundation is surely implied in ἐποικοδομεῖ. On the γάρ, see below.

11. θ. γάρ] q. d. 'I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself: there *can be but one*, and that one HAS ALREADY BEEN (objectively, for all, see below) LAID BY GOD.' At the same time, in taking this for granted, he implies the strongest possible caution against attempting to lay any other. **δύναται**, strictly **can**,—not '*nemini licet*,' as Grot., al., nor as Theophyl., οὐ δύναται θεῖναι, ἕως ἂν μένῃ σοφὸς ἀρχιτέκτων, ἐπεὶ ὅταν μὴ ᾖ τις σοφ. ἀρχ., δύναται θεῖναι, κ. ἐκ τούτου αἱ αἱρέσεις:—for it is *assumed*, that **θεοῦ οἰκοδομή** is to be raised—and it *can* only be raised on this one foundation. All who build on other foundations are not συνεργοὶ θεοῦ, nor is their building θεοῦ οἰκοδομή at all.

ἄλλον . . . . παρά, see reff. and cf. Thucyd. i. 23, πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα. **κείμενον**] not, '*by me*,' but '*by God*,' for universal Christendom; but *actually laid in each place*, as regards *that church*, by the minister who founds it. De Wette denies this universal reference, as introducing a new element into the context. But surely

χριστός. 12 εἰ δέ τις [c] ἐποικοδομεῖ ἐπὶ τὸν [a] θεμέλιον [h] Matt. x. 9. Acts xvii. 29. James iv. 3. Rev. xviii. 12 only. Isa. lx. 9. [τοῦτον] χρυσόν, [h] ἄργυρον, [i] λίθους [i] τιμίους, [k] ξύλα, [l] χόρτον, [m] καλάμην, 13 ἑκάστου τὸ ἔργον [n] φανερὸν [n] γενή- [i] Rev. xvii. 4. xviii. 12,

16. xxi. 11, 19. Ps. xviii. 10. vi. 30 al. fr. Gen. ii. 5.) 14. Acts vii. 13. Phil. i. 13. Gen. xlii. 16.

k = here only. Ezra v. 8.

m here only. Exod. v. 12. xv. 7. Isa. v. 24.

l = here only. (Matt. n Mark vi.

11. rec ins *ο* bef *χριστος*: om ABCDLPℵ rel.—*χριστ. ιησ.* C[3]D vulg syr Orig$_2$ Ath$_1$ Chr$_1$ Max Damasc Hil Jer Ambrst Aug$_{\text{saepe}}$ Sedul: txt ABLPℵ rel Syr Orig$_2$ Marcell Ath$_1$ Arnob: om *ιησ.* C[1]. (*The rec ιησ. ο χρ. appears to have been a corrn to give a* doctrinal *meaning*—'Jesus (is) the Christ.' *χρ. ιησ. may have had the same intention, cf ch* xii. 3.)

12. om *τουτον* ABC[1]ℵ[1] fuld[1] sah æth Ambr (*perhaps from similarity of endgs; or as unnecessary*): ins C[3]DLPℵ[3] rel latt syrr copt arm Orig Ath Cyr-jer Chr Thdrt Thl Œc Aug Jer. *χρυσιον* B ℵ 73 Clem. (C doubtful) add *και* B 73 æth Clem. *αργυριον* BCℵ 73 Clem.

13. for *εκαστου* to *γενησεται, ο ποιησας τουτο το εργον φανερος γενηται* (*see ch* v. 2)

the reference in *ὁ θεμέλιος ὁ κείμενος* is too direct to the well-known prophecy of the divinely-placed foundation or corner-stone, to surprise any reader or divert his mind from the train of thought by a new element. Ἰησοῦς χριστός, THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. If it be read as in rec., Ἰησοῦς *ὁ χριστός*, it need not *necessarily* be, *that Jesus is the Christ*, but may be in this case also, JESUS THE CHRIST; not any *doctrine*, even that of the Messiahship of Jesus, is the foundation, but JESUS HIMSELF (see var. readd.).

12.] The δέ implies that though there can be but one foundation, there are *many ways of building upon it*. To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of *many buildings*, as Wetst. and Billroth,—but of *one*, see ver. 16,—and that raised *on Christ as its foundation*; —different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the *matter* of the ministers' teaching, *primarily*; and by inference to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as Orig., Chrys., Theodoret, Theophyl., Phot., Aug., Jer., &c., to the moral fruits produced by the preaching in the individual members of the church, —*εἴ τις κακὸν βίον ἔχει μετὰ πίστεως ὀρθῆς, οὐ προστήσεται αὐτοῦ ἡ πίστις εἰς τὸ μὴ κολάζεσθαι*, Chrys. Hom. ix. p. 77. (3) That the builder of the worthless and unsubstantial *is in the end* SAVED (see below): so that even *his* preaching was *preaching of Christ*, and *he himself was in earnest*. (4) That what is said does not refer, except by accommodation, to *the religious life of believers in general*—as Olsh., Schrader, see also the ancient Commentators above; —but to the DUTY AND REWARD OF TEACHERS. At the same time, such accommodation is legitimate, *in so far as each man is a teacher and builder of himself*. (5) That the various materials specified must not be fancifully pressed to indicate *particular doctrines or graces*, as e. g. Schrader has done, "Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentatious knowledge, and with the bending reed of a continually-doubting spirit." Der Apostel Paulus, iv. p. 66. This, however ingenious, is beside the mark, not being justified by any indications furnished in our Epistle itself. An elaborate résumé of the very various minor differences of interpretation may be seen in Meyer's Comm. ed. 2, in loc. Cf. also Estius's note; and Stanley's. λίθους τιμίους] Not '*gems*,' but '*costly stones*,' as marbles, porphyry, jasper, &c., compare 1 Kings vii. 9 ff. By the *ξύλα, χόρτον, καλάμην*, he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, "doctrina non quidem hæretica et perniciosa, *talis enim fundamentum destrueret*: sed minus sincera, minusque solida; veluti si sit humanis ac philosophicis, aut etiam Judaicis opinionibus admixta plus satis: si curiosa magis quam utilis; si vana quadam oblectatione mentes occupans Christianas." Comm. i. p. 268 B.

13.] **Each man's work** (i. e. that which he has built: *his part* in erecting the *οἰκοδομὴ θεοῦ*) **shall** (at some time) **be made evident** (shall not always remain in the present uncertainty, but be tested, and shewn of what sort it is): **for the day shall make it manifest** (the *day of the Lord*, as

o — ch. i. 8 reff. 1 Thess. v. 4. Heb. x. 25.
p ch. i. 11 reff.
q = Rom. i. 18 reff. see 2 Thess. i. 7, 8.
r Acts xxvi. 29 reff.
s = Luke xiv. 19. ch. xi. 28. 2 Cor. xiii. 5. 1 Pet. i. 7. Zech. xiii. 9.
t = Rom. ix. 11 reff.
u vv. 10, 12. v ver. 8. w Matt. iii. 12 ‖ L. xiii. 30. Acts xix. 19 al. Gen. xxxviii. 24.

σεται· ἡ γὰρ [o]ἡμέρα [p]δηλώσει, ὅτι ἐν πυρὶ [q]ἀποκα- ABCDL PNa b c d e f g h k l m n o 17. 47
λύπτεται, καὶ ἑκάστου τὸ ἔργον [r]ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ
[s]δοκιμάσει. 14 εἴ τινος τὸ ἔργον [t]μενεῖ ὃ [u]ἐποικοδό-
μησεν, [v]μισθὸν λήμψεται. 15 εἴ τινος τὸ ἔργον [w]κατα-

D[1] Ambrst. rec om αυτο (*as unnecessary: but see note*), with DLN rel vss Clem Orig$_1$ Chr-mss$_2$ Thdrt$_3$ Thl Œc: ins ABCP(αυτω) m 17 Syr Orig$_1$ Eus Bas Chr Thdrt$_2$ Procop.

14. rec επωκοδομησεν, with B[2]C rel: txt AB[1]DLPN o 17.

Vulg., 'dies domini:' see reff.,—and so most Commentators, ancient and modern. The other interpretations are (1) '*the day of the destruction of Jerusalem*,' which shall shew the vanity of Judaizing doctrines: so Hammond [but not clearly nor exclusively], Lightf., Schöttg., al.,—against both the context, and our Apostle's habit of speaking, and under the assumption, that nothing but Jewish errors are spoken of:—(2) '*the lapse of time*,' as in the proverb, '*dies docebit*;'—so Grot., Wolf, Mosheim, Rosenm., al., which is still more inconsistent with the context, which necessitates a definite *day*, and a definite *fire*:—(3) '*the light of day*,' i. e. of clear knowledge, as opposed to the present time of obscurity and night: so Calv., Beza, Erasm.:—but the fire here is not a *life-giving*, but a *consuming* flame; and, as Meyer remarks, even in that case the ἡμέρα would be that of the παρουσία, see Rom. xiii. 12:—(4) '*the day of tribulation*:'—so Augustine, Calov.: but this again is not definite enough: μισθὸν λήψεται can hardly be said of mere abiding the test of tribulation);—**because it** (the *day*—not, the *work*, as Theophyl., Œcum., al., which would introduce a mere tautology with the next clause) **is** (to be) **revealed** (the present ἀποκαλύπτεται expresses the definite certainty of prophecy: or perhaps rather the *attribute* of that day, which is, to be revealed, &c., as in the expressions ὁ πειράζων, ὁ σπείρων, &c.) **in fire** ('accompanied,' 'clothed,' 'girt,' 'with fire;' i. e. fire will be *the element* in which the day will be revealed. Cf. 2 Thess. i. 8, and Mal. iii. 2, 3, iv. 1, to which latter place the reference is,—see LXX. But notice, that this is *not the fire of hell*, into which the gold, silver, and costly stones will never enter, but the *fire of judgment*, in which Christ will appear, and by which *all works will be tried*. This *universality* of trial by fire is equally against the idea of a *purgatorial fire*, which lucrative fiction has been mainly based by the Romanists on a perversion of this passage. See Aug. de Civ. Dei, xxi. 26. 4, vol. vii. p. 745, who mentions the idea with 'non redarguo, quia forsitan verum est.' See Estius, who does not maintain the allusion to Purgatory here; and Bisping, who does), **and each man's work, of what kind it is, the fire itself shall try** (this clause does not depend upon ὅτι, but ranges with the following futures. It is a question whether ἔργον is nom. or acc.,—*of what kind each man's work is* [Meyer],—or as above. In the only other places where Paul uses ὁποῖος, Gal. ii. 6, 1 Thess. i. 9 [see also Acts xxvi. 29], it commences a clause, as here if ἔργον be accus.;—we have a very similar expression, Gal. vi. 4, τὸ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος:—and it seems more natural that the *action of the fire* should be described as directly passing upon the work. For these reasons, I prefer the accus. τὸ πῦρ **αὐτό**, the fire itself, of its own power, being a πῦρ καταναλίσκον. **14.**] **If any man's work shall remain** (i. e. stand the fire,—being of inconsumable materials. μενεῖ fut. (so latt syrr coptt), is better than the pres. of rec., as answering to εἰ . . . . κατακαήσεται below), **which he built on the foundation,—he shall receive wages** (as a builder;—i. e. 'shall be rewarded for his faithful and effectual work as a teacher'):

15.] **if any man's work shall be burnt up** (i. e. consist of such materials as the fire will destroy: Stanley adds, "It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or at least illustrated, by the conflagration of Corinth under Mummius: the stately temples [one of them remaining to this day] left standing amidst the universal crash and destruction of the meaner buildings"), **he shall be mulcted** (ζημιωθ., scil. τὸν μισθόν, see ref. Matt., and Herod. vii. 39, τοῦ δὲ ἑνός, τοῦ περιέχεαι μάλιστα, τὴν ψυχὴν ζημιώσεαι, and Plato, Legg., vi. p. 774, εἰς μὲν οὖν χρήματα ὁ μὴ θέλων γαμεῖν τοσαῦτα ζημιούσθω): **but he himself shall be saved** (having held, and built on, the true foundation Jesus Christ, he shall not be ex-

καήσεται, [x] ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, [y] οὕτως δὲ [y] ὡς [z] διὰ πυρός. 16 [a] οὐκ [a] οἴδατε ὅτι [b] ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ [c] οἰκεῖ ἐν ὑμῖν; 17 εἴ τις τὸν [b] ναὸν τοῦ θεοῦ [d] φθείρει, [d] φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ [b] ναὸς τοῦ

F(and also G) οικει... ABCDF LPℵ a b c d e f g h k l m n o 17. 47

x Matt. xvi. 26 ||. 2 Cor. vii. 9. Phil. iii. 8 only. Prov. xix. 19. xxii. 3.
y ch. jv. 1. ix. 26. Eph. v. 33. James ii. 12.
z see Isa. xliii. 2. Zech. xiii. 9. vi. 19. 2 Cor. vi. 16. (2 Thess. ii. 4 al.) Jer. vii. 4. bis. ch. xv. 33. 2 Cor. vii. 2. xi. 3. Eph. iv. 22. 2 Pet. ii. 12. Jude 10. Rev. xix. 2 only. 16. play on word, ch. vi. 12. Isa. liv.
a Rom. vi. 16. ch. v. 6 al.
b = ch. c Rom. vii. 17 reff. d = here

16. εν υμιν bef οικει BP m 17 Tert.

17. for φθερει, φθειρει DFP 47 am: φθειρεῖ L. for τουτον, αυτον (*corrn as more usual*) ADF Syr syr-mg arm Chr$_{ll}$, *illum* latt Iren-int Cypr: txt BCLPℵ rel syr coptt æth Orig Eus Mac Did Amphil Chr$_3$ Thdrt Thl Œc.

cluded from that salvation which is the *free gift* of God to all who believe on Christ, but shall get no *especial reward* as a faithful and effectual teacher. Cf. 2 John 8, βλέπετε ἑαυτούς, ἵνα μὴ **ἀπολέσητε ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβητε.** Meyer remarks, that our Lord hints at such persons under the name of ἔσχατοι, Matt. xx. 16; Mark x. 31), but so, as through fire:—i. e. as a builder whose building was consumed would escape with personal safety, but with the loss of his work. Chrys., Theophyl., Œc., strangely understand it, that he shall be burnt for ever in the fire of Hell, unconsumed: οὐχὶ καὶ αὐτὸς οὕτως ἀπολεῖται ὡς τὰ ἔργα, εἰς τὸ μηδὲν χωρῶν· ἀλλὰ μενεῖ ἐν τῷ πυρί, Chrys. σώζεται, τουτέστι, σῶος τηρεῖται. δίκας αἰωνίους ὑπέχων, Theophyl. But (1) the *fire of Hell* is quite alien from the context (see above),—and (2) the meaning given to σώζεσθαι is unexampled,—and least of all could be intended where the coming of the Lord is spoken of: cf. *inter alia*, ch. v. 5, παραδοῦναι κ.τ.λ. . . . . ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τ. κυρίου. Grot., Elsn., al., explain ὡς διὰ πυρός as a proverb, '*tanquam ex incendio*,' for 'with difficulty.' But this is needless here, as the *figure itself* is that of an 'incendium:' and ὡς is *not* '*tanquam*,' but belongs to οὕτως, see reff. The whole imagery of the passage will be best understood by carefully keeping in mind the *key*, which is to be found in the θεοῦ οἰκοδομή, and the ναὸς θεοῦ, as connected with the prophecy of Malachi iii. and iv. There, ἐξαίφνης ἥξει εἰς τὸν ναὸν ἑαυτοῦ κύριος . . . . αὐτὸς εἰσπορεύεται ὡς πῦρ χωνευτηρίου . . καθιεῖται χωνεύων καὶ καθαρίζων ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον. . . . . διότι ἰδοὺ ἡμέρα (add κυρίου A) ἔρχεται καιομένη ὡς κλίβανος, κ. φλέξει αὐτούς, καὶ ἔσονται . . . καλάμη, κ. ἀνάψει αὐτοὺς ἡ ἡμέρα ἡ ἐρχομένη. The Lord thus coming to His temple in flaming fire, all the parts of the building which will not stand that fire will be consumed: the builders of them will escape with personal salvation, but with the loss of their work, through the midst of the conflagration.

16—23.] *The figure is taken up afresh and carried further: and made the occasion of solemn exhortation, since they were the temple of God, not to mar that temple, the habitation of His Spirit, by unholiness, or by exaltation of human wisdom: which last again was irrelevant, as well as sinful; for all their teachers were but their servants in building them up to be God's temple,—yea all things were for this end, to subserve them, as being Christ's, by the ordinance, and to the glory of God the Father.* **16.**] The foregoing figures, with the occasion to which they referred, are now dropped, and the οἰκοδομὴ θεοῦ recalled, to do further service. This *building* is now, as in Mal. iii. 1, and as indeed by implication in the foregoing verses, the *temple* of God (ναὸς θεοῦ, with emphasis on ναός, not θεοῦ ναός), the *habitation of His Spirit*.

οὐκ οἴδατε ὅτι—Are ye ignorant that . . . an expression of surprise arising out of their conduct. **καὶ . . . ἐν ὑμῖν=ἐν ᾧ, τουτέστιν, ἐν ὑμῖν.** Meyer rightly remarks, that "ναὸς θεοῦ is *the temple* of God, not *a* temple of God: for Paul does not conceive (as Theodoret, al.) of the various churches as *various temples* of God, which would be inconsistent with a Jew's conception of God's temple, but of each Christian church as, sensu mystico, *the temple of Jehovah*. So there would be, not many temples, but many churches, each of which is, ideally, the same temple of God." And, we may add, if the figure is to be strictly justified in its widest acceptation, that all the churches are built together into one vast temple: cf. **ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε,** Eph. ii. 22. **17.**] **φθείρει,** mars, whether as regards its *unity and beauty*, or its *purity and sanctity*: here, the meaning is left indefinite, but the latter particulars are certainly hinted at,—by ἅγιος below. **φθερεῖ,** either by *temporal death* (Mey.), as in ch. xi. 30; or by *spiritual death*, which is more probable, seeing that the *figurative* temple is spoken of, not (as

e = Rom. vi. 2. f Rom. vii. 11 reff. g = ch. viii. 2. xiv. 37. Gal. vi. 3. Phil. iii. 4. James i. 26. h Rom. xii. 2 reff. i ch. i. 25 reff. k ch. i. 18 reff. l Rom. ii. 13. Gal. iii. 11 al. m Job v. 13 (but καταλαμβάνων and φρονήσει). n here only.

θεοῦ ἅγιός ἐστιν, [e]οἵτινές ἐστε ὑμεῖς. 18 μηδεὶς ἑαυτὸν [f]ἐξαπατάτω· εἴ τις [g]δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ [h]αἰῶνι [h]τούτῳ, [i]μωρὸς γενέσθω, ἵνα γένηται σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου τούτου [k]μωρία [l]παρὰ [τῷ] θεῷ ἐστιν. γέγραπται γὰρ [m]Ὁ [n]δρασσόμενος τοὺς σοφοὺς ἐν τῇ [o]πανουργίᾳ αὐτῶν. 20 καὶ πάλιν Κύριος γινώσκει τοὺς [p]διαλογισμοὺς τῶν σοφῶν [q]ὅτι εἰσὶν [r]μάταιοι. 21 [s]ὥστε μηδεὶς [t]καυχάσθω [t]ἐν ἀνθρώποις· πάντα γὰρ [u]ὑμῶν ἐστιν, ABCDP LPΝab cdefg hklm noli. 47

Levit. ii. 2. v. 12. Num. v. 26. (Ps. ii. 12, w. gen.) Herod., iii. 13. Jos. B. J. iii. 8. 6. Dion. Hal. ix. 21. o (=) Luke xx. 23. 2 Cor. iv. 2. xi. 3. Eph. iv. 14 only. Josh. ix. 4 (10). (-γος, 2 Cor. xii. 16.) p = Rom. i. 21. James ii. 4. Psa. xciii. 11. q constr., ch. xvi. 15 al. fr. Winer, edn. 6, § 66. 5. a. r Acts xiv. 15. ch. xv. 17. Tit. iii. 9. James i. 26. 1 Pet. i. 18 only. Exod. xx. 7. s = ch. iv. 5. t ch. i. 31. Rom. ii. 17 reff. u gen., ch. i. 12. Rom. xiv. 8. 2 Tim. ii. 19.

18. aft ἐξαπατατω ins κενοις λογοις (*see Eph* v. 6) D 23-marg 73. 118. εν υμ. ειναι σοφ. P.

19. rec ins τω bef θεω (*corrn: but art is unnecessary aft prepn*), with ABLPℵ rel Orig$_3$ Dion Eus Chr Thdrt: om CDF b^1 o Clem Orig$_2$. om γαρ D^1. om ὁ and τους F.

21. ανθρωπω F lat-ff(not Pel Bede).

Mey.) the material temple:—and as *temporal death* was the punishment for defiling the material temple (Exod. xxviii. 43. Levit. xvi. 2 al. fr.), so *spiritual death* for marring or defiling of God's spiritual temple. **ἅγιος**, the constant epithet of ναός in the O. T., see Ps. v. 7; x. 5 (LXX). Hab. ii. 20, and passim. **οἵτινες**, i. e. ἅγιοι, not, '*which temple are ye*,' which would be tautological after ver. 16, and would hardly be expressed by *οἵτινες*, '*ut qui*,' or '*quales*.' Meyer well remarks, that *οἵτινές ἐστε ὑμεῖς* is the minor proposition of a syllogism:—'Whoever mars the temple of God, him will God destroy, because His temple is *holy*: but ye also, as His ideal temple, are holy:—therefore, whoever mars you, shall be destroyed by God.'

18—20.] *A warning to those who would be leaders among them, against self-conceit.* **18.**] **ἐξαπατάτω**, not, as Theophyl., *νομίζων ὅτι ἄλλως ἔχει τὸ πρᾶγμα καὶ οὐχ ὡς εἶπον*:—it is far more naturally referred to what follows, viz. thinking himself wise, when he must become a fool in order to be wise. **If any man thinks that he is wise among you in this world** (*ἐν τῷ αἰ. τούτῳ* belongs to *δοκεῖ σοφ. εἶν. ἐν ὑμ.*,—to the whole assumption of wisdom made by the man, which as made in *this present world*, must be false: not (1) merely to *σοφός*, Grot., Rückert, al.,—as the arrangement of the words shews,—nor (2) to *μωρὸς γενέσθω*, Orig., Chrys., Luther, Rosenm., al., in which case, the stress being on *μωρός*, it must have been *μωρὸς γενέσθω ἐν τῷ αἰῶνι τούτῳ*), **let him become a fool** (by receiving the gospel in its simplicity, and so becoming foolish in the world's sight), **that he may become** (truly) **wise.**

19.] *Reason why this must be*:—shewn from Scripture. **παρὰ θ., in the judgment of God**, reff. **ὁ δρασσ.**] The sense of the Heb. is equally expressed by the Apostle and the LXX. The words are taken out of the context as they stand, which accounts for the participle, see Heb. i. 7. The sense is, 'If God uses the craft of the wise as a net to catch them in, such wisdom is in His sight folly, since He turns it to their confusion.' "**δρασσόμενος** [possibly a provincialism] is substituted for *καταλαμβάνων*, as a stronger and livelier expression for 'grasping,' or 'catching with the hand.'" Stanley. Cf. Judith xiii. 7. **20.**] The LXX have **ἀνθρώπων** (Heb. אָדָם); the Psalmist however is speaking of the *proud*, ver. 2 f., and such, when *διαλογισμοί* are in question, would be the *worldly wise*. **21—23.**] *A warning to them in general, not to boast themselves in human teachers.* **21.**] **ὥστε**, viz. seeing that this world's wisdom is folly with God: or perhaps as a more general inference from what has gone before since ch. i., that as the conclusion there was, *ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω*,—so now, having gone into the matter more at length, he concludes, *μηδεὶς καυχάσθω ἐν ἀνθρώποις*. This *boasting in men* is explained in ch. iv. 6 to mean *μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθαι κατὰ τοῦ ἑτέρου*. **καυχάσθω** after **ὥστε** is a change of construction. A somewhat similar change occurred in the parallel ch. i. 31, *ἵνα . . . . καυχάσθω*: but there, by the citation being adduced in its existing form. **πάντα γὰρ ὑμ. ἐστ.**] 'For such boasting is a *degradation* to those who are *heirs of all*

22 [v] εἴτε Παῦλος εἴτε Ἀπολλὼς εἴτε Κηφᾶς, εἴτε κόσμος [v] so Rom. xii. 6. Col. i. 16.
εἴτε [w] ζωὴ εἴτε [w] θάνατος, εἴτε [wx] ἐνεστῶτα εἴτε [wy] μέλλοντα, [w] so Rom. viii. 38.
πάντα [u] ὑμῶν, 23 ὑμεῖς δὲ [u] χριστοῦ, χριστὸς δὲ [u] θεοῦ. [x] see 2 Thess. ii. 2.
IV. [l] [z] Οὕτως ἡμᾶς [a] λογιζέσθω [b] ἄνθρωπος, [z] ὡς [c] ὑπηρέτας [y] = Acts xxiv. 25 reff.
χριστοῦ καὶ [d] οἰκονόμους [e] μυστηρίων θεοῦ. 2 [f] ὧδε [g] λοι- [z] ch. iii. 15 reff.
[a] Rom. viii. 36 reff. ix. 8.

b = ch. xi. 28. Gal. vi. 1. xii. 42. xvi. 1, &c.) c = Acts xiii. 5 reff. e ch. ii. 7 reff. d = Tit. i. 7. 1 Pet. iv. 10. (Luke f = Col. iv. 9. Heb. xiii. 14. g ch. i. 16 reff.

22. απολλω F 17. ins δι' bef υμων F. ημων, and in ver. 23 ημεις B 48 Orig$_1$. rec at end ins εστιν, with D$^{2\cdot3}$L rel vulg Chr Thdrt: om ABCD^{1}FP ℵ 17 Dial Ambrst Aug.

CHAP. IV. 1. ins του bef θεου F.
2. rec ὃ δε λοιπον, with D^{3}L rel Orig$_2$ Chr Thdrt Thl Œc: txt ABCD^{1}FP ℵ 17 latt

things, and *for whom all*, whether ministers, or events, or the world itself, *are working together*: see Rom. viii. 28: and iv. 13. 22, 23.] *Specification of some of the things included under πάντα: and first of those teachers in whom they were disposed to boast*,—in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say εἴτε χριστός, but adding the world itself and its events and circumstances, he reiterates the πάντα ὑμῶν as if to mark the termination of this category, and changing the form, concludes with ὑμεῖς δὲ (not only one part of you) χριστοῦ· χριστὸς δὲ θεοῦ (see below). The expressions ζωή, θάνατος, ἐνεστῶτα, μέλλοντα, have nothing to do with the *teachers*, as Chrys., Theophyl., Grot.,—ἡ ζωή, φησι, τῶν διδασκάλων δι' ὑμᾶς ἔστιν ἵνα ὠφελῆσθε διδασκόμενοι· κ. ὁ θάνατος αὐτῶν δι' ὑμᾶς· ὑπὲρ ὑμῶν γὰρ κινδυνεύουσι καὶ τῆς ὑμετέρας σωτηρίας, Theophyl.,—and "*præsentia*, . . . linguarum et sanationum dona . . . . *futura*, ... rerum futurarum revelationes," Grot.,—but are perfectly general. ἐνεστῶτα is *things actually present*,—see note on 2 Thess. ii. 2. 23.] On the change of the possessives, see above:—*Christ* is not *yours*, in the sense in which πάντα are,—not *made for and subserving you*—*but* (δέ) *you are His*,—and even that does not reach the Highest possession: He possesses not you *for Himself*; *but* (δέ again) κεφαλὴ χριστοῦ ὁ θεός, ch. xi. 3. CHRIST HIMSELF, the Incarnate God the Mediator, *belongs to* God, is subordinate to the Father, see John xiv. 28; and xvii. passim. But this mediatorial subordination is in no way inconsistent with His eternal and co-equal Godhead: see notes on Phil. ii. 6—9; and on ch. xv. 28, where the subjection of all things to Christ, and His subjection to the Father, are similarly set forth. There is a striking similarity in the argument in this last verse to that in our Lord's prohibition, Matt. xxiii. 8—10. See Stanley's beautiful note.

IV. 1—5.] *He shews them the right view to take of Christian ministers* (vv. 1, 2); *but, for his part, regards not man's judgment of him, nor even judges himself, but the Lord is his Judge* (vv. 3, 4). *Therefore let them also suspend their judgments till the Lord's coming, when all shall be made plain.*

1.] οὕτως, emphatic, preparatory to ὡς, as in ref. ἄνθρωπος, as E. V., **a man**, in the most general and indefinite sense, as 'man' in German: not a Hebraism, nor = ἕκαστος. The whole is opposed to καύχησις ἐν ἀνθρώποις: the ministers of Christ are but subordinates to Him, and accountable to God. ἡμᾶς, *here*, not, '*us ministers generally*,' see below, ver. 6, but '*myself and Apollos*,' as a sample of such. ὑπηρ. χριστοῦ, see ch. iii. 5, 22, 23. But in οἰκον. μυστ. θεοῦ we have a new figure introduced. The Church, 1 Tim. iii. 15, is the οἶκος θεοῦ—and those appointed to minister in it are οἰκονόμοι, *stewards* and *dispensers* of the property and stores of the οἰκοδεσπότης. These last are the μυστήρια, hidden treasures, of God,—i. e. the riches of his grace, *now manifested* in Christ, ch. ii. 7; Rom. xvi. 25, 26, which *they* announce and distribute to all, having received them from the Spirit for that purpose. "Ea mysteria sunt incarnationis, passionis et resurrectionis Christi, redemptionis nostræ, vocationis gentium, et cætera quæ complectitur evangelica doctrina." Estius, who also, as a Romanist, attempts to include the *sacraments* among the μυστήρια in this sense. The best refutation of this is given by himself: "sed cum ipse Paulus dixerit primo capite, *Non misit me Christus baptizare, sed evangelizare*, rectius est ut mysteria Dei intelligantur fidei nostræ dogmata." It may be doubted, whether, *in the N. T. sense of* μυστήρια,

h = 2 Cor. xiii. 3. (ch. i. 22.)
i = Matt. i. 18. Acts v. 39. Rom. vii. 10. 2 Cor. v. 3. Phil. ii. 8. Neh. ix. 8.
k dat., Rom. xiv. 14.
l = Acts xix. 27.
m constr., Matt. x. 25. xviii. 6. iii. 2. v. 9. ch. vi. 11.
n Acts iv. 9 reff.
o Acts xvii. 25 reff.
p = ch. i. 8 reff.
q = Acts xix. 2. ch. iii. 6. Lev. v. 1. Job xxvii. 6 only. 1 Macc. iv. 21 al.
r Acts v. 2. xii. 12. xiv. 6 only. Gal. ii. 17. iii. 11. v. 4.
s Acts xiii. 39. Rom. viii. 1. Gal. ii. 16. iii. 11. v. 4.
t = ch. iii. 21.

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

3 k ἐμοὶ δὲ l εἰς ἐλάχιστόν ἐστιν m ἵνα ὑφ' ὑμῶν n ἀνακριθῶ
ἢ ὑπὸ o ἀνθρωπίνης p ἡμέρας· q ἀλλ' q οὐδὲ ἐμαυτὸν n ἀνα-
κρίνω· 4 οὐδὲν γὰρ ἐμαυτῷ r σύνοιδα, ἀλλ' οὐκ s ἐν τούτῳ
s δεδικαίωμαι· ὁ δὲ n ἀνακρίνων με κύριός ἐστιν. 5 t ὥστε

syrr copt æth arm Orig-int$_1$ lat-ff. aft λοιπον ins τι ℵ^1(om ℵ-corr^1 ?). ζητειτε (*itacism* ?) ACDFPℵ f g n 17 (and mss mentd by Œc): txt BL rel latt syrr &c. τις ευρεθη bef πιστος τις D$^{1.3}$: bef πιστος D^{2}F goth.

3. ημων A. αλλα D^1. for ουδε, ουδ F.

4. for ουκ, ουδε P. for δε, γαρ ℵ^1 Syr æth. at end ins θεος D.

the sacraments can be in any way reckoned as such: for μυστ. is a (usually *divine*) proceeding, *once hidden, but now revealed*, or *now hidden, and to be revealed;* under neither of which categories can the sacraments be classed. **2.**] **Moreover, here [on earth]** (see var. readd. and reff. ὧδε is emphatic, and points to what follows, that though in the case of stewards enquiry was necessarily made *here below*, yet he, God's steward, awaited no such enquiry ὑπὸ ἀνθρωπίνης ἡμέρας, but one at the coming of the Lord. Lachmann, I cannot but think somewhat strangely, places ὧδε at the end of ver. 1: οἰκονόμους μυστηρίων θεοῦ ὧδε. Stanley takes ὧδε for 'in this matter,' and supports the meaning by Rev. xiii. 10, 18; xiv. 12; xvii. 9) **enquiry is made in the case of stewards** (or, *it is required* in the case of stewards), **in order that** (or *that*, the purport of the requirement expressed as its purpose) **a man may be found** (proved to be) **faithful** (emph.). **3.**] **But to me** (contrast to the case of the stewards into whose faithfulness enquiry is made ὧδε, here on earth) **it is** (amounts to) **very little** (Meyer compares ἐς χάριν τέλλεται, Pind. Ol. i. 122, and Theognis, 162, οἷς τὸ κακὸν δοκέον γίγνεται εἰς ἀγαθόν) **that I be** (the ἵνα, here and always, is more or less the conj. of *purpose*. The construction is a mixed one in such clauses as this, compounded of ἐλάχιστόν ἐστιν ἀνακριθῆναι, and ἐλαχίστου ἂν πριαίμην, ἵνα ἀνακριθῶ) **judged** (enquired into, as to my faithfulness) **by you, or by the day of man** (in reference to ὧδε above, and contrast to the ἡμέρα κυρίου, to which his appeal is presently made, ver. 5, and of which, as testing the worth of the labour of teachers, he spoke so fully ch. iii. 13—15. Jerome, Quæstiones ad Algasiam, Ep. xxxi. [cli.] 10, vol. i. p. 879, numbers the expression among the *cilicisms* of the Apostle. Estius, al., suppose it to be a Hebraism, referring to Jer. xvii. 16, which is irrelevant. All these are probably wrong, and the expression *chosen purposely* by the Apostle. Grot. compares 'diem dicere,' 'to cite to trial;' to which Stanley adds the English 'daysman' for arbiter [see Job ix. 33], and the Dutch 'dagh vaerden' and 'daghen,' to 'summon'),—**nay, I do not judge even** (hold not an enquiry on: lit. '*but neither do I*,' &c.) **myself:** **4.**] **for I am conscious to myself of no** (official) **delinquency** (so Plato, Apol. p. 21, οὔτε μέγα οὔτε σμικρὸν ξύνοιδα ἐμαυτῷ σοφὸς ὤν,—ib., Rep. i. [Wetst.], τῷ δὲ μηδὲν ἑαυτῷ ἀδίκων ξυνειδότι ἡδεῖα ἐλπὶς ἀεὶ πάρεστι, and Hor., Epist. i. 1. 61, 'Nil conscire sibi, nulla pallescere culpa.' The E. V., 'I know nothing by myself,' was a phrase commonly used in this acceptation at the time; cf. Ps. xv. 4, Com. Prayer Book version, 'He that *setteth not by himself*,' i. e. is not wise in his own conceit. 'I know no harm by him' is still a current expression in the midland counties. See Deut. xxvii. 16; Ezek. xxii. 7, in E. V. So Donne, Serm. lvii., "If thine own spirit, thine own conscience, accuse thee of nothing, is all well? why, *I know nothing by myself, yet am I not thereby justified.*" This meaning of 'by' does not appear in our ordinary dictionaries), **but I am not hereby justified** (i. e. it is not *this circumstance* which clears me of blame—*this* does not decide the matter. There can be no reference [as Meyer] to *forensic justification* here, by the very conditions of the context: for he is speaking of that μισθός of the teacher, which may be lost, and yet personal salvation be attained, see ch. iii. 15); **but he that judges** (holds an enquiry on) **me is the Lord** (Christ, the judge). **5.**] **So then** (because the Lord is the sole

μὴ [u] πρὸ [u] καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ [v] φωτίσει τὰ [w] κρυπτὰ τοῦ σκότους καὶ [x] φανερώσει τὰς [yz] βουλὰς τῶν [z] καρδιῶν, καὶ τότε ὁ [a] ἔπαινος [b] γενήσεται ἑκάστῳ [b] ἀπὸ τοῦ θεοῦ.

[6] Ταῦτα δέ, ἀδελφοί, [c] μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼ δι' ὑμᾶς, ἵνα [d] ἐν ἡμῖν μάθητε [e] τὸ μὴ [f] ὑπὲρ ἃ

u Matt. viii. 29 only. Sir. xxx. 24.
v = 2 Tim. i. 10 only. Jos. Antt. viii. 5. 3. (John i. 9 al.)
w Rom. ii. 16 reff.
x Rom. i. 19 reff.
y plur., here only. 2 Chron. xxii. δ al. z Sir. xxxvii. 13. a Rom. ii. 29 (reff.). b ch. i. 30 reff. c 2 Cor. xi. 13, 14, 15. Phil. iii. 21 only +. 1 Kings xxviii. 8 Symm. Jos. Antt. vii. 10. 5. d = John xiii. 35. Gen. xlii. 33. e = Rom. viii. 26 reff. f = ch. x. 13. 2 Cor. xii. 6.

5. κρινεται (*itacism?*) APℵ 3. 17. 39. 48. 72. om *os* D[1]F Aug[sæpe](ins[1]). om last του D l.

6. om δε ℵ[1](ins ℵ-corr[1]) arm. om εις F. απολλων A B[1](απο πολλων B[2]) ℵ[1]: txt CDFLPℵ-corr[1](?) rel. εν ημιν D[1] l 17. 23. 115 syr copt Chr, Antch Bede. om το F 2. rec (for ἃ) ὅ, with DFL rel Syr goth arm Chr Thdrt: txt ABCPℵ 17 syr copt Ath Chr-ms Cyr. (*Meyer and De W. think that ἃ has been a corrn to suit ταυτα preceding. But I can hardly think this probable: is it not more likely that in a proverbial exprn the sing seemed most appropriate, and thus ἃ has been corrd to ὅ?*)

infallible dijudicator) **decide nothing** (concerning us, of merit or demerit) **before the time, until the Lord shall have come** (explains *πρὸ καιρ.*), **who shall also** (*καί, inter alia:* as part of the proceedings of that Day: or **both**) **bring to light** (throw light on) **the hidden things of darkness** (general—*all things* which are hidden in darkness), **and shall make manifest the counsels of the hearts** (then first shewing, what your teachers really are, in heart), **and then shall the** (fitting) **praise accrue to each from God.** ἔπαινος is not a *vox media*, praise or blame, as the case may be, but strictly *praise*. Theophyl., Grot., Billr., Rück., Olsh., suppose the word to be used euphemistically, "unde et contrarium datur intelligi, sed mavult *εὐφημεῖν*," Grot.: Calv., Meyer, al., think that he speaks without reference to those who will obtain *no praise:* "hæc vox ex bonæ conscientiæ fiducia nascitur." Calv. But I agree with De Wette, in thinking that he refers to *καυχᾶσθαι ἐν ἀνθρώποις*:—they, their various parties, gave *exaggerated praise* to certain teachers: let them wait till the day when the *fitting* praise (be it what it may) will be adjudged to each from God; Christ as the Judge being the *ὡρισμένος ὑπὸ τοῦ θεοῦ κριτής*, Acts x. 42, and so His sentences being *ἀπὸ θεοῦ*. See also Acts xvii. 31, and Rom. ii. 16, *κρινεῖ ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, . . . διὰ Ἰησοῦ χριστοῦ.*

6—13.] *He explains to them* (ver. 6) *that the mention hitherto of himself and Apollos* (and by parity of reasoning, of Cephas and of Christ, in ch. i. 12) *has a more general design*, viz. *to abstract them from all party spirit and pride: which pride he then blames, and puts to shame by depicting, as a contrast, the low and afflicted state of the Apostles themselves.* 6.] **But** (transeuntis: he comes to the conclusion of what he has to say on their party divisions) **these things** (De Wette, Meyer, al., limit *ταῦτα* to what has been said since ch. iii. 5. But there surely is no reason for this. The Apostle's meaning here must on all hands be acknowledged to be, 'I have taken our two names as samples, that you may not attach yourselves to and be proud of *any* party leaders, one against another.' And if these *two* names which had been last mentioned, why not analogously, *those four which he had also alleged in ch.* i. 12? There can be no reason against this, except the determination of the Germans to regard their Paulus-parthei, and Apollos-parthei, and Petrus-parthei, and Christus-parthei, as historical facts, and consequent unwillingness to part with them here, where the Apostle himself by implication repudiates them as such) **I transferred** (the epistolary aorist) **to myself and Apollos** (i. e. when I might have set them before you generally and in the abstract as applying to all teachers, I have preferred doing so by taking two samples, and *transferring to them* what was true of the whole. This is far more probable than the explanation of Chrys., al., that he put in his own name and that of Apollos instead of those of the real leaders of sects, concealing them on purpose. On *μετασχ-*, see reff. and cf. Plato, Legg. x. p. 903, *μετασχηματίζων τὰ πάντα οἷον ἐκ πυρὸς ὕδωρ*,—and p. 906, *τοῦτο τὸ ῥῆμα μετεσχηματισμένον*, Meyer) **on your account, that ye by us** (as your example: by having our true office and standing set before you) **might learn this, "Not above those things which are written"** (i. e. not to exceed in your estimate of

γέγραπται, [g] ἵνα μὴ [h] εἷς ὑπὲρ τοῦ [h] ἑνὸς [i] φυσιοῦσθε κατὰ ABCDF LPℵ ab
τοῦ ἑτέρου. [7] τίς γὰρ σὲ [i] διακρίνει; τί δὲ ἔχεις ὃ οὐκ [k] cdefg hklmn
ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί [m] καυχᾶσαι ὡς μὴ λαβών; o 17. 47
[8] ἤδη [n] κεκορεσμένοι ἐστέ, ἤδη [o] ἐπλουτήσατε, χωρὶς ἡμῶν

[g] w. indic. pres., Gal. iv. 17. Tit. ii. 4. 1 John v. 20.
[h] 1 Thess. v. 11. i vv. 18, 19.
[i] ch. v. 2. viii. 1. xiii. 4. Col. ii. 18
[k] only +. (-ωσις, 2 Cor. xii. 20.) ch. i. 29 reff. 18. Luke xii. 21. Hos. xii. 8.
[l] Rom. ii. 1 reff. [n] Acts xxvii. 38 only. Deut. xxxi. 20 only.
[m] = here only. [o] see Acts xv. 9 reff. 2 Cor. viii. 9. Rev. iii. 17,
[m] absol.,

rec aft γεγραπται ins φρονειν, with C(appy) D³LPℵ³ rel syrr-goth arm Chr Cyr Thdrt: om ABD¹Fℵ¹ latt Orig lat-ff. om 2nd μη D. for υπερ, κατα F.

yourselves and us, the standard of Scripture,—which had been already in part shewn to them in the citations ch. i. 19, 31; iii. 19. To refer γέγραπται to *what has been written in this Epistle*, as Luth., Calov., Calv. [altern.], is quite inadmissible, for, as Grot. remarks, "γέγραπται in his libris semper ad libros Veteris Testamenti refertur." But he [and Olsh.] refer the words to Deut. xvii. 20,—whereas it is far better to give them a perfectly general reference. Chrys., Theodoret, and Theophyl. refer it to *words of our Lord in the N. T.*, such as Matt. vii. 1, 3; xxiii. 12; Mark x. 43, 44, but these could not be indicated by γέγραπται,—cf. ch. vii. 10 and note.

The ellipsis, as here, of the *verb* in prohibitory clauses with μή, is common enough: thus, Aristoph. Vesp. 1179, μή μοί γε μύθους. Soph. Antig. 577, μὴ τριβὰς ἔτι, ἀλλά νιν κομίζετ' εἴσω. Demosth. Phil. i. p. 46, μή μοι μυρίους μηδὲ δισμυρίους ξένους. Hartung, Partikellehre ii. 153, where see more examples), **that ye may not one on behalf of another be puffed up against a third** (i. e. 'that you may not adhere together in parties to the detriment or disparagement of a neighbour who is attached to a different party'). There is a grammatical difficulty here, the occurrence of ἵνα with an indic. pres. This is variously explained. See Winer, edn. 6, § 41. b. 1. c. Some suppose that here, and in ref. Gal. St. Paul has committed a philological error in the formation of the subjunctive, and written the indic. for it. It is at least remarkable, that that other instance, ἵνα αὐτοὺς ζηλοῦτε, is *also* in the case of a contracted syllable in ου,—so that we might almost suppose that there was some provincial usage of forming the subj. of contracted verbs in οω, which our Apostle followed. At all events (especially considering that we have two other cases of ἵνα with an indic., see reff.) it is better to suppose a solecism or peculiar usage, than with Meyer to give ἵνα a local sense,—'*where*,' i. e. 'in which *case ye are not* (pres. for the future) *puffed up*,'—i. e. if you keep to the Scripture measure: the double ἵνα of the purpose being, as he himself observes, according to Paul's usage, Rom. vii. 13; Gal. iii. 14; iv. 5, al., and here being absolutely demanded by the sense.

7.] **For** (reason why this puffing up should be avoided) **who separates thee** (distinguishes thee from others? meaning, that all such conceits of pre-eminence are unfounded. That *pre-eminence*, and not merely distinction [Meyer], is meant, is evident from what follows)? **And** (δέ *connects interrogative clauses*, as Od. α. 225, τίς δαίς, τίς δὲ δμῖλος δδ' ἔπλετο; and Il. ε. 704, ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν; See Hartung, Partikellehre, i. 169) **what hast thou which thou receivedst not** ('*from God*'—not, 'from me as thy father in the faith')? **but if** (which I concede;—στέγαι δὲ εἰ καὶ ἡμῖν αὐτοῖς εἰσιν, ἀλλὰ μὰ Δί' οὐχ ἵπποις; Xen. Cyr. vi. 1. 14. Hartung, i. 140) **thou receivedst it**, &c. He speaks not only to the leaders, but to the members of parties,—who imagined themselves superior to those of other parties,—as if all, for every good thing, were not dependent on God, the Giver.

8.] The admonition becomes ironical: 'You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the kingdom already brought in.' κωμῳδῶν αὐτοὺς ἔλεγεν Οὕτω ταχέως πρὸς τὸ τέλος ἐφθάσατε, ὅπερ ἀδύνατον ἦν γενέσθαι διὰ τὸν καιρόν. Chrys. Hom. xii. p. 138. The emphases are on ἤδη in the two first clauses, and χωρὶς ἡμῶν in the third. The three verbs form a climax. Any interpretation which stops short of the full meaning of the words as applied to the triumphant final state (so Grot., Est., Calvin, Wetst., al., interpreting them of *knowledge*, of *security*, of the *lordship of one sect over another*), misses the force of the irony, and the meaning of the latter part of the verse. χωρὶς ἡμῶν] 'because *we, as* your fathers in Christ, have ever looked forward to *present you*, as our glory and joy, in that day.' There is an exquisite delicacy of irony, which Chrys. has well caught: πολλὴ ἔμφασις ἐνταῦθα καὶ πρὸς τοὺς διδασκάλους κ. πρὸς τοὺς μαθητάς.

p ἐβασιλεύσατε. καὶ q ὄφελόν γε p ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν r συμβασιλεύσωμεν. 9 s δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους t ἀπέδειξεν ὡς u ἐπιθανατίους, ὅτι v θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. 10 ἡμεῖς w μωροὶ διὰ χριστόν, ὑμεῖς δὲ x φρόνιμοι ἐν χριστῷ· ἡμεῖς w ἀσθενεῖς, ὑμεῖς δὲ w ἰσχυροί· ὑμεῖς y ἔνδοξοι, ἡμεῖς δὲ z ἄτιμοι. 11 a ἄχρι b τῆς b ἄρτι ὥρας καὶ c πεινῶμεν καὶ διψῶμεν καὶ d γυμνιτεύομεν καὶ e κο-

p = Rom. v. 17. ch. xv. 25. Rev. v. 10. xx. 4, 6. xxii. 5.
q 2 Cor. xi. 1. Gal. v. 12. Rev. iii. 15 only. 4 Kings v. 3. Job xiv. 13. Ps. cxviii. 5 only.
r 2 Tim. ii. 12 only †.
s ch. iii. 18 reff.
t Acts ii. 22 reff. (-ξις, ch. ii. 4.)
u here only †. see note.

v = here (Acts xix. 29, 31) only †. xi. 12. iron., 2 Cor. xi. 19. c Rom. xii. 20 reff. w ch. i. 25 reff. (see ch. ii. 3, 14.) y Luke vii. 25. xiii. 57. Mark vi. 4. ch. xii. 23 only. d here only †. x Rom. xi. 25 al. Prov. xiii. 7. Isa. liii. 3. z Matt. xxvi. 67 ‖ Mk. a Rom. viii. 22 reff. b here only. e Matt. xxvi. 67 ‖ Mk. 2 Cor. xii. 7. 1 Pet. ii. 20 only †.

8. om χωρ. ημ. εβασ. (*hom*) A. ωφελον D^3L l. om γε D^1F. ins συν bef υμιν D^1.

9. rec aft δοκω γαρ ins οτι, with $D^3LP\aleph^3$ rel Chr Thdrt Ambr: om ABCD^{1}F$\aleph^1$ am (with demid fuld tol) Clem Orig Cyr Damasc Thl Tert Ambrst.

11. for αχρι της, εως F. rec γυμνητευομεν (*see note*), with L rel: txt A^2 B^2(sic: see table) CDFP$\aleph$ a g h m, γυμνειτευομεν B^1.—om γυμν. και A^1.

καὶ τὸ ἀσυνείδητον δὲ αὐτῶν δείκνυται κ. τὸ σφόδρα ἀνόητον. ὃ γὰρ λέγει, τοῦτό ἐστιν. ἐν μὲν τοῖς πόνοις φησὶν εἶναι πάντα κοινὰ καὶ ἡμῖν κ. ὑμῖν, ἐν δὲ τοῖς ἐπάθλοις κ. τοῖς στεφάνοις ὑμεῖς πρῶτοι. p. 99.

The latter part of the verse is said *bonâ fide* and with solemnity: **And I would indeed** (γε strengthens the wish; so ἡ δ' εἶλεθ' . . . ὥς γε μήποτ' ὤφελεν λαβεῖν . . . Μενέλαον, Eur. Iph. Aul. 70. Hartung, i. 373. ὄφελον is used in LXX and N. T. as a particle, with the indic.: also with optative. See, for both, reff.) **that ye did reign** (that the kingdom of the Lord was actually come, and ye reigning with Him), **that we also might reign together with you** (that we, though deposed from our *proper place*, might at least be vouchsafed a humble share in your kingly glory). **9.**] **For** (and there is abundant reason for this wish in our present afflicted state) **I think,—God set forth** (before the eyes of the world,—the similitude is in θέατρον following) **us the Apostles** (meaning all the Apostles, principally himself and Apollos) **last** (the rendering of Erasm., Calv., Beza, al., *us who were last called to be Apostles*, q. d. τοὺς ἐπ. τοὺς ἐσχ., or τοὺς ἐσχ. ἀποστ.,—is ungrammatical. **ἐσχάτους**, *last and vilest*: not, 'respectu priorum,' *last, as the prophets were before us*, as Corn.-a-lap., and in part, Bengel) **as persons condemned to death** (ὡς καταδίκους, Chrys. Tertullian seems to define the meaning too closely when, De Pudic. 14, vol. ii. p. 1006, he interprets it 'veluti *bestiarios*.' Dion. Hal. vii. 35, says of the Tarpeian rock, ὅθεν αὐτοῖς ἔθος βάλλειν τοὺς ἐπιθανατίους)—**for we are become a spectacle** (θέατρον = θέαμα: so Achilles Tatius, i. p. 55 [Kypke], and θέατρα ποιηταῖς, Æschines, Dial. Socr. iii. 20:—see θεατριζόμενοι, Heb. x. 33) **to the world, as well to angels** (*good angels*: ἄγγελοι absol., never either includes, or signifies, *bad angels*) **as to men** (κόσμῳ being afterwards specialized into angels and men). **10.**] Again, the bitterest irony: 'how different our lot from yours! How are you to be envied—we, to be pitied!' There is a distinction in διὰ χριστόν and ἐν χριστῷ—q. d. **We are foolish for Christ's sake** (on account of Christ,—our connexion with Him does nothing but reduce us to be fools), **whereas you are φρόνιμοι ἐν χριστῷ**, have entered into full participation of Him, and grown up to be wise, subtle Christians. **ἀσθενεῖς — ἰσχυροί** are both to be understood *generally*: the ἀσθένεια is not here that of *persecution*, but that of ch. ii. 3: the *strength* is the high bearing of the Corinthians. **Ye are glorious** (in high repute, party leaders and party men, highly honoured and looked up to), **whereas we are unhonoured.** Then ἄτιμοι leads him to enlarge on the disgrace and contempt which the Apostles met with at the hands of the world. **11—13.**] *He enters into the particulars of this state of affliction, which was not a thing past, but enduring to the present moment.*

11.] ἄχρι τ. ἄρτι ὥρας is evidently not to be taken strictly as indicative of the situation of Paul *at the time of writing* the Epistle, but as generally describing the kind of life to which, then and always he and the other Apostles were exposed: οὐ

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

λαφιζόμεθα καὶ [f]ἀστατοῦμεν, 12 καὶ [g]κοπιῶμεν [hi]ἐργαζόμενοι ταῖς ἰδίαις [i]χερσίν· [k]λοιδορούμενοι [l]εὐλογοῦμεν, [m]διωκόμενοι [n]ἀνεχόμεθα, 13 [o]δυσφημούμενοι [p]παρακαλοῦμεν· ὡς [q]περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων [r]περίψημα [s]ἕως [s]ἄρτι. 14 οὐκ [t]ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου [u]ἀγαπητὰ [v]νουθετῶ. 15 ἐὰν

f here only†. g Rom. xvi. 6, 12 reff. h = Acts xviii. 3 reff. i Eph. iv. 28. 1 Thess. iv. 11. Wisd. (iii. 14) xv. 17. k Acts xxiii. 4 reff. l = Rom. xii. 14 reff. m = Matt. v. 10, &c, ch. xv. 9. 2 Kings xxi. 5. n absol., 2 Cor. xi. 4. (Acts xviii. 14 reff.) o here only†. 1 Mace. vii. 41 only. (-μία, 2 Cor. vi. 8.) p absol., Luke iii. 18. Rom. xii. 8. 2 Cor. v. 20. 2 Tim. iv. 2 al. q here only. Prov. xxi. 18 only. r here only†. Tobit v. 18 only. Jer. xxii. 28 Schol. ap. Tromm. s Matt. xi. 12. John ii. 10. v. 17. xvi. 24. ch. viii. 7. xv. 6. 1 John ii. 9 only. t act., here only. = pass., 2 Thess. iii. 14. Tit. ii. 8 only. Ps. xxxiv. 26. (mid., Luke xviii. 2 al.) u Rom. i. 7 reff. v Acts xx. 31 reff. P.

12. λοιδορ. και ευλ. and διωκ. και ανεχ. F Syr Orig-int.

13. rec **βλασφημουμενοι** (*substitution of more usual word*), with BDFLℵ[3] rel Orig$_2$ Chr Thdrt: txt ACPℵ[1] 17 Clem Orig$_2$ Eus Cyr Damasc. περικαθαρμα (for -ματα) D[1].

14. ταυτα bef γραφω DF k latt Ambrst Pel. αλλα B(C doubtful). νουθετων ACPℵ 17 Thl-txt: txt BDFL rel latt.

παλαιὰ διηγοῦμαι πράγματα, ἀλλ' ἅπερ καὶ ὁ παρών μοι καιρὸς μαρτυρεῖ. Chrys. See, on the subject-matter, 2 Cor. xi. 23—27. **γυμνιτ.**] are in want of sufficient clothing: cf. ἐν ψύχει κ. γυμνότητι, 2 Cor. xi. 27. Meyer (after Fritzsche) believes γυμνιτεύομεν to be a mistake in writing the word, of very ancient date: but surely we are not justified, in such a conventional matter as the form of writing a word, to desert the unanimous testimony of the oldest MSS. And we have the forms γυμνίτης, and γυμνῖτις: why not then γυμνιτεύω? **κολαφ.**] are buffeted—see reff., there is no need to press the strict meaning. **ἀστατ.**] τουτέστιν, ἐλαυνόμεθα, φεύγομεν. Theophyl. **12.**] As testimonies to *Paul's* working with his own hands, see Acts xviii. 3; xx. 34; ch. ix. 6; 1 Thess. ii. 9; 2 Thess. iii. 8. That the other Apostles did the same, need not *necessarily* be inferred from this passage, for he may be describing the state of all by himself as a sample; but it is conceivable, and indeed probable, that they did. **λοιδ. . . . . κ.τ.λ.**] 'So far are we from vindicating to ourselves places of earthly honour and distinction, that we tamely submit to reproach, persecution, and evil repute;—nay, we return blessing, and patience, and soft words.' **13.**] **παρακ.**, ἀντὶ τοῦ, πραοτέροις λόγοις κ. μαλακτικοῖς ἀμειβόμεθα. Theophyl. **ὡς περικαθάρματα**] A climax of disgrace and contempt, summing up the foregoing particulars. 'We are become as it were the refuse of the world. περικ. from περικαθαίρω, that which is removed by a thorough purification, the offal or refuse. So Ammonius (in Wetst.): καθάρματα, τὰ μετὰ τὸ καθαρθῆναι ἀποβριπτόμενα:—Theophylact, ὅταν ῥυπαρόν τι ἀποσπογγίσῃ τις, περικάθαρμα λέγεται τὸ ἀποσπόγγισμα ἐκεῖνον: and similarly Œcum. Wetst. gives many examples of the metaphorical usage of the term κάθαρμα as a reproach, from Demosth., Aristoph., Lucian, al., and of *purgamentum* in Latin. περικαθάρματα is found in Arrian, Epict. iii. 22, Πρίαμος, ὁ νῦν γεννήσας περικαθάρματα. But Luther and very many Commentators suppose the word to imply *piaculaz* as Schol., Aristoph. Plut. 454 (Wetst.), καθάρματα ἐλέγοντο οἱ ἐπὶ καθάρσει λοιμοῦ τινος ἢ τινος ἑτέρας νόσου θυόμενοι τοῖς θεοῖς, τοῦτο δὲ τὸ ἔθος καὶ παρὰ Ῥωμαίοις ἐπεκράτησε. Meyer well remarks that περικαθάρματα will hardly bear this meaning, and that περίψημα in the sing. would not suit it. Still we may remark, with Stanley, that **περικάθαρμα** is so used in ref. Prov., and **περίψημα** in ref. Tobit: and that Suidas says, περίψημα . . . ., οὕτως ἐπέλεγον τῷ κατ' ἐνιαυτὸν συνέχοντι τῶν κακῶν Περίψημα ἡμῶν γένου· ἤτοι, σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλον τῇ θαλάσσῃ ὡσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτινύνυντες. **περίψ.**] much the same as περικαθάρματα,—but the expression is more contemptuous:—the individual περικαθάρματα are generalized into one περίψημα, the τοῦ κόσμου is even further extended to πάντων, —see ch. iii. 22. **14—21.**] *Conclusion of this part of the Epistle:—in what spirit he has written these words of blame: viz. in a spirit of admonition, as their father in the faith, whom they ought to imitate. To this end he sent Timothy to remind them of his ways of teaching,—would soon, however, come himself,—in mildness, or to punish, as the case might require.* **14. οὐκ ἐντρέπων**] not as one who shames you, see reff., and ch. vi. 5; xv. 34,—and for the force of the participle, ch. ii. 1. **νουθετῶ**

γὰρ [w] μυρίους [x] παιδαγωγοὺς ἔχητε ἐν χριστῷ, [y] ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς [z] ἐγέννησα. 16 [a] παρακαλῶ οὖν ὑμᾶς, [b] μιμηταί μου γίνεσθε. 17 διὰ τοῦτο ἔπεμψα [c] ὑμῖν Τιμόθεον, ὅς ἐστίν μου τέκνον [u] ἀγαπητὸν καὶ [d] πιστὸν ἐν [d] κυρίῳ, ὃς ὑμᾶς [e] ἀναμνήσει τὰς [f] ὁδούς μου τὰς ἐν χριστῷ, καθὼς [g] πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. 18 [h] ὡς μὴ ἐρχο-

[w] ch. xiv. 19. Matt. xviii. 24 only. Esther iii. 9. [x] Gal. iii. 24, 25 only †. [y] = Rom. vi. 5. ch. ix. 2. 2 Cor. xi. 6. xiii. 4. 1 Macc. ii, 19, 20. [z] = Philem. 10. a ver. 13. [b] ch. xi. 1. Eph. v. 1., 1 Thess. i.

6. ii. 14. Heb. vi. 12 only †. (-μεῖσθαι, 2 Thess. iii. 7, 9.) c dat., Acts xi. 29. Phil. ii. 19. d see Eph. i. 1. Acts xvi. 15. e Mark xi. 21. xiv. 72. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 32 only. Gen. viii. 1 Ed-vat. [B def.] (-μνησις, ch. xi. 24.) f = ch. xii. 31. see Acts xiii. 10 reff. g Acts xvii. 30 reff. h w. gen. abs., 2 Cor. v. 20. 2 Pet. i. 3. Soph. Œd. Tyr. 11. Winer, edn. 6, § 65. 9.

15. om ιησου B Clem Pac: ins ACDFLℵ rel vulg Syr Orig-int$_4$.

16. for ουν, δε D^1F.

17. aft τουτο ins αυτο APℵ^1 17 syr. rec τεκνον bef μου (*corrn to more usual order*), with DFLP rel latt Orig Thdrt Thl Œc lat-ff: txt ABCPℵ m 17 arm Chr Damasc. πιστος F. for κυριω, χριστω A. αναμιμνησει(sic) A a^1. for χριστω, χρ. ιησου CD^2ℵ b m o 17 vulg-ed syr copt Chr Damasc lat-ff: κυριω ιησ. D^1F: txt ABD^3LP rel am(with demid al) Syr Orig Thdrt Thl Œc.

contrasts with **ἐντρέπων γράφω**, the construction being purposely adopted, to set in a more vivid light the paternal intention:—**I am not writing these things (vv. 8—13) as shaming you,—but I am admonishing you as my beloved children.**

15.] Justification of the expression *τέκνα μου*. **μυρίους**, the greatest possible number—see reff. **παιδαγ.**] He was their spiritual *father*: those who followed, Apollos included, were but *tutors*, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shews by *μυρίους*, that these *παιδαγωγοί* were *more in number than he could wish*,—including among them doubtless the false and party teachers: but to refer the word *only* to them and their despotic leading (as Beza, Calvin, al., and De Wette), or to confine its meaning to the stricter sense of *παιδαγωγός, the slave who led the child to school*, is not here borne out by the facts. See ref. and note: and for the wider sense of *παιδαγ.*, examples in Wetst. **ἀλλ' οὐ** brings out the contrast strongly, giving almost the sense of '*at non videor*:' so Æsch. in Ctes. § 155, *καὶ γὰρ ἐὰν αὐτὰ διεξίῃ τὰ ἐκ τοῦ ψηφίσματος προστάγματα, ἀλλ' οὐ τόγ' ἐκ τῆς ἀληθείας αἰσχρὸν σιωπηθήσεται.* See Hartung, Partikellehre, ii. 40. **ἐν γὰρ χρ.**] **For in Christ Jesus** (as the spiritual element in which the begetting took place: so commonly *ἐν χριστῷ*, applied to relations of life, see ver. 17, bis,—not to be joined as De W. with *ἐγώ*, q. d. *ἐγὼ γὰρ ἐν χ. Ἰησοῦ δ. τ. εὐ. ὑμ. ἐγέννησα*) **by means of the gospel** (the preached word being the instrument) **I** (emphatic) **begat you** (there is also an emphasis on *ὑμᾶς*, as coming before the verb, q. d. in *your case*, *I* it was who begat you). **16.**] **οὖν**, because I am *your father*. **μιμηταί**, not only, nor perhaps chiefly, in the things *just mentioned*, vv. 9—13,—but as ver. 17, in *αἱ ὁδοί μου αἱ ἐν χρ., my manner of life and teaching*. See reff. **17.**] **διὰ τοῦτο**,—in order that you may the better imitate me by being put in mind of my ways and teaching: not, as Chrys., Theophyl., al., *ἐπειδὴ ὡς παίδων κήδομαι, καὶ ὡς γεγεννηκώς*,—which would make ver. **16** a very harsh parenthesis, and destroy the force of what follows. On the *fact*, see Prolegg. to 2 Cor., § ii. 4. **τέκνον**] see 1 Tim. i. 2, 18; 2 Tim. i. 2. Meyer remarks, that by the strict use of the word *τέκνον* in this passage (vv. 14, 15) we have a certain proof that Timothy was *converted by Paul*: see Acts xiv. 6, 7 and note. "The phrase seems to be used here in reference to *τέκνα ἀγαπητά*, ver. 14: 'I sent Timotheus, who stands to me in the same relation that you stand (in).'" Stanley. **ἐν κυρίῳ** points out the spiritual nature of the relationship. **ἀναμνήσει**] Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten. See 2 Tim. iii. 10. **καθὼς** specifies what before was expressed generally: so Luke xxiv. 19, 20, *τὰ περὶ Ἰησοῦ . . . . ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κ.τ.λ.*; and Thucyd. i. 1, *τὸν πόλεμον τῶν Πελ. κ. Ἀθ., ὡς ἐπολέμησαν*

μένου δέ μου πρὸς ὑμᾶς [1] ἐφυσιώθησάν [k] τινες· [19] ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, [l] ἐὰν ὁ [l] κύριος [l] θελήσῃ, ..ταχεως e. ABCDF LPN 3 a b c d f g h k l m n o 17. 47 καὶ γνώσομαι οὐ τὸν [m] λόγον τῶν [i] πεφυσιωμένων, ἀλλὰ τὴν [m] δύναμιν· [20] οὐ γὰρ ἐν [m] λόγῳ ἡ [n] βασιλεία τοῦ [n] θεοῦ, ἀλλ' [o] ἐν δυνάμει. [21] τί θέλετε; [pq] ἐν [qr] ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ [p] ἐν ἀγάπῃ, [s] πνεύματί τε [t] πραΰτητος;

i ver. 6 reff. k = 2 Cor. iii. 1. x. 2. Gal. i. 7. ii. 12. 1 Tim. i. 3, &c. l James iv. 15. Sir. xxxix. 6. m 1 Thess. i. 5. see Rom. xv. 18 reff. n = Rom. xiv. 17. o Rom. i. 4 reff. p = ch. v. 8. 2 Cor. ii. 1. i. 8 al. 21. iii. 13. Eph. i. 8. iii. 12. iv. 15, 17 al. 1 Pet. iii. 15. Ps. xliv. 4. q Rev. ii. 27. Isa. x. 24. r Matt. x. 10 ||. Heb. s Rom. xi. 8 reff. t Paul (2 Cor. x. 1. Gal. v. 23. vi, 1 al.) only, exc. James i.

18. om δε F latt copt lat-ff.

19. θελησει LP. om ου D[1]. aft λογον ins. αυτων F. τον πεφυσιωμενον L h m 3. 46[1]-9. 57. 109-16 lectt-7-12 Orig (not Clem Chr Thdrt &c).

21. rec πραοτητος, with DFLPℵ rel(many greek fathers): txt ABC[1] or [2] 17 Damasc.

πρὸς ἀλλήλους. **πανταχοῦ ἐν π. ἐκκλ.**] To shew the importance of this his manner of teaching, he reminds them of his *unvarying* practice of it: and as he was guided by the Spirit, by inference, of its universal necessity in the churches.

18—20.] To guard against misrepresentation of the coming of Timothy just announced, by those who had said and would now the more say, 'Paul dare not come to Corinth,' *he announces the certainty of his coming, if the Lord will.* **18.**] **ὡς μὴ ἐρχομένου** forms *one* idea, and the δέ is in consequence placed after it all: so Thucyd. i. 6, ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι: Isocr. περὶ εἰρ., p. 160, ὅτι ἂν τύχῃ δὲ γενησόμενον. Hartung, Partikellehre, i. 190. ὡς expresses the assumption in their minds: the present part. ἐρχομένου refers to their saying—οὐκ ἔρχεται, as Meyer. **19.**] **ἐλεύσομαι** is prefixed, for emphasis, being the matter in doubt: as we say, 'Come I will.' **ταχέως**] *How* soon, see ch. xvi. 8. **γνώσομαι**] **I will inform myself of—not the words of those who are puffed up** (*those* I care not for), **but their power**: whether they are really mighty in the Spirit, or not. This general reference of δύν. must be kept, and not narrowed, as Chrys., Theophyl., to *power of working miracles*: or "quantum apud vos sua scientia et doctrina quam jactant profecerint," Est.; or *virtuous lives* (Theodoret, al.), or *energy in the work of the gospel* (Meyer): he leaves it general and indefinite. **20.**] *Justification of this his intention by the* very nature *of that kingdom of which he was the ambassador.* **ἡ βασ. τ. θεοῦ, *the Kingdom*** (τ. οὐρ. Matt. iii. 2; iv. 17 and passim; τ. θ. Mark i. 15, al.) announced by the prophets, preached by the Lord and the Apostles, being now prepared on earth and received by those who believe on Christ, and to be consummated when He returns with His saints: see Phil. iii. 20, 21; Eph. v. 5. **ἐν λόγῳ . . . . ἐν δυνάμει . . .** is **not** (i. e. does not consist in, has not its conditions and element of existence) **in** (mere) **word, but in might**—is a kingdom of *power*. **21.**] He offers them, with a view to their amendment, the alternative: 'shall his coming be in a judicial or in a friendly spirit?' as depending on themselves. **τί** not for πότερον (as Meyer, De W.), but general, and afterwards confined to the two alternatives: **What will ye** (respecting my coming)? **ἔλθω, must I come? ἐν ῥάβδῳ, with a rod**; but not *only* 'with,' as *accompanied with*: the prep. gives the idea of the element *in which*, much as ἐν δόξῃ: not only *with* a rod, but *in such purpose as to use it*. There is no Hebraism: see Passow under ἐν, No. 3 and 4. He speaks *as a father*: τί ἐστιν, ἐν ῥάβδῳ; ἐν κολάσει, ἐν τιμωρίᾳ, Chrys. **πνεύμ. τ. πραΰτητος**] Generally, and by De Wette, explained, *a gentle spirit*, meaning by πνεύμ. his own spirit: but Meyer has remarked, that in every place in the N. T. where πνεῦμα is joined with an abstract genitive, it imports the Holy Spirit, and the abstract genitive refers to the specific working of the Spirit in the case in hand. So πν. τῆς ἀληθείας (John xv. 26; xvi. 13; 1 John iv. 6), υἱοθεσίας (Rom. viii. 15), τῆς πίστεως (2 Cor. iv. 13), σοφίας (Eph. i. 17), ἁγιωσύνης (Rom. i. 4). [This does not however appear to be without exceptions: cf. πνεῦμα ἀσθενείας, Luke xiii. 11; δουλείας, Rom. viii. 15; κατανύξεως, Rom. xi. 8; δειλίας, 2 Tim. i. 7; τῆς πλάνης, 1 John iv. 6. We may indeed say, that in none of these cases is the πνεῦμα subjective, or the phrase a mere periphrasis: but the πνεῦμα is objective, a possessing, indwelling spirit, whether of God or otherwise.] And so Chrys., Theophyl.,—ἓν γὰρ καὶ πνεῦμα αὐστηρότητος κ. τιμωρίας, ἀλλ' ἀπὸ τῶν χρηστοτέρων αὐτὸ καλεῖ· ὡς καὶ τὸν θεὸν οἰκτίρμονα κ. ἐλεήμονά φαμεν, ἀλλ' οὐ κολαστήν, καίτοιγε καὶ τοῦτο ὄντα. Theophyl.

V. 1 u"Ολως v ἀκούεται ἐν ὑμῖν w πορνεία, καὶ τοιαύτη w πορνεία x ἥτις y οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς z ἔχειν· 2 a καὶ ὑμεῖς b πεφυσιωμένοι ἐστὲ καὶ οὐχὶ μᾶλλον c ἐπενθήσατε, d ἵνα e ἀρθῇ f ἐκ f μέσου ὑμῶν ὁ

u Matt. v. 34. ch. vi. 7. xv. 29 only †. v = here only. 2 Macc. x. 13. see Acts xi. 22 reff. w Matt. v. 32. ch. vi. 13, 18 al. Gen.

xxxviii. 24. x = Heb. ii. 3. y = Matt. vi. 29. ch. xiv. 21. Gal. ii. 5 al. z = Matt. xiv. 4. xxii. 28. ch. vii. 2, 29. Deut. xxviii. 30. a interrog., Luke x. 29, xviii. 26. John ix. 36. 2 Cor. ii. 2. b ch. iv. 6 reff. c Matt. v. 4. ix. 15. Mark xvi. 10. Luke vi. 25. 2 Cor. xii. 21. James iv. 9. Rev. xviii. 11, 15, 19 only. Isa. lxi. 2. d = John xi. 15. e = Matt. xiii. 12. Luke xi. 22. John ii. 16 al. Isa. lvii. 1, 2. f Acts xvii. 33 reff.

CHAP. V. 1. rec aft ἔθνεσιν ins ὀνομαζεται (*see note*), with LP$^{\aleph^3}$ rel syrr Chr Thdrt Cassiod: om ABCDF$^{\aleph^1}$ 17 latt copt æth arm Orig Manes Tert Lucif. του πατρος εχειν bef τινα DF.

2. for ουχι, ου F. rec εξαρθη (*corrn from ver* 13), with L rel Chr Thdrt: txt

V. 1—13.] CONCERNING A GROSS CASE OF INCEST WHICH HAD ARISEN, AND WAS HARBOURED, AMONG THEM (vv. 1—8): AND QUALIFICATION OF A FORMER COMMAND WHICH HE HAD GIVEN THEM RESPECTING ASSOCIATION WITH GROSS SINNERS (9—13). The subject of this chapter is bound on to the foregoing by the question of ch. iv. 21: and it furnishes an instance of those things which required his apostolic discipline. 1.] ὅλως, **actually**, 'omnino,' see reff.: in negative sentences, 'at all.' ἀκούεται ἐν ὑμ. πορνεία] another way of saying ἀκούουσί τινες ἐν ὑμ. πόρνοι,—**the character of πόρνος is borne (by some) among you,—fornication is borne as a character among you.** From missing this sense of ἀκούομαι, Commentators have gone wrong (1) as to ὅλως, rendering it '*commonly*,' to suit ἀκούεται, '*is reported*,'—(2) as to ἐν ὑμῖν, joining it with πορνεία, whereas it belongs to ἀκούεται,—(3) as to ἥτις οὐδὲ ἐν τ. ἔθν., see below. καὶ τοιαύτ. π.] **And fornication of such a sort** (the καί rises in a climax, there being an ellipsis of οὐ μόνον . . . , ἀλλὰ . . . . before it; so Aristoph. Ran. 116, ὦ σχέτλιε, τολμήσεις γὰρ ἰέναι καὶ σύ γε; see Hartung, Partikellehre, i. 134), **as (is) not** (borne as a character) **even among the heathen.** The ὀνομάζεται of the rec. is a clumsy gloss, probably from Eph. v. 3: the meaning being, that not even among the heathen does any one ἀκούει πόρνος in this sense, that it was a crime that they would not tolerate as a matter of public notoriety. **So that one among you has** (*as wife* most probably, not merely *as concubine*: the word ἔχω in such cases universally in the N. T. signifying *to possess in marriage*: and Meyer remarks that ὁ τὸ ἔργον τοῦτο ποιήσας (ver. 2), and τὸν οὕτως τοῦτο κατεργασάμενον (ver. 3) seem to point to a consummation of marriage, not to mere concubinage) **his father's wife** (i. e. his step-mother, see Lev. xviii. 8; οὐκ εἶπε μητρυιὰν ἀλλὰ γυναῖκα πατρός, ὥστε πολλῷ χαλεπώτερον πλῆξαι, Chrys. Hom. xv. p. 125). The Commentators generally refer to Cicero, Pro Cluentio, 5, 6, "Nubit genero socrus, nullis auspicibus, nullis auctoribus, funestis ominibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam, in omni vita inauditum," &c. It may seem astonishing that the authorities in the Corinthian church should have allowed such a case to escape them, or if known, should have tolerated it. Perhaps the universal laxity of morals at Corinth may have weakened the severity even of the Christian elders: perhaps, as has often been suggested, the offender, if a Jewish convert, might defend his conduct by the Rabbinical maxim that in the case of a proselyte, the forbidden degrees were annulled, a *new birth* having been undergone by him (see Maimon. in Wetst.). This latter however is rendered improbable by the fact that the Apostle says nothing of the *woman*, which he would have done had she been a Christian:—and that Jewish maxim was taxed with the condition, that a proselyte might marry any of his or her former relatives, '*modo ad Judaicam religionem transierint*.' The father was living, and is described in 2 Cor. vii. 12, as ὁ ἀδικηθείς;—and from the Apostle saying there that he did not write *on his account*, he was probably a Christian. 2.] καί often introduces a question, especially one by which something inconsistent or preposterous is brought out,—see reff.: and note on 2 Cor. ii. 2. πεφυσ. ἐστέ] Not, which would be absurd,—*at the occurrence of this crime*, οὐκ ἐπὶ τῷ ἁμαρτήματι· τοῦτο γὰρ ἀλογίας. Chrys.: neither, as he proceeds,—ἀλλ' ἐπὶ τῇ διδασκαλίᾳ τῇ ἐκείνου, imagining the offender to have been some party teacher: so also Theophyl.:—but, as before, with a notion of your wisdom and spiritual perfection: the being puffed up is only *cum hoc*, not

g = ch. xi. 18. h 2 Cor. x. 2, 11. xiii. 2, 10. Wisd. xi. 11. xiv. 17. i as above (h). Phil. i. 27. Col. ii. 5 only. P. Job vi. 13. Wisd. ix. 6 only.

τὸ ἔργον τοῦτο ποιήσας; 3 ἐγὼ [g] μὲν [g] γὰρ [hi] ἀπὼν τῷ σώ- ABCDF LPℵ a b
ματι, [hj] παρὼν δὲ τῷ [k] πνεύματι, ἤδη [l] κέκρικα ὡς [j] παρὼν c d f g h k l m n
τὸν οὕτως τοῦτο [m] κατεργασάμενον, 4 ἐν τῷ ὀνόματι τοῦ o 17. 47
κυρίου ἡμῶν Ἰησοῦ [n] συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ vv. 4 and 5 are cut
[l] πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ away in C.

j Acts xii. 20. xv. 19 reff. 2 Cor. xi. 8 al. k Acts xvii. 16 reff. Col. ii. 5. see ch. vii. 34. l = Acts
m Rom. ii. 9 reff. n epp., here only. = Acts xiv. 27. xx. 7, 8 al.

ABCDPℵ a m 17 Epiph. for ποιησ., πραξας ACℵ m 17 Orig Epiph Bas: txt BDFLP rel Chr Thdrt.

3. rec ins ως bef απων (*to corresp with ως παρων below, it being imagined that απων . . . . . πνευμ. was to be taken together: so Mey*), with D²FL rel syr Dial Chr Thdrt Thl Œc Lucif Aug₂ Pel Bede: om ABCD¹Pℵ m 17 vulg copt Manes Epiph Orig-int Thl. om τουτο F latt arm Lucif Aug.

4. om 1st ημων Aℵ demid Bas Lucif Pac. rec aft 1st ιησ. ins χριστου, with D³FLPℵ rel Syr syr-w-ast copt goth arm Dial Chr Thdrt lat-ff: om ABD¹ am æth-rom Lucif. (C doubtful.) rec aft 2nd ιησ. ins χριστου, with D³FL rel vss Orig₂ Chr Thdrt Lucif₁ Aug₁ Pac: om ABD¹Pℵ vulg syr-txt æth-rom Orig₃ Dial lat-ff.

propter hoc. ἐπενθήσατε] **And did ye not rather mourn** (viz. when the crime became first known to you), **in order that** (your mourning would be *because of the existence* of the evil, i. e. with *a view to its removal*) **he who did this deed** (the past part. ποιήσας is *itself used from the past point of time* indicated by ἐπενθήσατε, and must therefore be expressed by the past) **might** (may) **be removed from among you** (viz. by your casting him out from your society)? 3—5.] justifies the expression ἵνα ἀρθῇ just used, by declaring the *judgment which the Apostle, although absent, had already passed on the offender.* 3.] ἐγὼ μὲν γάρ, **I for my part** . . . . , 'ego certe:' so Aristoph. Plut. 355, μὰ Δί', ἐγὼ μὲν οὔ: see Hartung, Partikellehre, ii. 413. ὡς παρών, **as if really present**, not, *as being present in spirit.* τὸν οὕτως τοῦτο κατ.] The *object* is put foremost for emphasis' sake, and after several clauses, taken up again with τὸν τοιοῦτον, ver. 5. οὕτως, Meyer thinks, alludes to *some peculiarly offensive method* in which he had brought about the marriage, which was known to the Corinthians, but unknown to us. Olsh. understands it, '*under such circumstances*,' 'being such as he is, a member of Christ's body.' But this, being before patent, would hardly be thus emphatically denoted. Perhaps after all, τοῦτο κατεργασάμενον refers to πορνεία generally, οὕτως to τοιαύτη πορνεία, ver. 1.

4.] We may arrange this sentence in four different ways: (1) ἐν τῷ ὀν. may belong to συναχθέντων, and σὺν τῇ δυν. to παραδοῦναι,—so Beza, Calov., Billroth, Olsh., al.: (2) both ἐν τῷ ὀν. and σὺν τῇ δυν. may belong to συναχθέντων,—so Chrys., Theophyl. (altern.), Calvin (quoting for σὺν τῇ δυν. Matt. xviii. 20), Grot., Rückert: (3) both may belong to παραδοῦναι,—so Mosheim, Schrader, al.: or (4) ἐν τῷ ὀν. belongs to παραδοῦναι, and σὺν τῇ δυν. to συναχθέντων,—so Luther, Castal., Estius, Bengel, De Wette, Meyer, al. And this, I am persuaded, is the right arrangement. For according to (2) and (3), the balance of the sentence would be destroyed, no adjunct of authority being given to one member of it, and *both* to the other: and (1) is hardly consistent with the arrangement of the clauses, the parenthetical portion beginning far more naturally with the participle than with ἐν τῷ ὀν.,—not to mention that the common formula of the Apostles' speaking authoritatively, is ἐν τῷ ὀνόματι Ἰησοῦ χρ. or the like: see Acts iii. 16; xvi. 18; 2 Thess. iii. 6. The sentence then will stand:—(I **have decreed**),—**in the name of our Lord Jesus (when ye have been assembled together and my spirit with the power of our Lord Jesus)**, (i. e. 'I myself, in spirit, endowed by our Lord Jesus with apostolic power:' σὺν τῇ δυν. belongs to τοῦ ἐμοῦ πνεύμ., and is not, as in Chrys.,—see above —merely an element in the assembly) **to deliver such an one** (reff.) **to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord.** *What does this sentence import?* Not, *mere excommunication*, though it is doubtless *included*. It was a delegation to the Corinthian church of a *special power, reserved to the Apostles themselves, of inflicting corporeal death or disease* as a punishment for sin. Of this we have notable examples in the case of Ananias and Sapphira, and Elymas, and another hinted

5 op παραδοῦναι τὸν q τοιοῦτον τῷ σατανᾷ p εἰς r ὄλεθρον τῆς s σαρκός, ἵνα τὸ s πνεῦμα σωθῇ ἐν τῇ t ἡμέρᾳ τοῦ κυρίου. 6 οὐ καλὸν τὸ u καύχημα ὑμῶν. οὐκ οἴδατε ὅτι vw μικρὰ vx ζύμη ὅλον τὸ vy φύραμα vz ζυμοῖ; 7 a ἐκκαθάρατε τὴν b παλαιὰν w ζύμην, ἵνα ἦτε νέον y φύραμα, καθώς ἐστε c ἄζυμοι· καὶ γὰρ τὸ de πάσχα ἡμῶν ef ἐτύθη χριστός.

o = 1 Tim. i. 20. Luke xxiii. 25. 1 Chron. xii. 17.
p Mark xiii. 12. Eph. iv. 19. Isa. liii. 12.
q Acts xxii. 22 reff.
r 1 Thess. v. 3. 2 Thess. i. 9. 1 Tim. vi. 9 only. Prov. xxi. 7.
s Matt. xxvi. 41 ‖ Mk. Rom. ii. 28, 29. viii. 4 al. v. 9. w = John vii. 33 al. ix. 21 reff. = Exod. viii. 3. vii. 4. a 2 Tim. ii. 21 only. Deut. xxvi. 13. Judg. vii. 4 B al. reff. 2 Cor. iii. 14. 1 John ii. 7. 7. Acts xii. 3. xx. 6 only. Levit. ii. 4, &c. e Mark xiv. 12. Luke xxii. 7. Exod. xii. 21. t ch. i. 8 reff. x Matt. xiii. 33. xvi. 6. z (in N. T. alw. w, ὅλ.) as above (w). u Rom. iv. 2 reff. Exod. xii. 15 al. Matt. xiii. 33 ‖ L. only. Hos. c here bis. Matt. xxvi, 17. Mark xiv. 1, 12. Luke xxii. 1, d Matt. xxvi. 2, &c. ‖. f of Christ, here only. = Acts xiv. 13 reff. v Gal. y Rom. b Rom. vi. 6 4 Kings xxiii. 22.

5. for τον τοιουτ., αυτον F. rec aft κυριου ins ιησου, with LN rel am(with tol al) Chr Thl Œc Orig-int$_1$ Aug$_2$: ιησ. χριστου D demid: ημων ιησ. χρ. AFP m 17 vss(ημων and χρ. syr-w-ast) Orig$_2$ Thdrt lat-ff: om B Orig$_3$ Orig-int$_1$ Tert$_2$ Hil$_2$ Aug$_1$ Pac$_2$. (*It seems evident that κυριον alone was the origl, and the other varr are additions.*)

6. for ζυμοι, δολοι D^1-gr Bas-ed Hesych(appy): *corrumpit* vulg D-lat Iren Orig-int Lucif: txt ABCD^2-grFLPN rel.

7. rec aft εκκαθαρατε ins ουν, with CLPN^3 rel syr Thdrt Thl Œc: om ABDFN^1 1 vulg Syr Mcion-t Clem Bas Chr Tert Cypr Lucif Ambrst. rec aft πασχ. ημων add υπερ ημων (*a doctrinal gloss*), with C^{3}L P(υμ.) N^3 rel syrr goth Hip Orig$_1$ Meth Thdrt Pseud-Ath Thl Œc: om ABCDFN^1 17 latt copt æth Clem Orig$_{\text{sæpe}}$ (mss vary$_3$) Mcion-e Archel Ath Chr$_1$ Cyr Cypr Tert Ambrst Jer Aug$_{\text{sæpe}}$. εἰς εθυθη: txt ABDFLPN rel. (C is here illegible.) ins ο bef χριστος F.

at 1 Tim. i. 20. The congregation itself could αἴρειν ἐκ μέσου,—but it could not παραδοῦναι τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, without the authorized concurrence of the Apostle's πνεύματος, σὺν τῇ δυν. τ. κυρ. ἡμ. Ἰησοῦ. What the ὄλεθρος τ. σαρκός was to be, does not appear: certainly more than the mere destruction of his pride and lust by repentance, as some (Estius, Beza, Grot., al.) suppose: rather, as Chrys., ἵνα μαστίξῃ αὐτὸν ἔλκει πονηρῷ ἢ νόσῳ ἑτέρᾳ. Hom. xv. p. 127. Estius's objection to this, that in 2 Cor. ii. and vii. we find no trace of such bodily chastisement, is not to the point,—because we have no proof that this παράδοσις was ever *inflicted*,—nor does the Apostle *command* it, but only describes it as his own determination, held as it were *in terrorem* over the offender. See note on ver. 13.

Obs., **σαρκός**, the offending element, not σώματος. Paul could not say ὄλεθρον τοῦ σώματος, seeing that the body is to partake of the salvation of the spirit;—but not the σάρξ, see ch. xv. 50. **5. ἵνα τὸ πν. σωθῇ**] The aim of the ὄλεθρ. τ. σαρ.,—which he said ἤδη τῷ διαβόλῳ νόμους τιθείς, καὶ οὐκ ἀφιεὶς αὐτὸν περαιτέρω προβῆναι, as Chrys. p. 128. Thus the proposed punishment, severe as it might seem, would be in reality a merciful one, tending to the eternal happiness of the offender. A greater contrast to this can hardly be conceived, than the terrible forms of excommunication subsequently devised, and even now in use in the Romish church, under the fiction of delegated apostolic power. The delivering to Satan *for the destruction of the spirit*, can belong only to those who *do the work of Satan*. Stanley remarks, "For the popular constitution of the early Corinthian church, see Clem. Rom. i. 44 (p. 297): where the rulers of that society are described as having been appointed συνευδοκησάσης τῆς ἐκκλησίας πάσης."

6.] 'How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!' **καύχημα, your matter of glorying. Are you not aware that a little leaven imparts a character to the whole lump?** That this is the meaning, and not, 'that a little leaven *will*, if not purged out, leaven the whole lump,' is manifest from the point in hand, viz. the inconsistency of their *boasting*: which would not appear by their *danger of corruption hereafter*, but by their *character* being *actually lost*. One of them was a fornicator of a fearfully depraved kind, tolerated and harboured: by this fact, the *character of the whole was tainted*. **7.**] The **παλαιὰ ζύμη** is not the *man*, but the *crime* attaching to their character as a church, which was a remnant of their unconverted state, their παλαιὸς ἄνθρωπος. This they are to purge out from among them. The ἐκκαθάρ. alludes to the careful 'purging out' from the houses of every thing leavened before the commencement of the feast of unleavened bread.

g = ch. xi. 33. xiv. 39. xv. 58. Phil. ii. 12, iv. 1. h here only. Exod. v. 1. Deut. xvi. 15. i = ch. iv. 21 reff. j ch. xiv. 20 reff. k Rom. i. 29. l Acts iii. 26. m 2 Cor. i. 12. ii. 17 only †. (-νής, Phil. i. 10.) n = John iii. 21.

8 g ὥστε h ἑορτάζωμεν μὴ i ἐν w ζύμῃ b παλαιᾷ μηδὲ i ἐν ABCDP LPNa b w ζύμῃ jk κακίας καὶ kl πονηρίας, ἀλλ' i ἐν c ἀζύμοις m εἰλι- edfgh klmn κρινείας καὶ n ἀληθείας. o 17.47

8. εορταζομεν ADP d: txt BCFLℵ rel. παλαιας P. for μηδε, μη B Orig$_{gr}$. for πονηριας, πορνειας F. (G-lat has both.)

Schöttgen, Hor. Hebr., in loc., gives a full account of the extreme care with which this was done. See also Stanley's note. **That ye may be a new lump** (opposed to the παλαιὸς ἄνθρωπος of old and dissolute days), **as ye are** (normally and by your Christian profession) **unleavened** (i. e. dead to sin and free from it). This indicating the state by profession, the *normal state*, as a fact, and the *grounding of exhortations on it*, is common enough with our Apostle, —see Rom. vi. 3, 4: ch. iii. 16, al. freq., and involves no tautology here, any more than elsewhere. An unfortunate interpretation has been given to these words, —'as ye are *now celebrating the feast of unleavened bread*;' and has met with some recent defenders, e. g. Wieseler,—and Conybeare, Life and Epistles of St. Paul, edn. 2, vol. ii. p. 40, note. But first, *the words will not admit it*; for ἄζυμοι cannot (as joined immediately with ἐν ἀζύμοις, ver. 8) without much harshness be applied in its literal sense to the *celebrators* of the feast, but must indicate the *material* which was unleavened, see reff.,—ἄρτον ζυμιτήν, ἄζυμον, Athenæus iii. 109, and Gen. xix. 3; Exod. xxix. 2. Secondly, the celebration of a Jewish feast would certainly not be predicated without remark of a whole mixed congregation of Gentiles and Jews, even supposing that the Gentile converts did celebrate it with the Jews. It is no answer to this, to cite passages (see Conyb. and Howson, ubi supra), where he seems to treat mixed churches, e. g. Gal. iv. 8; Rom. vii. 1; xi. 18, as if they belonged wholly to one or other of their component elements. For this is not a parallel case. He would here, as above, be distinctly *predicating*, as a fact, of the whole church, a practice which he himself would have been the first to deprecate. See Gal. iv. 10. Thirdly, it is not at all probable that the Apostle would either address the Corinthians as *engaged in a feast* which *he, at Ephesus*, was then celebrating, seeing that it would probably *be over before his letter could be delivered*,—or would *anticipate* their being engaged in it when they received his letter, if it were yet to come. For be it remembered, that in the sense required, they would only be ἄζυμοι during seven days. Here again, I do not see how the example of "a birth-day letter to a friend in India," adduced by Mr. Conybeare as an answer to my objection, will apply. It seems to me that if strictly considered, in detail, it tells my way, not his. But, fourthly,—and even could all the other objections be answered, this would remain in its full force,—the reference is one *wholly alien from the habit and spirit of our Apostle*. The ordinances of the old law are to him *not points on whose actual observance to ground spiritual lessons*, but things passed away in their literal acceptance, and *become spiritual verities* in Christ. He thus regards the Corinthian church as (normally) *the unleavened lump* at the Passover; he beseeches them to put away the old leaven from among them, to correspond with this their normal state: **for**, he adds, it is high time for us to be ἄζυμοι in very deed (καὶ γάρ—so Xen. Anab. v. 8. 7, ἀκούσατε, ἔφη, καὶ γὰρ ἄξιον. It introduces a powerful reason, *for* [on other accounts and] *also*. See Hartung, Partikellehre, i. 137, 8), seeing that **our Passover was sacrificed** (see reff.: and cf. Heb. ix. 26, 28), **even Christ** (the days of unleavened bread *began* with the Passover-sacrifice): **therefore** (reff.) **let us keep the feast** (not the *actual* Passover, but the continued Passover-feast of Christians on whose behalf Christ has died. There is no change of metaphor: the Corinthians are the living ἄρτοι, as believers are the living stones of the spiritual temple) **not in** (as our element) **the old leaven** (general—our old unconverted state), **nor** (particular) **in the leaven of vice and wickedness** (the genitives are of apposition,—'the leaven which is vice and wickedness;' see Winer, edn. 6, § 59. 8. a), **but in the unleavenedness** (τὰ ἄζυμα, unleavened things, see Exod. xii. 15, 18) **of sincerity and truth.** The view here maintained is that of Chrys., καὶ αὐτὸς δὲ ἐπιμένει τῇ μεταφορᾷ, ἀναμιμνήσκων παλαιᾶς αὐτοὺς ἱστορίας, καὶ πάσχα καὶ ἀζύμων, καὶ τῶν εὐεργεσιῶν τῶν τότε καὶ τῶν νῦν, καὶ τῶν κολάσεων καὶ τῶν τιμωριῶν· ἑορτῆς ἄρα ὁ παρὼν καιρός. καὶ γὰρ εἰπὼν ἑορτάζωμεν, οὐκ ἐπειδὴ πάσχα παρῆν, οὐδὲ ἐπειδὴ ἡ πεντηκοστή, ἔλεγεν,

9 w Ἔγραψα ὑμῖν ἐν o τῇ ἐπιστολῇ μὴ p συναναμίγνυσθαι o (see note) compare Rom. xvi. 22. 2 Cor. vii. 8. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14. p here bis. 2 Thess. iii. q πόρνοις· 10 οὐ r πάντως τοῖς qst πόρνοις τοῦ κόσμου τούτου ἢ τοῖς su πλεονέκταις καὶ v ἅρπαξιν ἢ stw εἰδωλολάτραις, x ἐπεὶ y ὠφείλετε x ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν· 11 νῦν δὲ

14 only. Hos. vii. 8 A(συμμίγν., B) only. xii. 16. xiii. 4 only †. Sir. xxiii. 16, 17 only. q as below (s, t). 1 Tim. i. 10. Heb. xii. 16. s ch. vi. 9. Eph. v. 5. t as above (s). Rev. xxi. 8. xxii. 15. r see Rom. iii. 9 reff. u as above (s). here bis only †. Sir. xiv. 9 only. v here bis. Matt. vii. 15. Luke xviii. 11. ch. vi. 10 only. Gen. xlix. 27 only. w as above (s, t). here bis. ch. x. 7 only †. (·τρεία, ch. x. 14.) x ch. vii. 14 only. y Rom. xv. 1 reff.

10. rec ins και bef ου παντως, with D³LPℵ³ rel syr Orig-c Chr Thdrt Thl Œc: txt ABCD¹Fℵ¹ 17 latt copt Orig Tert Lucif Ambrst Pel. του bef τ. κοσμ. D.

rec (for και) ἢ (*alteration to conform to the general context*), with D²·³Lℵ³ rel vss Orig Chr Thdrt Lucif: txt ABCD¹FPℵ¹ m 17 æth. rec οφειλετε (*corrn from misunderstanding: see note*), with B²P rel Chr Thdrt: txt AB¹CDFLℵ c n 17. 47 latt syrr copt Damasc Orig-intTert Lucif.

11. rec νυνι, with CDℵ¹ rel Orig₁ Chr₁ Thl Œc: txt ABFLPℵ³ d k n 17 Bas Chr₁ Thdrt Damasc.

ἀλλὰ δεικνὺς ὅτι πᾶς ὁ χρόνος ἑορτῆς ἐστι καιρὸς τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν τῶν δοθέντων ἀγαθῶν. Hom. xv. p. 128.

With regard to the chronological superstructure which has been built (by Wieseler and others) on this passage, *that* the Epistle was written *shortly before Easter*, we cannot of course say that the approach of the Passover *may not* have *suggested* to the Apostle this similitude: and we know from ch. xvi. 8 that he was looking forward to Pentecost. But further than this it would not be safe to assume: see Prolegg. to this Epistle, § vi. 3, 4.

9—13.] *Correction of their misunderstanding of a former command of his respecting keeping company with fornicators.*

9.] **I wrote to you in the epistle** (not *this present epistle*, which τῇ ἐπιστολῇ *might* mean, see reff.,—for there is nothing in the preceding part of this Epistle which can by any possibility be so interpreted,—certainly not either ver. 2 or ver. 6, which are commonly alleged by those who thus explain it—and ἐν τῇ ἐπιστολῇ would be a superfluous and irrelevant addition, if he meant the letter on which he was now engaged:—but, a *former epistle*, which has not come down to us:—cf. the similar expression, ref. 2 Cor. used with reference to *this Epistle*,—and see note on 2 Cor. i. 15, 16. So Ambrose, Calvin, Beza, Estius, Grot., Calov., Bengel, Wetst., Mosh., De Wette, Meyer: so also Lightfoot, understanding however an Epistle *committed to Timothy*, see ch. iv. 17: which could not be, as Timothy was not coming to them till after they had received this Epistle, ch. xvi. 10, and thus the words would be unintelligible to them:—on the other side are Chrys., Theodoret, Theophyl., Erasm., Corn.-a-lapide, Wolf, al. It has been suggested [see Stanley, in loc.] that the whole passage, ch. v. 9—vi. 8, may have been a postscript or note inserted subsequently to the rest of the Epistle, and referring especially to ch. vi. 9—20) **not to keep company with fornicators.**

10.] **οὐ πάντως** *limits the prohibition*, which perhaps had been complained of owing to its strictness, and the impossibility of complying with it in so dissolute a place as Corinth, and *excepts* the fornicators of *this world*, i. e. who are *not professing Christians*: **not under all circumstances with the fornicators of this world**: so Theophr. C. P. vi. 25, cited by Wetst. on Rom. iii. 9, ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλή τις ᾖ ὑπόκαυστος.

οὐ, not μή, because not the whole context of the prohibition is negatived, but only one portion of it, and thus οὐ πάντως τ. π. τ. κόσ. τ. stands together as one idea. So Thucyd. i. 51, ὑποτοπήσαντες ἀπ' Ἀθηνῶν εἶναι οὐχ ὅσας ἑώρων ἀλλὰ πλείους. See more examples in Hartung, Partikellehre, ii. p. 125, 6. **τοῦ κόσμ. τούτου**, *belonging to the number of unbelievers,—Christians* who were πόρνοι being *expressly excluded*. So Paul ever uses this expression, ch. iii. 19; (2 Cor. iv. 4;) Eph. ii. 2. **πλεονέκταις** and **ἅρπαξιν** are joined by καί, as belonging to the same class—that of *covetous* persons;—πλεονέκτης being an *avaricious* person, not a *lascivious* one, as sometimes rendered (e. g. Conybeare, vol. ii. p. 41, edn. 2), nor does it seem to have any where merely this meaning; see Eph. iv. 19 and note. Compare on the other side Stanley's note here, which however has not convinced me. The root of the two sins being the same, viz. lust or greed, they come often to be mentioned together and as if running into one another. See Trench, N. T. Syn. pp. 91, 2. On ἅρπαξιν, Stanley remarks, "It is difficult to see why it should be expressly introduced here, especially if πλεονέκτης has the meaning of sensuality." Cer-

z cf. vi. 10 only. Prov. xxvi. 21. (-ρεῖν, ch. iv. 12. -ρία, 1 Tim. v. 14.)
a ch. vi. 10 only. Prov. xxiii. 21. xxvi. 9. Sir. xix. 1. xxvi. 8 only.
b ver. 5.
c Luke xv. 2. Acts x. 41. xi. 3. Gal. ii. 12 only. Gen. xliii. 32. Ps. c. 5 only. viii. 29.) see Matt. xxvii. 4. John xxi. 22, 23. iv. 5. 1 Thess. iv. 12. Mark iv. 11 only. (cf. τοῖς ἐκτός, Sir. prol.)
d here only. (Mark v. 7. 2 Kings xvi. 10. Matt.
e (Acts xxvi. 11. 2 Cor. iv. 16.) = here bis. Col.
f = John viii. 15. Rom. iii. 7.
g = here only. see Rom. vii. 22. 2 Cor. iv. 16. Eph. iii. 16. 3 Kings vi. 15. 12. xxiv. 7.
h here only. Deut. xvii. 7,
i see ch. i. 24.

ABCDF LPNa b c d f g h k l m n o 17. 47

ἔγραψα ὑμῖν μὴ [p] συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ [qst] πόρνος ἢ [su] πλεονέκτης ἢ [stw] εἰδωλολάτρης ἢ [z] λοίδορος ἢ [a] μέθυσος ἢ [v] ἅρπαξ, τῷ [b] τοιούτῳ μηδὲ [c] συνεσθίειν. 12 [d] τί γάρ [d] μοι [e] τοὺς [e] ἔξω [f] κρίνειν; οὐχὶ [g] τοὺς [g] ἔσω ὑμεῖς [f] κρίνετε; 13 [e] τοὺς δὲ [e] ἔξω ὁ θεὸς [f] κρίνει. [h] Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν [i] αὐτῶν.

Steph for ἢ, ἤ, with (B² D-gr, perhaps) F-lat G-lat arm Aug$_{sæpe}$: txt (not defined in the other uncials) vulg syrr copt goth æth Iren-int Tert Aug$_{alic.}$ πορν. η μεθ. η ειδ. η λοιδ. η πλ. η αρπ. C. ειδωλ. η πλεον. m. for μηδε, μη A 119: μητε F. (*non* aut *nec* G-lat.)

12. for τι, ει F. rec aft μοι ins και, with DL rel syr goth arm Chr Thdrt Thl Œc : om ABCFPℵ 17 latt Syr copt æth Orig Chr-mss$_1$ Tert. υμας C¹ κρινειτε ℵ¹(txt ℵ-corr¹).

13. κρινεῖ a b d f g h k l o copt æth arm lat-ff and Chr Thdrt Thl in their comm : txt L D-lat syrr. (κρινει B¹ sed antea et mox κρειν. Verc.) rec (for ἐξαρατε) και εξαρειτε (*και insd as above more than once, for connexion : but the abruptness is characteristic :* -ρειτε *from* LXX-A), with D³L rel (*tollite autem* Syr, *et tollite* syr &c) Chr(om και ? and -ρατε ms$_1$ in Matthaï) Thdrt Thl Œc: και εξαρατε 17: txt ABCD¹FPℵ d m latt copt goth arm Orig.

tainly : but not, if πλ. retains its proper meaning, as containing the key to πορνεία on the one hand, and ἁρπαγή on the other.

ἐπεὶ ὠφ.] **For in that case ye must go out of the world,**—as Chrys. and Theophyl., ἑτέραν οἰκουμένην ζητῆσαι. The past ὠφείλ., as ἔχρην, al., because the necessity would long ago have occurred and the act have passed. **11. νῦν δὲ ἔγραψα**] **But my meaning was . . . ;**—'but, the case being so, that ye must needs consort with fornicators among the heathen, I wrote to you, not to consort, &c.' That this is the meaning and not 'But *now* I write (the epistolary aorist), &c.,' seems plain, from the use of ἔγραψα twice so close together, and therefore probably in the same reference,—from the fact noticed by Meyer, that if a contrast had been intended between ἐν τῇ ἐπιστολῇ and νῦν, ἐν τῇ ἐπ. must have *preceded* ἔγραψα:—and from the usage of νῦν δέ, of which Hartung, Partikellehre, ii. 25, gives examples, e.g. Plut. Protag. p. 347, νῦν δὲ σφόδρα γὰρ καὶ περὶ τῶν μεγίστων ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ἐγὼ ψέγω,—and Lycurg. Leocr. p. 138, ἐβουλόμην δ' ἄν, ὦ ἄνδρες . . . . νῦν δὲ . . . See also Heb. xi. 16. Thus by the right rendering, we escape the awkward inference deducible from the ordinary interpretation,—that the Apostle had previously given a command, and now retracted it. **ἐάν τις**] **If one who is called a brother be,** &c. Œcumenius, Augustine, Ambrose, Estius, al., join ὀνομαζόμενος with πόρνος, and understand it either as = ὀνομαστός, '*be a notorious* πόρνος, &c.,' or '*be named a* πόρνος, &c.' But ὀνομαζόμ. or even ὀνομαστός, in the bad sense, is hardly admissible,—and in either case Paul would have written ἀδελφός τις, the stress on ἀδελφός in that case requiring it to precede τις, as it now precedes ὀνομαζόμενος.

εἰδωλολάτρης] One who from any motive makes a compromise with the habits of the heathen, and partakes in their sacrifices: Chrys. well remarks, προκαταβάλλεται τὸν περὶ τῶν εἰδωλοθύτων λόγον ὃν μετὰ ταῦτα μέλλει γυμνάζεσθαι. **μέθυσος** was, in pure Greek, not used of a man, but of a woman only. So Phrynichus, p. 151 (but see Lobeck's note), μέθυσος ἀνὴρ οὐκ ἐρεῖς, ἀλλὰ μεθυστικός· γυναῖκα δὲ ἐρεῖς μέθυσον κ. μεθύσην : and Pollux, vi. 25 (Wetst.), μέθυσος ἐπὶ ἀνδρῶν Μενάνδρῳ δεδόσθω. Seeing that μηδὲ συνεσθίειν must imply a *more complete separation* than μὴ συναναμίγνυσθαι, it cannot be applied to the ἀγάπαι (as Mosheim, al.), but must keep its general meaning,—**not even to sit at table with such an one.** This rule, as that in 2 Thess. iii. 14, regards only their *private* intercourse with the offending person : nothing is *here* said of public excommunication, though for some of these crimes it would be implied.

12.] *Ground of the above limitation.* **τί γάρ μοι . . . .**] **for what concern of mine is it . . . ?** So Ælian, Var. H. vi. 11, τοὺς δὲ ἄλλους ἐῶ. τί γάρ μοι κωφοῖς κ. ἀνοήτοις συμβουλεύειν τὰ λυσιτελέστατα; see other examples in Wetst.

τοὺς ἔξω] reff. It was among the

e εχων... ABCFL PNa b c n d e f g h k l m n o 17. 47

VI. [1] [k] Τολμᾷ τις ὑμῶν [l] πρᾶγμα [l] ἔχων [m] πρὸς [n] τὸν [k] = Acts v. 13. Rom. v. 7. 2 Cor. x. 12. Esth. vii. 5. [l] here only. Xen. Mem. ii. 9. 1. xxvi. 21. Job ix. 3. [m] = Acts xxiv. 19 reff. [n] Rom. ii. 1 reff. [o] = Matt. v. 40. Gen. xxvi. 21. Job ix. 3. [p] = Acts xxiii. 30 reff. [q] = here only. see Gal. ii. 15 reff.

ἕτερον [o] κρίνεσθαι [p] ἐπὶ τῶν [q] ἀδίκων καὶ οὐχὶ [p] ἐπὶ τῶν

CHAP. VI. 1. ins εξ bef υμων A a[1] d m 17 syrr Chr[1] Thdrt. προς τ. ετερ. bef πραγμα εχων DF Thdrt Cypr.—om τον B.

Jews the usual term for the Gentiles. Cf. Schöttgen in loc. He means, 'this might have been easily understood to be my meaning: for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for *them?* I could only have referred to persons *among yourselves.*'

οὐχὶ τοὺς ἔσω] "Ex eo, quod in ecclesia fieri solet, interpretari debuistis monitum meum, ver. 9. Cives judicatis, non alienos: quanto magis ego." Bengel. But I am not quite certain of this interpretation, which is also that of De Wette and Meyer, because it would more naturally correspond to οὐχὶ τοὺς ἔσω καὶ ὑμεῖς κρίνετε; A preferable way seems to be this; 'My judgment was meant to *lead your judgment.* This being the case, what concern had I with *those without?* Is it not on *those within,* that your judgments are passed?' The arrangement mentioned by Theophylact, and adopted by Knatchbull, Hammond, Michaelis, Rosenm., al., οὐχί· τοὺς ἔσω ὑμεῖς κρίνετε, '*No: those within do ye* (imper.) *judge,*'—is clearly wrong, for οὐχί is no answer to τί, and would require ἀλλά after it,—even supposing μοι τοὺς ἔξω κρίνειν and τοὺς ἔσω ὑμεῖς κρίνετε formed any intelligible logical contrast, which they do not. **13.**] **But those who are without** GOD **judgeth.** The pres. κρίνει both expresses better the attribute and office of God, and answers better to the other *presents* than the future κρινεῖ. I have therefore retained it. The future perhaps came from Heb. xiii. 4. '*To judge those without, is God's matter.*' These remarks about *judging* form a transition point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: *not the punishment* mentioned in vv. 3—5) of the offender. And this he does in the very words of Deut. xxiv. 7 (from which the reading καὶ ἐξαρεῖτε has come). ὑμῶν αὐτῶν is in Deut., but need not therefore lose its emphatic force: **from among your own selves.**

CHAP. VI. 1—11.] PROHIBITION TO SETTLE THEIR DIFFERENCES IN THE LEGAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1—6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6—11).

1.] On τολμᾷ, **Dares . . . ,** Bengel remarks, "Grandi verbo notatur læsa majestas Christianorum." **τις,** no particular *individual,* but **any one:** for he proceeds in the plur., vv. 4, 7.

πρᾶγμα] So ref. and Demosth. κατὰ Στεφ. α. p. 1120, τῷ μὲν υἱεῖ τῷ τούτου πολλῶν πραγμάτων ὄντων οὐ παρέστη πώποτε οὐδ' ἐβοήθησεν; **κρίνεσθαι,** reff., **to go to law.** So Eur. Med. 609, ὡς οὐ κρινοῦμαι τῶνδε σοὶ τὰ πλείονα,—and Anthol. ii. 30, δυσκώφῳ δύσκωφος ἐκρίνετο, καὶ πολὺ μᾶλλον ἦν ὁ κριτὴς τούτων τῶν δύο κωφότερος. Wetst. on Matt. v. 40. **ἐπί** (reff.), **before,** as judges. **τῶν ἀδίκων**] οὐκ εἶπεν, ἐπὶ τῶν ἀπίστων, ἀλλ' **ἐπὶ τῶν ἀδίκων,** λέξιν θεὶς ἧς μάλιστα χρείαν εἶχεν εἰς τὴν προκειμένην ὑπόθεσιν, ὥστε ἀποτρέψαι κ. ἀπαγαγεῖν. ἐπειδὴ γὰρ περὶ δίκης αὐτῷ ὁ λόγος ἦν, οἱ δικαζόμενοι δὲ οὐδὲν οὕτως ἐπιζητοῦσιν, ὡς τὸ πολλὴν εἶναι πρόνοιαν τοῦ δικαίου παρὰ τοῖς δικάζουσιν, ἐντεῦθεν αὐτοὺς ἀποτρέπει, μονονουχὶ λέγων Ποῖ φέρῃ καὶ τί ποιεῖς, ἄνθρωπε, τοὐναντίον πάσχων ὧν ἐπιθυμεῖς, καὶ ὑπὲρ τοῦ τῶν δικαίων τυχεῖν ἀδίκοις ἐπιτρέπων ἀνθρώποις; Chrys. Hom. xvi. p. 137.

The Rabbinical prohibitions against going to law before Gentiles may be seen in Wetst.: e. g. "Statutum est, ad quod omnes Israelitæ obligantur, eum qui litem cum alio habet, non debere eam tractare coram gentilibus." Tanchuma, xcii. 2.

καὶ οὐχὶ ἐπὶ τ. ἁγίων] The Apostle does not mean that the Christians had their *courts of law,* but that they should submit their differences to *courts of arbitration* among themselves. Such courts of arbitration were common among the Jews. In Jos. Antt. xiv. 10. 17, there is a decree by which the Jews of Sardis are allowed the use of a σύνοδος ἰδία . . . . . καὶ τόπος ἴδιος, ἐν ᾧ τά τε πράγματα κ. τὰς πρὸς ἀλλήλους ἀντιλογίας κρίνουσι. Theodoret shews, ὡς οὐκ ἐναντία ταῦτα τοῖς πρὸς Ῥωμαίους γραφεῖ-

r = Acts ix. 13 reff. s vv. 9, 15, 16, 19. t John iii. 17 al. fr. u = Matt. xix. 28. Luke xxii. 30. see Dan. vii. 22. Jer. xv. 19 Ed-vat. F(not ABℵ¹). ii. 6 only. Judg. v. 10 B. v Luke xi. 15. Acts xvii. 31. see note. Sir. xxv. 8 (not ℵ) only. w here only. (-ίως, ch. xi. 27.) x here bis. James

ABCFL PNabc defgh klmn o17. 47

r ἁγίων; 2 ἢ s οὐκ οἴδατε ὅτι οἱ r ἅγιοι τὸν t κόσμον tu κρι- νοῦσιν; καὶ εἰ v ἐν ὑμῖν u κρίνεται ὁ κόσμος, w ἀνάξιοί ἐστε x κριτηρίων ἐλαχίστων; 3 s οὐκ οἴδατε ὅτι ἀγγέλους

2. rec om ἢ, with D^3L rel: ins ABCD¹FPℵ a m 17 latt Syr syr-w-ast arm Clem Chr Damasc Thl lat-ff. for ει, εαν F: om D^1 k^1 Hil_2.

3, 4, 5, 6. om A (*homœotel, -ιστων ending ver* 2, *and also ver* 6).

σιν (Rom. xiii. 1 ff.):—οὐ γὰρ ἀντιτείνειν κελεύει τοῖς ἄρχουσιν, ἀλλὰ τοῖς ἠδικημένοις νομοθετεῖ μὴ κεχρῆσθαι τοῖς ἄρχουσι. See Stanley in loc., who thinks the existence of such courts is here implied. But his support of his view from the Ap. Constt. and the Clementines, cir. A.D. 150, would only go to shew that the Apostle's injunction here had been obeyed, and that those courts were the result.

2.] **οὐκ οἴδατε** (reff.) appeals to an axiomatic truth. **οἱ ἅγιοι τ. κ. κριν.**] **that the saints shall judge the world?**—i. e. as assessors of Christ, at His coming: so Daniel vii. 22 (Theod.), ἦλθεν ὁ παλαιὸς ἡμερῶν, καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου; see also Matt. xix. 28. So Calv., Beza, Grot., Est., Wolf, Olsh., Billroth, Rückert, Meyer, De Wette. All attempts to elude this plain meaning of the words are futile: whether of Chrys., Theophyl., Theodor.-Mops., Theodoret, Erasm.,—κρινοῦσι δὲ οὐχὶ αὐτοὶ καθήμενοι κ. λόγον ἀπαιτοῦντες, ἀλλὰ κατακρινοῦσι (Matt. xii. 41, 42), Chrys.—for this would be no parallel to the case in hand;—or of Lightf., Vitringa, Bengel (but only as a *præludium futurorum*), al., —'*quod Christiani futuri sint magistratus et judices in mundo*,'—Lightf., which does not satisfy ver. 3, nor agree with the Apostle's earnest persuasion (see 2 Cor. v. al., and note on 2 Thess. ii. 2) that the coming of Christ was near at hand: or of Mosheim, Ernesti, Rosenm., '*quod Christiani profanos judicare possint*,' Rosenm., in the sense of ch. ii. 15, 16,—for no such meaning can be conveyed by the *future*, which is fixed here by the following *κρινοῦμεν*.

καί brings out an inconsequence or a contradiction between the members of the sentence, which it is the object of the question to remove: so Xen. Cyr. iv. 3. 11, ἀλλ' εἶπον ἄν τις, ὅτι παῖδες ὄντες ἐμάνθανον. καὶ πότερα παῖδές εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα κ. δεικνύμενα ἢ ἄνδρες; see Hartung, Partikellehre, i. 147.

ἐν ὑμῖν] Chrys. attempts by this prepos. to defend his view (see above),—οὐ γὰρ εἶπεν, ὑφ' ὑμῶν, ἀλλ' ἐν ὑμῖν ('exemplo vestro'). But in vain: nor as Grot., al., is *ἐν, by*:—for *κρίνεσθαι ἐν* is the expression for *to be judged before*, as judges: the judges being the *vehicle* of judgment, its conditioning element, as in ref. Acts. So Aristides, Platon. ii. p. 214 (Wetst.), τινὲς ἤδη λέγονται τῶν ἡρώων ἐν θεοῖς δικασταῖς κριθῆναι, and Polyb. v. 29. 6, Πτολεμαῖον . . . . κρίνας ἐν τοῖς Μακεδόσιν ἀπέκτεινε. See other examples in Wetst. Hence (Meyer) by this '*coram vobis*' it appears plainly, though it might be otherwise inferred from the context, that the Saints *are to be the judges*, sitting in judgment. **ἀνάξιοί ἐστε κριτ. ἐλαχ.**] **are ye unworthy** of (i. e. to hold or pronounce) **the smallest judgments?** *κριτήρια* cannot be, as usually rendered, '*matters to be judged*:' it signifies either (1) *criteria*, lit. or metaphor., which sense is irrelevant here: (2) *tribunals, courts of justice*:—so Glossar. *κριτήριον*, δικαστήριον, and Polyb. ix. 33. 12, κοινὸν ἐκ πάντων τῶν Ἑλλήνων καθίσας κριτήριον,—or (3) *judgments held* in such courts, *judicia*,—as Lucian. bis accus. (§ 25, p. 253, ed. Hagan. 1526); Hermes describes Pyrrhon as being not in court, ὅτι οὐδὲν ἡγεῖται κριτήριον ἀληθὲς εἶναι: to which Δίκη replies, τοιγαροῦν ἐρήμην αὐτοῦ καταδικάσω. The last meaning suits both this place and ver. 4. So Cicero speaks of 'in privatis minimarum rerum judiciis.' Here, they are *ἐλάχιστα* in comparison with the weighty judgments which shall be held hereafter; = *βιωτικά*, ver. 4.

3.] The same glorious office of Christians is again referred to, and even a more striking point of contrast brought out. **ἀγγέλους**] always, where not otherwise specified, *good angels*: and therefore here; the *λειτουργικὰ πνεύματα* of Heb. i. 14: but exactly *how* we shall judge them, is not revealed to us. Chrys., Theodoret, Œcum., Theophyl., and most Commentators interpret it of *bad angels*, or *of bad and good* together: and Chrys. as before, understands that the bad angels will be condemned by comparison with us, ὅταν γὰρ αἱ ἀσώματοι δυνάμεις αὐταὶ ἔλαττον ἡμῶν εὑρεθῶσιν ἔχουσαι τῶν σάρκα περιβεβλημένων, χαλεπώτερον δώσουσι δίκην. p. 138.

[u] κρινοῦμεν, [y] μήτι [y] γε [z] βιωτικά; 4 [z] βιωτικὰ [a] μὲν οὖν [x] κριτήρια ἐὰν ἔχητε, τοὺς [b] ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους [c] καθίζετε. 5 [d] πρὸς [e] ἐντροπὴν ὑμῖν λέγω.

y here only †. z here bis. Luke xxi. 34 only †. a = ver. 7. ch. ix. 25. Phil. ii. 23.

b Rom. xiv. 3 reff. c trans., Acts ii. 30. Eph. i. 20 only. 1 Kings xxx. 21. mid., Matt. xix. 28. d = ch. vii. 35 reff. e ch. xv. 34 only. Ps. xxxiv. 26.

3. for μητι γε, ποσω μαλλον F vulg F-lat G-lat æth Pel Bede.
4. for μεν ουν, γουν F.

But see above on ver. 2. **μήτι γε**, to say nothing of, '*ut omittam:*' so Demosth. p. 24. 23, οὐκ ἕνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς. See Hartung, Partikellehre, ii. 155.

βιωτικά, matters relating to ὁ βίος, *a man's livelihood:* see ref. and Clem. Alex. Strom. vii. 12, p. 873 P., θλιβόμενον ἐπικουφίζει παραμυθίαις . . . , ταῖς βιωτικαῖς χρείαις ἐπικουρῶν. It is a word of later Greek usage, see Lexx. In classic Greek it would be τὰ τοῦ βίου. The meaning here then will be **civil causes**, matters of *meum* and *tuum*, as De Wette. The sense is best with only a comma at κρινοῦμεν.

4.] βιωτικά is emphatically repeated, as being the only sort of κριτήρια which were in question here. Meyer compares Herod. vii. 104, τὰ ἂν ἐκεῖνος ἀνώγῃ· ἀνώγει δὲ τώυτὸ ἀεί, and Aristoph. Ran. 287 f.

μὲν οὖν, '*immo vero,*' reff. (see below). It corrects a foregoing misapprehension: so Soph. Œd. Col. 31, "ἦ δεῦρο προσστείχοντα κἀξορμώμενον;" "καὶ δὴ μὲν οὖν παρόντα." Hartung, Partikell. ii. 400. See also Moulton's Winer, p. 556, note 2.

κριτήρια, again, not *matters to be judged*, but **judgments**: the matters about which, are expressed in βιωτικά. The following words may be rendered in two ways: either, (*a*) '*Yea, rather* (so far from remembering your high prospect, of judging angels, your practice is), *if ye have in hand judgments concerning civil matters, —those men who are of no account in the church* (viz. the heathen), *those you set up* (place on the bench) *as judges*' (i. e. by bringing your causes before them, you set them up as judges over you). καθίζω occurs in this sense in Plato, Legg. ix. p. 873, ἐὰν δὲ ἄψυχόν τι ψυχῆς ἄνθρωπον στερήσῃ, . . . δικαστὴν μὲν αὐτῷ καθιζέτω τῶν γειτόνων τὸν ἐγγύτατον ὁ προσήκων γένει,—and Polyb. ix. 33. 12, cited above on κριτήριον. Thus, making καθίζ. indicative, Valla, Castal., Luther, Calov., Wolf, al., Schrader, Rückert, Olsh., De Wette, Meyer. But (*β*) Syr., Vulg., Chrys., Theodoret, Theophyl., Erasm., Beza, Calvin, Grot., Estius, Bengel, Wetst., al., take καθίζετε as *imperative*, and τοὺς ἐξουθεν. ἐν τ. ἐκκλ. as '*minimos de piorum plebe.*' So E. V.: **set them to judge who are least esteemed in the church.** And to this last interpretation I am inclined to accede, both from the context and from the arrangement of the words. The *context* is this: 'Your office is to judge *angels:*' mere business causes of this world are almost beneath your notice. If such causes arise among you (he continues in a lofty irony) set those to judge them who are of no account among you: —do not go out of your own number to others to have them judged: the meanest among you is capable of doing it. Let it be noticed that he is passing to ver. 7, where he insists on the impropriety of βιωτικὰ κριτ. between Christians *at all*, and is here depreciating them ironically. But the *arrangement* and *construction* of the words are even more strongly in favour of the imperative rendering. For (1) on the other, no account is given of the emphatic position of βιωτικά. (2) the μὲν οὖν is not so naturally rendered (see above) 'yea rather your course is,' as 'yea rather let your practice be:' it expresses more naturally a subjective correction, in the mind of the speaker, than an objective one: see below, ver. 7. (3) if the sentence had referred to their existing practice of going before heathen tribunals, it would have been expressed not βιωτικὰ μὲν οὖν κριτ. ἐὰν ἔχητε, but β, μ. οὖν κρ. ἔχοντες, as in ver. 1. (4) οἱ ἐξουθενημένοι ἐν τῇ ἐκκ. are much more naturally **the despised in** (within) **the church**, than *those who in* (the estimation of) *the church are held of no account.* Meyer argues against this that it would be in this case τοὺς ἐξουθ. τοὺς ἐν τῇ ἐκκλ., but surely he can hardly be serious, or I do not understand him rightly. (5) καθίζετε applies much better to the *appointing* judges over a matter among themselves, than to *going before* judges *already appointed.* (6) as to the objection that on this rendering the word 'rather' must be inserted, τούτους μᾶλλον καθίζετε, it has no force, for no such supplement is required. The command is absolute, but given to shew them the absurdity of their going to law about βιωτικά at all, rather than *bona fide.*

5.] **πρὸς ἐντρ. ὑμ. λέγω** refers to the ironical com-

f = Matt. xxvi. 40. Mark vii. 18. John xviii. 22. Gal. iii. 3.
g Gal. iii. 28 (3ce). Col. iii. 11.
James i. 7 only. see Luke xi. 41 †.
h = here only. Ezek. xxxiv. 17, 20.
i Matt. xiii. 25. Mark vii. 31. Rev. vii. 17 only. Exod. xi. 7. Isa. lvii. 5. constr., here only. xiii. 11 reff.
p ch. v. 1 reff. iv. 32. Col. iii. 13 (see note there).
only. mid., cf. δογματίζεσθε, Col. ii. 20. iii. 5.
k constr., Job ix. 3 A. l ver. 1. m Rom. n = ch. vii. 12, &c. x. 27. xiv. 22, &c. 2 Cor. vi. 14, 15. 1 Tim. v. 8. o ver. 4.
q Rom. xi. 12 only. Isa. xxxi. 8 only. r = here only. Exod. xviii. 22. s = Eph. t Matt. ix. 14. Rom. ix. 32 (reff.) al. Num. xi. 11. u = here
v Mark x. 19. ch. vii. 5. 1 Tim. vi. 5. James v. 4 only. Mal. w vv. 2, 3.

f οὕτως οὐκ g ἔνι ἐν ὑμῖν οὐδεὶς σοφός, ὃς δυνήσεται h διακρῖναι i ἀνὰ i μέσον τοῦ ἀδελφοῦ αὐτοῦ; 6 ἀλλὰ ἀδελφὸς k μετὰ ἀδελφοῦ kl κρίνεται, m καὶ m τοῦτο l ἐπὶ n ἀπίστων. ...απιστων, 7 ἤδη o μὲν οὖν p ὅλως q ἥττημα ὑμῖν ἐστιν ὅτι r κρίματα καὶ ου επι αγιων P (and also G). ἔχετε μεθ' s ἑαυτῶν. t διὰ τί οὐχὶ μᾶλλον u ἀδικεῖσθε; t διὰ τί οὐχὶ μᾶλλον uv ἀποστερεῖσθε; 8 ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ v ἀποστερεῖτε, m καὶ m τοῦτο ἀδελφούς. 9 ἢ w οὐκ οἴδατε ABCDL PN a b c d e f g h k l m n o 17. 47

5. for λεγω, λαλω B (C doubtful.) rec (for ενι) εστιν, with DF m Ath: txt BCLPN rel Orig Chr Thdrt Damasc Thl Œc. rec σοφος ουδε εις (*Rom* iii. 10), with D^2L rel vulg syr (Chr) Thdrt Thl Œc: om ουδεις D^1 æth Orig Ath: txt BCN 17 copt Damasc; ουδε εις σοφ. FP a m Aug. aft os ins ου L. ανακρινει N^1 n Orig.

6. for τουτο, ταυτα CD¹ syr-mg Thdrt. for επι, μετα D^1. at end ins και ου επι αγιων F. (ου sic F and G.)

7. om ουν D^1N^1 a 17 latt copt arm Orig-int lat-ff, marked with an asterisk in syr. om ολως A Syr $Orig_1$. rec ins εν bef υμιν, with vulg F-lat Orig-int_1 Thl Cypr: om ABCDLPN rel syrr copt $Orig_1$ Bas Chr Thdrt Œc Antch. κριμα N. transp αδικεισθε and αποστερεισθε L.

8. transp αδικ. and αποστ. D. rec (for τουτο) ταυτα (*probably because two things, αδικ. and αποστ., are mentd*), with L rel syr arm Chr Thdrt: txt ABCDPN 17 latt copt $Orig_1$ Antch Cypr.

mand in ver. 4—**I say this to put you to shame.** **οὕτως**] **Is there so completely a lack of all wise men among you** .... He now suggests the more Christian way of settling their differences, viz. *by arbitration:* and asks, 'Are you come to this, that you are obliged καθίζειν any δικαστάς at all,'—**have you no wise man among you** (the rec., *οὐδὲ εἷς*, would be 'quod est vehementius, cum sitis tam multi.' Erasm.) **who shall be able** (in such event) **to decide** (as arbitrator) **between his brother** (i.e. his brethren)? This last is a harsh method of expression, and apparently only to be accounted for by the singular form of *οὐδεὶς σοφός* having attracted the other into the singular likewise, so that instead of *σοφοὶ οἳ δυνήσονται διακρ. ἀνὰ μέσον τῶν ἀδελφῶν αὐτῶν*, we have *σοφὸς ὃς δυνήσεται διακρ. ἀνὰ μ. τοῦ ἀδ. αὐτοῦ*. But it is not without use: it prevents the apparent inference, which might be made if *τῶν ἀδελφῶν αὐτοῦ* were used, that *one wise man was to be appointed universal arbitrator*,—and confines the appointment of the arbitrator to each possibly arising case respectively. 6.] (*It seems not to be so*): **nay**, &c., as implied in ver. 1. **ἀλλά** after a question passes rapidly on to the other alternative, the particle negativing the question being suppressed. So Xen. Mem. i. 2. 2, *πῶς οὖν αὐτὸς ἂν τοιοῦτος ἄλλους ἂν ἀσεβεῖς . . . ἐποίησεν: Ἀλλ' ἔπαυσε μὲν τούτων πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν*. See Hartung, Partikellehre, ii. 37. 7.] He gives his own censure of their going to law at all. **μὲν οὖν** as above, ver. 4. **ὅλως, altogether**, without the aggravation of *ἐπὶ ἀπίστων*. **ἥττημα, a falling short**, viz. of your inheritance of the kingdom of God—a hindrance in the way of your salvation: see ver. 9:—not as ordinarily understood (see especially Estius in loc.) a *moral delinquency* (cf. the usage in reff.), nor an *ἡττᾶσθαι τῇ ὀργῇ*, as Œcum. **κρίματα, matters of dispute**, leading to *κρίνεσθαι*; not = *κρίσεις*,—*μεθ' ἑαυτῶν*, **with one another** (reff.), as being brethren in Christ. **ἀδικεῖσθε** and **ἀποστερεῖσθε** not passives, but middle (cf. Bernhardy, Syntax, chap. viii. § 4, p. 346: Menander frag.: *οὗτος κράτιστός ἐστ' ἀνήρ, ὦ Γοργία, ὅστις ἀδικεῖσθαι πλεῖστ' ἐπίσταται βροτῶν*: Hesiod. *Ἔργ.* 347, *εὖ μὲν μετρεῖσθαι παρὰ γείτονος, εὖδ' ἀποδοῦναι*) —**allow yourselves to be wronged and defrauded.** See Matt. v. 39 ff. 8.] cannot be, as Meyer, a continuation of the question, on account of the emphatic *ὑμεῖς*, which would thus be without meaning. The account of this emphatic *ὑμεῖς* is to be found in an ellipsis after *ἀποστερεῖσθε* to the effect, 'as our Lord commanded us His disciples,' or 'as it behoves the followers of Christ.' Then *ὑμεῖς* comes in contrast: YOU **on the contrary** (*ἀλλά*, see above ver. 6) **do wrong, and defraud, and that**

ὅτι ἄδικοι θεοῦ [x]βασιλείαν οὐ [xy]κληρονομήσουσιν; [z]Μὴ [z]πλανᾶσθε. οὔτε [a]πόρνοι οὔτε [b]εἰδωλολάτραι οὔτε [c]μοιχοὶ οὔτε [d]μαλακοὶ οὔτε [e]ἀρσενοκοῖται 10 οὔτε [f]κλέπται οὔτε [b]πλεονέκται, οὐ [g]μέθυσοι, οὐ [g]λοίδοροι, οὐχ [b]ἅρπαγες, [x]βασιλείαν θεοῦ [xy]κληρονομήσουσιν. 11 καὶ [h]ταῦτά τινες ἦτε· ἀλλὰ [i]ἀπελούσασθε, ἀλλὰ [k]ἡγιάσθητε, ἀλλὰ [lm]ἐδικαιώθητε [m]ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ [m]ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

12 [n]Πάντα μοι [no]ἔξεστιν, ἀλλ' οὐ πάντα [p]συμφέρει.

x = Matt. xxv. 34. ch. xv. 50. Gal. v. 21. see James ii. 5.
y = Matt. v. 5. 2 ch. xv. 33. Gal. vi. 7. James i. 16. Isa. xli. 10.
a ch. v. 9, 10, 11 reff.
b ch. v. 10, 11. (reff.).
c Luke xviii. 11. Heb. xiii. 4 only. Job xxiv. 15.
d = here (Matt. xi. 8 bis. Luke vii. 25) only‡. (Prov. xxv. 15. xxvi. 22 only.)
e 1 Tim. i. 10 only†. see Levit. xviii. 22.
f Matt. vi. 19 al. Obad. 5.
g ch. v. 11 (reff.).
h see John xv. 17. 3 John 4.
i Acts xxii. 16 only. Job ix. 30 only. see Rev. i. 5.
k Rom. xv. 16 reff.
l = Rom. iii. 20, 30. v. 1 al. xxi. 37 reff.
m Acts xiii. 39 reff.
n constr., Mark ii. 24. ch. x. 23 bis.
o Acts
p constr., ch. x. 23. 2 Cor. viii. 10. Prov. xix. 10. Sir. xxxvii. 28.

9. There is an erasure of two letters [οι ?] bef *αδικοι* in A. rec *βασιλειαν* bef *θεου* (*as below in ver* 10), with L rel latt Polyc Clem Chr Thrdrt Iren-int Tert Cypr: txt ABCDP𝔑 m 17. om *ου* B[1](ins B-corr[1]) o[1]. *ουδε* (throughout vv. 9, 10) D.

10. *πλεονεκται ουτε κλεπται* DL b c d e f g h l n o 47 syrr Clem Chr Thdrt Damasc Thl: om *ουτε πλεονεκται* k 3. 35. 42. 238 Clem[1] Orig. rec (for 1st *ου*) *ουτε*, with BD[3]L rel Ath[1] Thl Œc: *ουδε* D[1](as above): txt AC𝔑 a 17 Clem[2] Ath[2] Julian(in Epiph) Chr Thdrt. transp. *μεθ.* and *λοι.* P. *θεου* bef *βασ.* D[1]. rec ins *ου* bef *κληρονομησουσιν* (*prob from writing the ου of θεου twice over: the mistake being perpetuated, or even the ready occasioned, by the ου κληρ. of ver* 9. *This seems a more likely account than that a variation betw the two vv should have been sanctioned by perpetuating an accidental omn of the ου*), with LP rel Ign(but readg varies. Coteler has *κληρονομησαι δυνανται*, omg *ου*) Ath[1] Ps-Ath Cyr-jer Chrms[1] Thdrt Thl: om ABCD𝔑 l[1] 17 Polyc Orig Meth Ath[1] Chr Thdrt[1] Damasc Œc (Polyc).

11. [αλλα (3ce), so AB(D)𝔑: C has αλλ' all three times; D[1], the 1st time; L m, the 2nd and 3rd times.] aft *κυριου* ins *ημων* B C(appy) 𝔓 m 17. 47 vulg Syr syr-w-ast copt æth arm Ath[2] Did[3] Epiph Iren-int[1] Orig-int Cypr: om ADL𝔑 rel. aft *ιησου* ins *χριστου* B C(appy) D[1]𝔑 l m 17 &c (as precedg): om AD[2]L Thl Œc.

(your), **brethren.** **9.**] 'Ye *commit wrong:*' this looks as if you had forgotten the rigid exclusion from the kingdom of God of *all wrong-doers* of every kind (included here under ἄδικοι); see Gal. v. 21. **μὴ πλανᾶσθε**] This caution would be most salutary and needful in a dissolute place like Corinth. It is similarly used, and with an express reference to *ὁμιλίαι κακαί*, ch. xv. 33. **πόρνοι** refers back to ch. v., and is taken up again, vv. 12 ff. **μαλακοί** = *παθικοί* (see in Wetst.). **μέθυσοι**, see on ch. v. 11. **11.**] 'These things were the *former state* of some among you: but ye are now in a far different state.' **These things** (I cannot think with Meyer that *ταῦτα* is used with an implication of contempt, *such a horde*, or *rabble:* it is rather '*of such a kind*,' see Winer, Gr. § 23. 5) **were some of you** (*τινες* limits the *ὑμεῖς* which is the suppressed subject of *ἦτε*): **but ye washed them off** (viz. at your baptism. The 1 aor. mid. cannot by any possibility be passive in signification, as it is generally, for doctrinal reasons, here rendered. On the other hand the middle sense has no doctrinal import, regarding merely the fact of their having submitted themselves to Christian baptism. See ref. Acts), **but** (there is in the repetition of ἀλλά, the triumph of one who was under God the instrument of this mighty change) **ye were sanctified** (not in the dogmatic sense of *progressive* sanctification, but so that whereas before you were unholy, by the reception of the Holy Ghost you became *dedicated to God* and *holy*), **but ye were justified** (by faith in Christ, you received the *δικαιοσύνη θεοῦ*, Rom. i. 17), **in the Name of the Lord Jesus, and in the** (working of the) **Spirit of our God.** These two last clauses must not be fancifully (as Meyer, al.) assigned amongst the preceding. They belong to *all*, as De Wette rightly maintains. The spiritual washing in baptism, the sanctification of the children of God, the justification of the believer, are all wrought in the Name of the Lord Jesus, and are each and all the work of the Spirit of our God. By the **ἡμῶν** again, he binds the Corinthians and himself together in the glorious blessings of the gospel-state, and mingles the oil of joy with the mourning which by his reproof he is reluctantly creating.

q play on words, ch. iii. 17 al.
r Luke xxii. 25. ch. vii. 4 bis only. Eccl. ix. 17.
s plur., Matt. xiv. 15 ‖ L. Mark vii. 19. Luke iii. 11. 1 Tim. iv. 3. Heb. ix. 10. xiii. 9 only. xxi. 15, 18, 19.

n πάντα μοι no ἔξεστιν, ἀλλ' οὐκ ἐγὼ qr ἐξουσιασθήσομαι ὑπό τινος. 13 τὰ s βρώματα τῇ t κοιλίᾳ, καὶ ἡ t κοιλία τοῖς s βρώμασιν· ὁ δὲ θεὸς καὶ u ταύτην καὶ u ταῦτα v καταργήσει. τὸ δὲ σῶμα οὐ τῇ x πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· 14 ὁ δὲ θεὸς καὶ τὸν κύριον

Job vi. 5. u see ch. vii. 7. t = Matt. xv. 17. Rev. x. 9, 10. 2 Kings xx. 10. 2 Chron. v Rom. iii. 3 reff. x ch. v. 1 reff.

12. om 2nd μοι C[1] Orig Tert$_3$.

12—20.] CORRECTION OF AN ABUSE OF THE DOCTRINE OF CHRISTIAN FREEDOM WHICH SOME AMONG THEM HAD MADE, THAT, AS MEATS WERE INDIFFERENT, SO WAS FORNICATION (vv. 12—17). STRONG PROHIBITION OF, AND DISSUASIVE FROM THIS SIN (vv. 18—20). **12.**] *Statement of the true doctrine of Christian freedom.* **πάντα μοι ἔξεστιν** are *the bona fide words of the Apostle himself*, not, as some have understood them, the saying of an opponent cited by him. For (1) the sentiment is a true Christian axiom: *πάντα* being of course understood, as it evidently was even by the abusers of the doctrine, of things (supposed by them) *ἀδιάφορα*. (2) It is not introduced by any clause indicative of its being the saying of another, which is Paul's habit in such cases, see Rom. xi. 19. (3) The Apostle does not either deny or qualify the *ἔξεστιν*, but takes up the matter from another point of view, viz. the *συμφέρει*. The *μοι* is spoken in the person of Christians generally. "Sæpe Paulus prima persona singulari eloquitur quæ vim habent gnomes: in hac præsertim epistola, ver. 15, ch. vii. 7, viii. 13, x. 23, 29, 30, xiv. 11." Bengel. **συμφέρει**] **are advantageous**—in the most general sense: distinguished from *οἰκοδομεῖ*, ch. x. 23, where the words again occur. Meyer cites from Theodor. Mops., —*ἐπειδὴ γὰρ οὐ πάντα συμφέρει, δῆλον ὡς οὐ πᾶσι χρηστέον, ἀλλὰ τοῖς ὠφελοῦσι μόνοις.* **ἀλλ' οὐκ ἐγὼ ἐξ.**] Meyer thinks that the *ἐγώ* here has an emphasis, as meaning *the real I*, my moral personality. But this can hardly be so: the real emphasis is on *οὐκ*, and *ἐγώ* corresponds to *μοι*, expressed more to bring out the first person as the *sample of Christians in general*, than for any such formal distinction. **ἐξουσιασθήσομαι**] **I will not be deprived of my freedom by any practice**;—i. e. indulge in any practice which shall mar this liberty and render it no real freedom, making me to be one under *ἐξουσία*, instead of one exercising it. The play on *ἔξεστι* and *ἐξουσία* cannot be given in English. **13, 14.**] "a cibis ad venerem non valet consequentia." Bengel. The argument is,—meats (of which he doubtless had often impressed on them that *they were ἀδιάφορα*, whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them; and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats *are ἀδιάφορα*. But neither is the body *created for* fornication, nor can this transitoriness be predicated *of it*: the body is *for the Lord*, and the Lord (in his mediatorial work) for the body: and God raised up the Lord, and will raise up us (i. e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins *against his own body*. THEREFORE, fornication *is not* an *ἀδιάφορον*. It is very remarkable how these verses contain the germ of three weighty sections of the Epistle about to follow, and doubtless in the Apostle's mind when he wrote them, (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. See Neander, Pfl. u. Leit. p. 401, note 21. **13.**] **τῇ κοιλ.**, scil. *ἐστιν*. The belly is their appointed receptacle—they, its appointed pabulum. Of course even this part of the argument must be understood within the limits of *οὐ πάντα συμφέρει*. **ὁ δὲ θ. . . . . καταργ.**] viz. *at the appearing of the Lord*: when, ch. xv. 51, 52, we shall be changed from a *σῶμα ψυχικόν*, to be a *σῶμα πνευματικόν*: not, *at death*. **τῇ πορν.**] The body was not made for the practice of fornication. The reciprocal subserviency of the belly and meats is shewn by their coextensiveness in duration, and perishing together: but when *πορνεία* (and even that lawful use which is physically the same, but which is not *here* contemplated) shall have for ever passed away, the body shall be subserving *its real use*—that of being an instrument for the Lord's work. **κ. ὁ κύρ. τῷ σώμ.**] not, *only* for the body: but **for the body**; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final reference must not be *excluded*,

F (and also G) ουκ οιδατε... ABCDF KLPℵ a b c d e f g h k l m n o 17. 47

15 [a]οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν [b]μέλη χριστοῦ ἐστιν; [c]ἆρας οὖν τὰ [b]μέλη τοῦ χριστοῦ [d]ποιήσω [e]πόρνης [b]μέλη; [f]μὴ γένοιτο. 16 ἢ [a]οὐκ οἴδατε ὅτι ὁ [g]κολλώμενος τῇ [e]πόρνῃ ἓν σῶμά ἐστιν; [z]Ἔσονται γάρ [h]φησιν

[y] ἤγειρεν, καὶ ἡμᾶς [z] ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

y = Matt. x. 8. xiv. 2. xvi. 21 al. Isa. xxvi. 19.
z = here only. (Rom. ix. 17 only. Judg. v. 12 al.) Dan. xii. 2 Theod.-B.
a vv. 2, 3, 9.
b = Rom. xii. 4, 5 (vi. 13 reff.).
c = Matt. xxi. 21. John ii. 16. xi. 39. xx. 1. Eph. iv. 31. iv. 19. John vi. 15 al. Gen. xlv. 9.
d = Matt. e Matt. xxi. 31, 32. Luke xv. 30 al. Gen. xxxiv. 31.
f Rom. iii. 4 reff. g Acts v. 13 reff. see Matt. xix. 5. h ellips., Heb. viii. 5. ch. xv. 27. (see Rom. iv. 3. ix. 17. 1 Tim. v. 18.)

14. elz *υμας* (*error? Mey thinks, perhaps from Rom* viii. 11), with arm: txt ABCDKLPℵ rel vss Polyc Iren-int gr-lat-ff. *εξεγειρει* AD[1]: *εξεγειρεῖ* P m: *εξηγειρεν* B 67[2]: *suscitavit* am harl(but qu, for *-bit?*): txt (*see note*) CD[3] K(e sil) Lℵ rel vulg-ed syrr copt æth Meth Ath-mss Chr Thdrt Iren-int Archel Tert, *συνεξεγερει* 47. **15.** ins *η* bef *ουκ* F Meth. *ημων* Aℵ[1] 238. om *εστιν* F. for *αρας, αρα* P 47[2], *η αρα* F Orig Meth Tert. *μελη* bef *πορνης* DF latt Iren-int Cypr Lucif. **16.** om *η* DKL rel syr Mcion-e Dial Thdrt-ms Damasc Thl Tert: ins ABCFPℵ a[1] b m 17 vss Clem Orig Meth Chr Œc Cypr Lucif. om *φησιν* A Epiph Cypr Andr (Tert): ins BCDFKLℵ rel latt Dial Mcion-e Chr Thdrt Lucif. (P?)

here, though it is not the principal thought:—rather, the redemption of the body from sin, and making it into a member of Himself by the Spirit. **14.**] So far from the case of the Lord and the body answering to the other, God **raised up the Lord** (Rom. viii. 11, al. fr.), **and will raise up us too by His power.** I cannot adopt here the reading (*ἐξήγειρεν*), or the view, of Meyer. He holds, that all reference to the *resurrection*, as a thing *future*, is out of place: that the Apostle refers to the virtual and proleptic resurrection which *has already taken place* in the case of the believer, as Eph. ii. 6; Col. ii. 12,—and thinks that the reading *ἐξεγερεῖ* has arisen from not seeing this. But how unnatural will the construction thus be—*ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν, καὶ ἡμᾶς ἐξήγειρεν, διὰ τ. δυν. αὐτοῦ*! I can conceive no account of such a sentence, except that some emphasis is meant to be laid on the distinction between *ἤγειρεν* and *ἐξήγειρεν*, which idea (maintained by Bengel, al.) Meyer himself very properly repudiates: see below. The future corresponds to *καταργήσει*, and is used with *ἡμᾶς*,—contrary to the usual practice of Paul, who expected to be alive at the *παρουσία*,—as the expression, in the first person, of the truth of the future *resurrection, not destruction* of the body. *ἤγειρεν*, viz. *ἐκ νεκρῶν*, Acts iii. 15; Rom. iv. 24, and passim: *ἐξεγερεῖ*, viz. *ἐκ νεκρῶν*. So that there is no real difference between the two words. **15.**] Resumption of *τὸ σῶμα τῷ κυρίῳ κ. ὁ κύριος τῷ σώματι*. The two are so intimately connected, that the Lord *is a mystical Body, of which our bodies*, parts of ourselves in our perfect organization, *are members*. This Christian axiom is introduced as before (reff.) by *οὐκ οἴδατε ὅτι*. **Having then** (*οὖν*, 'concesso,' that my body is a member = my members are members of Christ) **alienated** (*ἆρας* is not merely pleonastic, '*Shall I take . . . . and make them . . . .*,' as E. V. This is shewn by its position first in the sentence) **the members of Christ** (i. e. my own members) **shall I make them an harlot's members?** The expression *πόρνης μέλη* is put as coarsely and startlingly as possible, with the emphasis on *πόρνης*. *ποιήσω* may also be the aor. subj., '*must I, have I any right to, make them?*' But *μὴ γένοιτο* answers better to the future. **16.**] Explanation and justification of the expression *πόρνης μέλη*. *ἤ*, as De Wette well, "Do you think the expression *ποιήσω πόρν. μέλη* too strong?" **κολλ.** "üblicher Ausdruck für Geſchlechtsvereinigung." De Wette. *τῇ πόρνῃ*] **with a harlot,** generic: or which in fact amounts to the same, with 'the harlot,' presupposed in the hypothesis. *ἓν σῶμα*, viz. '*with her.*' The full construction would be *ὅτι ὁ κολλ. τῇ πόρ. καὶ ἡ πόρ. ἓν σ. εἰσιν*, but he is here bringing out the criminality of the *fornicator*, and leaves the other out of view. The citation is spoken of *marriage;* but here as above (see on ver. 13) he is treating merely of the physical act, which is the same in both cases. *φησιν*, viz. GOD, Who is the speaker in the Scriptures: so in citing the same words, our Lord gives them to *ὁ ποιήσας* (*αὐτοὺς*) *ἀπ' ἀρχῆς*, Matt. xix. 5. They were spoken by the mouth of Adam, but prophetically, *divino afflatu*. To render *φησιν* impersonal, 'it says,' '*heißt es*,' though justified by classical usage, see Winer, edn. 6, § 58. 9, would, as Meyer remarks, be altogether without precedent in the citations of Paul. The words *οἱ δύο* are not in the

οἱ δύο [1]εἰς σάρκα μίαν. 17 ὁ δὲ [g]κολλώμενος τῷ [j]κυρίῳ ABCDP KLPN[a] b c d e f g h k l m n 17. 47
ἓν πνεῦμά ἐστιν. 18 [k]φεύγετε τὴν [l]πορνείαν. πᾶν
[m]ἁμάρτημα ὃ ἐὰν [n]ποιήσῃ ἄνθρωπος, [o]ἐκτὸς τοῦ σώμα-
τός ἐστιν· ὁ δὲ [p]πορνεύων [q]εἰς τὸ ἴδιον σῶμα [q]ἁμαρ-
τάνει. 19 [r]ἢ [a]οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν [r]ναὸς τοῦ
ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, [s]οὗ ἔχετε ἀπὸ θεοῦ, καὶ
οὐκ ἐστὲ [t]ἑαυτῶν; 20 [u]ἠγοράσθητε γὰρ [v]τιμῆς. [w]δοξά-
σατε [x]δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

i Gen. ii. 24. = Luke iii. 5. Rom. ii. 26. Gen. xv. 6.
j = (Rom. xii. 9) Deut. x. 20. (xi. 22.) 4 Kings xviii. 6. Jer. xiii. 11.
k = Paul only. ch. x. 14. 1 Tim. vi. 11. 2 Tim. ii. 22. Sir. xxi. 2.
l ch. v. 1 reff.
m Mark iii. 28, 29. Rom. iii. 26 only. Isa. lviii. 1.
n = 2 Cor. xi. 7 reff.
o = 2 Cor. xii. 2 [3 v. r.]‡. (Acts xxvi. 22. ch. xv. 27 al. 3 Kings iv. 23.)
p ch. x. 8 bis only in Epp. Rev. ii. 14, 20. xvii. 2. xviii. 3, 9 only. Ps. lxxii. 27.
q Matt. xviii. 15. Luke xv. 18, 21. ch. viii. 12. Gen. xx. 6, 9. Xen. Hell. i. 7. 20.
r ch. iii. 16 reff.
s attr., Acts i. 1 reff.
t gen., ch. i. 12. iii. 23. Rom. xiv. 8.
u = ch. vii. 23. 2 Pet. ii. 1. Rev. v. 9. xiv. 3, 4.
v Acts xix. 19 reff.
w Rom. i. 21 reff.
x = Luke ii. 15. Acts xiii. 2. xv. 36. Gen. xviii. 4.

18. for φευγ., φυγετε F. for εαν, αν D[1] 17. 106.

19. for το σωμα, τα σωματα (*corrn to suit υμων*) A-corr[1] L c d f g m n 17 syr copt arm Orig[2] Meth Did Jer Ambrst Aug Vig: *membra vestra* vulg Ambr Pel Fulg Bede: txt A[1](appy) BCDFKPℵ rel Syr Chr Œc Orig-int Tert. πνευματος bef αγιου B vulg lat-ff. ins του bef θεου Pℵ[3]. * for εαυτ., αυτων ℵ[1].

20. [for δοξασατε δη, *glorificate et portate* vulg G-lat Cypr; *gl. et tollite* spec Tert, δοξασατε δη αρα Chr-txt(Sav and Matth's ms[1]), δοξασατε δη αρατε Chr-txt(Montf and Matth's ms[1]), δοξ. τ. θ. τουτεστιν αρατε τ. θ. Chr-txt(ms[1])—see Griesb, who adds "Cæterum in comm istud ἄρατε non attingit, præter hom. 4. in 1 Tim. hæc habet δοξάσωμεν δὴ τὸν θεὸν, ἄρωμεν τὸν θεὸν ἐν τῷ σώματι" &c.—om δη ℵ[1](ins ℵ-corr[1]).]
rec at end adds και εν τω πνευματι υμων ατινα εστι του θεου (*insd appy with a view to make the exhortation complete. An ecclesiastical portion began at* δοξασατε), with C[3]D[2·3]KLP rel syrr Chr Thdrt[2] Thl Œc: om ABC[1]D[1]FN 17 latt copt æth Orig Meth(in Epiph) Did Cyr Max Damasc Iren-int Tert Cypr Lucif.

Heb., but in the LXX and the Samaritan Pentateuch, and are found in the Rabbinical citations of the passage. See note on Matt. xix. 5. **17.**] Union to God, His service, and His ways, is often expressed by this word (κολλ.) in the LXX (reff.): but here *that inner union with Christ in spirit* is meant, which is the normal state of every believer, and of which it may be said that he ἓν πν. ἐστιν with Christ. See John xvii. 21, and the parable of John xv. 1—7. Meyer rightly remarks, that the mystical marriage between Christ and His Church must not (as Olsh. from Eph. v. 23 ff.) be pressed here, as the relations of the compared are not correspondent. Still, however, the inner verity of that mystical relation is the *ground* of both passages. **18—20.**] *Direct prohibition of fornication, and its grounds.*

18.] φεύγετε might be followed by οὖν, but is more forcible in this disconnected form. πᾶν ἁμάρτ.] The assertion, which has surprised many of the Commentators, is nevertheless *strictly true*. Drunkenness and gluttony, e. g. are sins done *in* and *by* the body, and are sins *by abuse of* the body,—but they are still ἐκτὸς τοῦ σώματος—introduced *from without*, sinful *not* in their *act*, but in their *effect*, which effect it is each man's duty to foresee and avoid. But fornication is the *alienating that body which is the Lord's, and making it a harlot's body*—it is sin *against a man's own body*, in its very nature,—against *the verity and nature* of his body; not an *effect on* the body from participation of things without, but a *contradiction of the truth* of the body, wrought *within itself*. When *man* and *wife* are one in the Lord,—united *by His ordinance*,—no such alienation of the body takes place, and consequently no sin. **19.**] Justification of the εἰς τὸ ἴδ. σῶμ. ἁμαρτ. above,—and this by an amplification of the above σῶμα τῷ κυρίῳ, and ἓν πνεῦμά ἐστιν. Your body (i. e. the body of each man among you, but put singular, to keep, as in ch. iii. 16, the unity of the idea of God's temple, or perhaps because *the body* in its attributes is in question here) is the temple of (possessed by, as His residence: *the* temple, not a temple, see note on ch. iii. 16) the Holy Spirit who is in you (reminiscence of the reality of His indwelling), whom ye have from God (reminiscence, *whose* Spirit He is, and so preparation for the following inference), and are not your own (so that ye have no right to alienate your body, not being *yours*).
20.] *Proof, that ye are not your own.*

VII. [1] Περὶ δὲ [y] ὧν ἐγράψατε, [z] καλὸν [a] ἀνθρώπῳ [y attr., Rom. xv. 18 reff.]

z = Rom. xiv. 21 reff. vv. 8, 26. a = Matt. xix. 5 (from Gen. ii. 24), 10.

CHAP. VII. 1. rec aft ἐγραψατε ins μοι, with ADFKLP rel syrr.copt Orig Meth Chr Thdrt Jer Ambrst$_1$ Aug: om BCℵ 17 am fuld^{1} Tert$_2$.

The *possession* of your body as His temple, by the Holy Ghost, is a *presumptive proof* that ye are not; but there is also a proof in *matter of fact:* **For ye were bought** (not, as E. V. *are bought*, which destroys the historic reference) **with a price** (viz. the *blood of Christ*, see 1 Pet. i. 18, 19; Matt. xx. 28; Gal. iii. 13,—not as Vulg. *pretio magno:* τιμῆς merely recalls the fact *here*, that *a price* was paid and so the purchase completed). This *buying* is here mentioned mainly with reference to the *right of possession*, which Christ has thereby acquired in us. In other places it is alleged as a freeing from other services: e. g. that of sin (Rom. vi. 17, 18), of the law and its curse (Gal. iii.), of Satan (Col. i. 13). **δοξάσ. δὴ . . . .**] **Glorify then** (δή, not exactly an inference from the foregoing, but = 'eja,' 'agedum,' tending to enforce and intensify the command: "as a cheering or hortatory expression," Stanley. So Od. *v.* 17, τέτλαθι δή, κραδίη; see Hartung, Partikellehre, i. 284 f.) **God** (i. e. not *praise* God, but glorify Him by your acts) **in your body** (not, *by means of* your body, but *in your body*, as the temple of God; see John xiii. 32).

CHAP. VII. 1—40.] REPLY TO THEIR ENQUIRIES RESPECTING MARRIAGE; BY WHICH OCCASION IS GIVEN FOR VARIOUS COLLATERAL INSTRUCTIONS AND COMMANDS. In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of the Corinthians appear to have been made in *disparagement of marriage*, and to have brought into doubt whether it were not better to *avoid it where uncontracted*, and *break it off where contracted*, or this last at all events *where one of the parties was an unbeliever*. These questions he answers, vv. 1—16: and puts on their true grounds, vv. 17—24. They appear also to have asked respecting *virgins*, what was their duty and that of their parents, as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband. The *whole* is written under the strong impression (see on this, notes, Acts ii. 20; Rom. xiii. 11, and 2 Cor. v.: and Prolegg. to Vol. III. ch. v. § iv. 5—10) of the near approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel's sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., *with reference to change of circumstances;* and the meaning of God's Spirit in them with respect to the subsequent ages of the Church, to be sought by *careful comparison and inference*, not rashly assumed and misapplied. I may also premise, that in hardly any portion of the Epistles has the hand of correctors and interpolators of the text been busier, than here. The absence of all ascetic tendency from the Apostle's advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness. In consequence, the textual critic finds himself in this chapter sometimes much perplexed between different readings, and in danger of on the one hand adopting, on overwhelming manuscript authority, corrections of the early ascetics,—and on the other excluding, from a too cautious retention of the rec. text, the genuine but less strongly attested simplicity of the original.

1, 2.] *Concession of the expediency* (where possible) *of celibacy, but assertion of the practical necessity of marriage, as a remedy against fornication.* **1.**] **δέ**, transitional, passing on to another subject.

καλὸν . . . .] not, *morally good:* for in ver. 28 expressly *not sin*, but *inexpediency*, is the reason for not marrying: nor good in the sense of ὑπερέχον, as Jerome, adv. Jovin. i. 7, vol. ii. p. 246, 'si bonum est mulierem non tangere, malum ergo est tangere:' but **expedient**, generally: 'more for a man's best interests under present circumstances:' Angl. 'it is the best way,' in the colloquial sense: so also throughout the chapter: see the word qualified ver. 26, **καλὸν . . . διὰ τὴν ἐνεστῶσαν ἀνάγκην. ἀνθρώπῳ**] though of necessity by what follows, the *man* only is intended, yet ἀνθρώπῳ does not here or in reff. = ἀνδρί, but as Meyer remarks, regards the man not merely in his *sexual* but in his *human* capacity. Thus in its deeper reference, it would embrace the other sex also.

ἅπτεσθαι] so in reff.; and in Latin *tangere*,

ABCDF KLP𝔑a b c d e f g h k l m n o 17. 47

b = Gen. xx. 6. Prov. vi. 29.
c ch. v. 1 reff. abstr. plur., 2 Cor. xii. 20. Gal. v. 20. James ii. 1. Winer, edn. 6, § 27. 3.
d Matt. xviii. 32. Rom. xiii. 7 only †. (-ημα, Rom. iv. 4.)
e = Rom. xiii. 7. (xii. 17 reff.)
f here bis. Matt. xxvii. 41 (‖ Mk. v. r.). Luke v. 10. x. 32. James ii. 25 only. see Rom. i. 27.
g ch. vi. 12 reff.
h = here only. (ch. vi. 7, 8 reff.) Exod. xxi. 10.
i Luke ix. 13. 2 Cor. xiii. 5 only.
k = John iii. 34. 2 Cor. viii. 13. ix. 7.
l here only. Eccl. vii. 14 ℵ(-νως B, -νεῖν C) only. (-νεῖν, Acts v. 9. -νησις, 2 Cor. vi. 15.)
m Luke viii. 13 (1 Thess. ii. 17) only. Wisd. iv. 4.
n Matt. xii. 44 (‖ L. v. r.) only. Exod. v. 8, 17 bis. Ps. xlv. 10 only.
o absol., Rom. xii. 12.

γυναικὸς μὴ [b]ἅπτεσθαι· 2 διὰ δὲ τὰς [c]πορνείας ἕκαστος
τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα
ἐχέτω. 3 τῇ γυναικὶ ὁ ἀνὴρ τὴν [d]ὀφειλὴν [e]ἀποδιδότω,
[f]ὁμοίως [f]δὲ [f]καὶ ἡ γυνὴ τῷ ἀνδρί. 4 ἡ γυνὴ τοῦ ἰδίου
σώματος οὐκ [g]ἐξουσιάζει, ἀλλὰ ὁ ἀνήρ· [f]ὁμοίως [f]δὲ [f]καὶ
ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ [g]ἐξουσιάζει, ἀλλὰ ἡ γυνή.
5 μὴ [h]ἀποστερεῖτε ἀλλήλους, [i]εἰ [i]μή [i]τι ἂν [k]ἐκ [l]συμφώνου
πρὸς [m]καιρόν, ἵνα [n]σχολάσητε τῇ [o]προσευχῇ καὶ πάλιν

2. τε C. την πορνειαν F vulg syrr Orig-int Tert Cypr. om και εκαστ. τ. ιδ. ανδ. εχ. (*homœotel*) F 48. 114-77 Tert.

3. om δ F(not G). rec (for οφειλην) οφειλομενην ευνοιαν (*see note*), with KL rel syrr Thdrt Thl Œc: txt ABCDFP𝔑[1] 17 latt copt æth arm Clem$_2$ Orig$_2$ Meth Chr$_2$ Tert Cypr. αποδιδετω A. om δε A 55 Syr copt arm Orig$_1$ Chr-mss Cypr Jer$_1$.

4. [αλλα(twice), so ABC𝔑 (2nd, D[1] 17).]

5. om αν B Orig. rec σχολαζητε, with ℵ KL rel Meth Chr$_1$ Thdrt: txt ABCDFP𝔑 Orig$_2$ Dion Chr$_{aliq.}$ rec ins τη νηστεια και bef τη προσευχη (*see note*), with KL𝔑[3]

attingere, virgo intacta. See examples in Wetst. This expression is obviously here used in the widest sense, without *present* regard to the difference between the lawful and unlawful use of the woman. The idea that the assertion applies to abstinence from intercourse in the *already married* (see again below), is altogether a mistake. **2.**] The former course is expedient—would avoid much trouble 'in the flesh:' but as a general rule *it may not be,* seeing that for a *more weighty reason* the contrary course is to be recommended. **But on account of fornications** (the many instances of fornication current. The plur. of an abstract noun implies repetition, or varieties of the occurrence: so Herod. vii. 158, *ὑμῖν μεγάλαι ὠφελίαι τε κ. ἐπαυρέσεις γεγόνασι*: iii. 40, *ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι*, see reff., and Kühner, Gramm. ii. 28 [§ 408, γ]) **let each man possess his own wife, and let each woman possess her own husband.** The ἐχέτω is (1) *not concessive,* but *imperative;* not '*habere liceat,*' but '*habeto.*' So the other expressions, *γαμησάτωσαν* ver. 9, *μενέτω* ver. 11, &c. (2) not here in the sense of '*utatur, eique commisceatur,*' as Estius, al., which does not come into consideration till the next verse. (3) not emphatic, let each *retain,* according to the mistaken idea mentioned on ver. 1, that he is speaking to the *married,* who though they are not to cohabit are yet to *remain together.*

Had either of the two latter senses been meant, the sentence would rather have stood *ἐχέτω ἕκ. τ. ἑαυτ. γυναῖκα, κ. ἐχέτω ἑκάστη τ. ἴδ. ἄνδρ.* With regard to the assertion of Rückert, that the Apostle here gives a very low estimate of marriage, as solely a remedy against fornication, the true answer is, that Paul does not either here, or in this chapter at all, give any *estimate* of marriage in the abstract. His estimate, *when he does,* is to be found Eph. v. 25—32.

3, 4.] *The duty of cohabitation incumbent on the married.* This point was in all probability raised in the letter of the Corinthians. The Apostle's command is a legitimate following out of *διὰ τὰς πορνείας* above. **3. τὴν ὀφειλήν**] '*debitum tori.*' The rec. was perhaps an euphemism (we have also the varieties, *ὀφειλομένην τιμήν*, Chrysostom once: *ὀφ. τιμὴν καὶ εὔνοιαν* in the ms. 40) for the same thing. Meyer will not concede this, but thinks it arose from a mistaken interpretation of *ὀφειλή* as meaning *merely* '*benevolentia:*' thinking that not *εὔνοια,* but *φιλότης* would be the word in the other case. But some of the later examples in Wetst. seem to bear out this meaning of *εὔνοια.*

4.] The axiom is introduced without a *γάρ,* as frequently. **τοῦ ἰδίου . . . . οὐκ ἐξουσιάζει**] '*sui,* cum *potestatem non habet,* elegans facit paradoxon.' Bengel. The ground of this *being another's while they remain their own,* is to be found in the *oneness of body,* in which the marriage state places them. **5.**] **ἀποστερεῖτε** is applied by Meyer to *τῆς ἐξουσίας,*—by Billroth, al., to *τῆς ὀφειλῆς;* De Wette suggests *τοῦ σώματος,* but prefers, and rightly, leaving its reference indefinite,

pq ἐπὶ τὸ αὐτὸ p ἦτε, ἵνα μὴ r πειράζῃ ὑμᾶς ὁ σατανᾶς s διὰ τὴν t ἀκρασίαν ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ u συγγνώμην, οὐ κατ' v ἐπιταγήν. 7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει w χάρισμα ἐκ θεοῦ, ὁ μὲν x οὕτως, ὁ δὲ x οὕτως.

p Acts ii. 1, 44. q Luke xvii. 35. Acts i. 15. ii. 47. ch. xi. 20. xiv. 23. r Matt. iv. 1, 3. ch. x. 13. James i. 13. 3 Kings x. 1. s = Rom. xiv. 15 reff. t Matt. xxiii. 25 only+. Jos. Antt. viii. 7. 5. Xen. Mem. iv. 5, 6. (-τής, 2 Tim. iii. 3.) only. Sir. iii. 13 only. u here only. (Rom. i. 11 reff.) v Rom. xvi. 26 reff. w = here only. x see ch. vi. 13.

rel syrr goth Chr Thdrt Cyr$_1$: om ABCDFP$\aleph^1$ 17 latt copt æth arm Clem Orig$_4$ Dion Meth Cypr. rec (for ητε) συνερχεσθε (*gloss: see note*), with a ● h Meth Chr Thdrt$_1$ Thl: συνερχησθε KLP rel Thdrt$_1$: γινεσθε Tat Clem: *revertimini* vulg lat-ff: txt ABCDF$\aleph$ 17 æth Orig Dion Cyr Damasc Aug(*estote*$_{\text{sæpe}}$). om υμων B Tat (in Clem) Meth.

7. rec γαρ (*gloss, substituted for* δε, *as more appropriate*), with BD$^{2\text{-}3}$KLP$\aleph^3$ rel syrr Chr Thdrt$_2$ Thl Œc: txt ACD^{1}F$\aleph^1$ d 17 am(with demid fuld) copt goth Orig Chr$_1$ Cyr Damasc lat-ff. [αλλα, so BCD^1 17.] rec χαρισμα bef εχει, with KL$_{\Gamma}$ rel syrr goth arm Ephr Chr Thdrt lat-ff: txt ABDF$\aleph$ m 17 am(with demid tol) Clem Orig Cyr Cypr Jer, C(appy) has εχει bef εκαστος. ins του bef θεου DF c Thdrt$_1$. rec ὃς (twice), with KL$\aleph^3$ rel Orig Chr Thdrt: txt ABCDFP$\aleph^1$ 17 Clem Cyr.

to be supplied in the reader's mind. **εἰ μή τι, unless perchance** (reff.).

ἄν] "The verb is sometimes omitted after this particle, but always so that it can be supplied from a foregoing clause. So Eur. Alcest. 181, *σὲ δ' ἄλλη γυνὴ κεκτήσεται, σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.*" Hartung, Partikellehre, ii. 330.

ἐκ, according to: the mutual agreement being the *ground*, and the *measure*, of the act. **ἵνα σχ.] in order that ye may have undisturbed leisure for prayer.** The pres. σχολάζητε of the rec. would refer to the *general habit*, and would thus make τῇ προσ., 'your *ordinary prayers*,'—being thus inconsistent with the direction given πρὸς καιρόν: the *aorist* expresses this temporary purpose, and shews that the prayer meant is not ordinary but extraordinary, —*seasons of urgent supplication.*

Both the alteration to the *present* and the addition of τῇ νηστείᾳ καί, shew how such passages as this have been tampered with by the ascetics: see also Mark ix. 29.

ἦτε,—not συνέρχησθε as it has been amended (nor -εσθε as it has been re-amended), because εἶναι ἐπὶ τὸ αὐτό in this sense is the *normal state* of the married. For the expression see reff.

The subjunc. still depends on ἵνα—the aim of the temporary separation is *not that you may keep apart*, but for a certain end, and then *that you may be united again.*

ἵνα μὴ πειρ.] Purpose of the re-union stated, by that which might happen did it not take place. πειράζῃ now is *present*, not *aor.*, as betokening the danger of a state of abstinence if continued.

ἀκρασία here, not that from ἄκρατος (˘˘¯), which signifies *a bad mixture*, as ἄκρ. ἀέρος, 'insalubrity of the air:' but that from ἀκράτής (˘˘˘¯), **—incontinence;** see reff. **διὰ τ. ἀκρ. ὑμ., on account of your incontinence,**—but hardly, as Meyer seems to think, with allusion to the proverbial fault of the Corinthians in this particular, which would be more definitely expressed, were it intended. The ὑμῶν is necessary to carry out the form of the sentence, corresponding to ὑμᾶς above.

6.] But this I say by way of allowance (for you), **not by way of command.**

τοῦτο refers, not to ver. 2, as Beza, Grot., and De Wette, because the precept there given depends on a *reason* also given, διὰ τὰς πορνείας, from the nature of which reason it *must be* κατ' ἐπιταγήν: nor to the whole since ver. 2, as Billroth, Rückert, al.,—because the precept in ver. 3 depends on the general truth in ver. 4, and is also a command: nor to πρὸς καιρόν, as Theophyl.:—nor as the ascetics, Orig., Tert., Jerome, Estius (also Calvin), to ἐπὶ τὸ αὐτὸ ἦτε, because both these are but subordinate members of the preceding sentence:—still less to *what follows*, as Rosenm., al.:—but, as the context (ver. 7) shews, to the whole recommendation given in ver. 5. This recommendation all depended on the possibility of their being tempted by incontinence: he gives it not then *as a command* in all cases, but *as an allowance* for those to whom he was writing, whom he knew, and assumes, to *be thus tempted.* The meaning '*by permission*,' E. V., is ambiguous, appearing as if it meant *by permission of the Lord (to say it)*: that given by Hammond, al., κατὰ τὴν ἐμὴν γνώμην, is philologically inadmissible.

7.] I rather (δέ) wish that all men were as I myself also am (καί comparandi, so Xen. Anab. ii. 1. 22, καὶ ἡμῖν ταὐτὰ δοκεῖ ἅπερ καὶ βασιλεῖ. See Hartung, Partikell.

8 Λέγω δὲ τοῖς [y] ἀγάμοις καὶ ταῖς [z] χήραις, [a] καλὸν ABCDF KLPn a b c d e f g h k l m n o 17. 47
αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ. 9 [b] εἰ δὲ [b] οὐκ [c] ἐγκρατεύ-
ονται, γαμησάτωσαν· [d] κρεῖσσον γάρ ἐστιν γαμῆσαι ἢ
[e] πυροῦσθαι. 10 τοῖς δὲ γεγαμηκόσιν [f] παραγγέλλω οὐκ
ἐγώ, ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ [g] χωρισθῆναι.

y vv. 11, 32, 34 only †.
z Luke iv. 25. Acts ix. 39 al. 2 Kings xiv. 5.
a = ver. 1.
b Matt. xxvi. 42. Rom. viii. 9.
c ch. ix. 25 only. Gen. xliii. 31. 1 Kings xiii. 12 only. (-τής, Tit. i. 8. -τεια, Acts xxiv. 25.) iii. 17. 2 Pet. ii. 21. (ver. 38. ch. xi. 17. Heb. i. 4 al12.) Prov. iii. 14. vi. 16. 2 Pet. iii. 12. Rev. i. 15. iii. 18) only. (2 Macc. iv. 38. Ps. xi. 6.)
d = Phil. i. 23. 1 Pet.
e = here (2 Cor. xi. 29. Eph.
f Acts xvi. 18 reff.
g Matt. xix. 6. Judg. iv. 11.

8. ins οτι bef καλον A. rec aft αυτοις ins εστιν, with D$^{2.3}$K(om αντ.) L rel syr goth Thdrt Thl Œc: om ABCD^{1}FPℵ 17 Syr copt Orig Meth Cyr Epiph Chr Damasc. for εαν, αν B. ins ουτως bef μεινωσιν C latt Meth Aug; bef ως m. και εγω DF Meth: εγω a.

9. for ουκ εγκρ., ου κρατευονται F. γαμειτωσαν F Chr-ed$_1$. κρειττον BDℵ a m 17. om εστιν D^{1}F c Syr copt Orig Meth. γαμειν AC^{1}ℵ^{1} 17 Clem$_1$ Orig Damasc.

10. [αλλα, so AB C(appy) D^{1}ℵ.] χωριζεσθαι ADF Orig Epiph Bas Cæs: txt BCKLPℵ rel Clem Chr Thdrt Thl Œc.

i. 126)—viz., ἐν ἐγκρατείᾳ, which Chrys. seems to have read in the text; see below on ver. 8. **ἀλλὰ ἕκαστος . . .** said in the most general way, as a milder expression of 'all have not the gift of continence.' **οὕτως . . . . οὕτως**] both are said *generally*, not one *in the way in which I have it* (of continence), another *in the way of marrying* (i. e. though he have not *this*, and be therefore *better married*, yet has *some other*), which should be ἐκείνως,—but, **one thus, and another thus,**—i. e. 'one in one way, another in another.'

8, 9.] *Advice to the unmarried, that it is best so to remain, but better to marry than be inflamed with lust.*

8. λέγω δέ] taking up the former λέγω, ver. 6, and bringing this advice under the same category as ver. 7, viz. his own wish that all were as himself. The stress is on λέγω, not on τοῖς ἀγ. κ. ταῖς χ., which would in that-case be placed first, as τοῖς γεγαμηκόσιν below. **τοῖς ἀγάμοις, the unmarried**, of both sexes: not as usually interpreted, *widowers*, or *unmarried males alone*: this is shewn by the contrasted term γεγαμηκόσιν, which embraces (see vv. 10, 11) *both sexes*. **καὶ ταῖς χήραις** may be added as singling out widows *especially*;—or more probably, because τοῖς ἀγάμοις would naturally be taken as those who *never were married*, and thus widows would not be understood to be included. **καλόν**, see on ver. 1, **it is good for them**, i. e. 'their best way.' **ὡς κἀγώ**] i. e. ἄγαμος. This brings the Apostle's own circumstances more clearly before us than ver. 7, which might be misunderstood: and there can be little doubt from this, that he *never was married*. Grot. says, "ex h. l. non improbabiliter colligitur, Paulo fuisse uxorem, quod et Clemens Alex. putat, sed cum hæc scriberentur, mortuam." But this rests on the mistaken interpretation of ἀγάμοις noticed above. The passage of Clem. Alex. (Strom. iii. 53, p. 535 P., alluded to in Euseb. iii. 30) is grounded on Paul's having in a certain epistle addressed τὴν αὐτοῦ σύζυγον, ἣν οὐ περιεκόμιζε, διὰ τὸ τῆς ὑπηρεσίας εὐσταλές. But the words σύζυγε γνήσιε, Phil. iv. 3, certainly have no reference to a wife: see note there.

9.] **but if they are incontinent . . .** οὐκ must be joined not with εἰ, which would require μή, but with the verb. So reff. and Soph. Aj. 1131, εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών, 'vetas.' See other examples in Hartung, Partikellehre, ii. 122 f. ἐγκρατεύω is said by Lobeck, ad Phryn. p. 44, not to be found except in the LXX and N. T. But both Phrynichus and Thom. Mag. say ἀκρατεύεσθαι μηδαμῶς εἴπῃς, ἀλλὰ οὐκ ἐγκρατεύεσθαι. See in Wetst. **γαμησάτ.**] Lobeck, in Phrynichus, p. 742, says, "post ἔγημα (ut ἔγηρα) ἐγάμησα invaluit quod non solum in N. T. libris, ut quidam putaverunt, sed etiam in ipsa Græcia reperitur, auctore, ut videtur, Menandro: ἐγάμησεν ἣν ἐβουλόμην ἐγώ, nihil impediente pedum modulatione quominus usitato uteretur aoristo." **πυροῦσθαι**] "melius nuberent quam urerentur, id est, quam occulta flamma concupiscentiæ in ipsa conscientia vastarentur." Aug. de sancta Virginitate, 34, vol. vi. p. 415. **10, 11.**] *Prohibition of separation after marriage; or in case of separation, of another marriage.* These **γεγαμηκότες**, as the ἄγαμοι and χῆραι above, are *all Christians*. The case of *mixed marriages* he treats ver. 12 ff. They are those already married.

10. οὐκ ἐγώ, ἀλλὰ ὁ κύριος] *Ordinarily*, the Apostle (ἐγώ) writes, commands, gives his advice, *under conscious inspiration of*

11 ἐὰν δὲ καὶ [g]χωρισθῇ, μενέτω [h]ἄγαμος ἢ τῷ ἀνδρὶ [h] ver. s. i Rom. v. 10 reff.
[i]καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ [k]ἀφιέναι. 12 τοῖς [k] = here 3ce only. Jos. Antt. xv. 7. 10.
δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς [l] ch. vi. 6 reff.
γυναῖκα ἔχει [l]ἄπιστον, [m]καὶ [n]αὕτη [o]συνευδοκεῖ [pq]οἰκεῖν [m] = 2 John 2 Luke xvii. 31.
[q]μετ' αὐτοῦ, μὴ [k]ἀφιέτω αὐτήν· 13 καὶ γυνὴ [r]ἥτις ἔχει [n] Acts ix. 20 reff.
ἄνδρα [l]ἄπιστον, [m]καὶ [n]οὗτος [o]συνευδοκεῖ [pq]οἰκεῖν [q]μετ' [o] = and constr., here

bis (Luke xi. 48. Acts viii. 1. xxii. 20. Rom. i. 32) only†. (1 Macc. i. 57. 2 Macc. xi. 24, 35 only.)
p Rom. vii. 17 reff. q = here bis only‡. (Gen. xxvii. 44.) Soph. Œd. Tyr. 990. r = Acts x. 41 reff.

11. μενειν αγαμον, and καταλλαγηναι F latt goth lat-ff. ins ιδιω bef ανδρι P.
12. rec εγω bef λεγω, with DFKL rel latt syr goth Orig$_1$ Chr Thdrt Iren-int Ambr Aug: txt ABCP ℵ m 17 Syr copt æth Clem Orig$_1$.
13. for ητις, ει τις D^{1}FP ℵ b^1 h k latt Chr(not ms$_1$) Thdrt$_1$ Thl-mss$_2$ lat-ff. rec (for ουτος) αυτος, with D^{3}KL rel syrr arm Chr Thdrt Thl Œc: txt ABCD^{1}FP ℵ m latt copt goth Chr$_1$ Cyr Aug. (17 def.) for συνευδ., ευδοκει B.

the Holy Spirit of God. See ver. 40. He claims expressly, ch. xiv. 37, that the things ἃ γράφω ὑμῖν should be recognized as κυρίου [ἐντολή]. But here he is about to give them a command resting, not merely on *inspired apostolic authority*, great and undoubted as that was, but on that of THE LORD HIMSELF. So that all supposed distinction between the Apostle's own writing *of himself* and *of the Lord*, is quite irrelevant. He *never* wrote *of himself*, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the *subject-matter*, and of the *circumstances under which* it was written. ALL *is the outpouring of the Spirit*, but *not all for all time*, nor *all on the primary truths* of the faith. **Not I, but the Lord**, viz. in ref. Matt. See also Mark x. 12, where the *woman's* part is brought out. That *it* occupies the *principal place* here, is perhaps because the *Christian women* at Corinth may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said ἀπὸ ἀνδρὸς χωρισθῆναι than the man ἀπὸ γυναικὸς χωρισθῆναι. **χωρισθ., be separated**, whether by *formal divorce* or *otherwise*; the καταλλαγήτω below, is like this, an *absolute passive*; undefined whether by her own or her husband's doing. 11.] ἐάν to καταλλαγήτω is parenthetical. It supposes a case of *actual* separation, contrary of course to Christ's command: if such *have really taken place* (καί, veritably: see note on 2 Cor. v. 3, and Hartung, Partikell. i. 132), the additional sin of a new marriage (Matt. v. 32) must not be committed, but the breach healed as soon as possible. **καταλλ.**] see above on χωρισθῇ. **κ. ἄνδρ. γυν. μὴ ἀφ.**] The Apostle does not add the qualification παρεκτὸς λόγου πορνείας Matt. v. 32 (xix. 9), not found in Mark x. 11 or Luke xvi. 18. But we cannot hence infer that he was not aware of it. The *rule*, not the exception, here was in his mind: and after what had been before said on the subject of fornication, the latter would be understood as a matter of course. 12—16.] *Directions for such Christians as were already married to Heathens. Such a circumstance must not be a ground* per se *of separation,—and why: but if the unbelieving party wished to break off the union, let it be so.* 12.] **τοῖς λοιποῖς, the rest**, perhaps in respect of their *letter of enquiry*,—the *only ones not yet dealt with*. At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers. **ἐγώ, οὐχ ὁ κύρ.**] **I**, i. e. I Paul, in my apostolic office, under the authority of the Holy Spirit (see above on ver. 10), **not the Lord**, i. e. not Christ by any direct command spoken by Him: it was a question with which HE *did not deal*, in His recorded discourses. In the right arrangement of the words (txt) the stress is not on ἐγώ, but on λέγω: **But to the rest I say (I, not the Lord).** **συνευδοκεῖ** presupposes *his own* wish to continue united. **αὕτη**, not αὐτή, and **οὗτος**, not αὐτός, below, —see reff. 13.] The change of construction καὶ γυνὴ ἥτις . . . καὶ οὗτος . ., is found frequently with καί: so Il. α. 78, ἦ γὰρ δὴ ὀΐομαι ἄνδρα χολωσάμεν, ὃς μέγα πάντων | Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί. See reff., and Kühner, ii. 526 (§ 799). Meyer remarks, that the Apostle uses the *vox media* ἀφιέναι here, of *both parties*, the husband and wife, not

r = Acts xx. 32. xxvi. 18. Exod. xxix. 37.
s ver. 12.
t = ch. xv. 22 reff. ἐν σοὶ πᾶσ' ἐγωγε σώζομαι, Soph. Aj. 519.
u ch. v. 10 only.
v = Acts x. 14 reff.

αὐτῆς, μὴ [k] ἀφιέτω τὸν ἄνδρα. 14 [r] ἡγίασται γὰρ ὁ ἀνὴρ ABCDF KLPNa
ὁ [s] ἄπιστος [t] ἐν τῇ γυναικί, καὶ [r] ἡγίασται ἡ γυνὴ ἡ bcdef
ἄπιστος [t] ἐν τῷ ἀδελφῷ· [u] ἐπεὶ [u] ἄρα τὰ τέκνα ὑμῶν mno
[v] ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν. 15 εἰ δὲ ὁ [s] ἄπιστος 17. 47

rec (for τον ανδρα) αυτον (*corrn to conform to* αυτην *above, ver* 12), with KLP rel syr Chr Thdrt Tert: αυτην (o[1] ?) 106: txt ABCDF m 17 vulg Syr copt goth æth arm Cyr Jer Ambrst Aug Pel Bede: αυτον ανδρα ℵ, but αυ erased by ℵ[1 or 3].

14. om γαρ P. aft γυναικι ins τη πιστη DF latt Syr Mart-Clem Tert. (om Aug-mss and expr.) [στος of 2nd απιστος is supplied in smaller letters by ℵ-corr[1].]
rec (for αδελφω) ανδρι (*explanatory gloss, substituted as more appropriate: but* αδελφω *has peculiar force here*), with D[3]KLℵ[3] rel vulg syrr goth æth arm Iren Chr Thdrt Thl Œc lat-ff (but add τω πιστω vulg Syr Iren-int Tert): txt ABCD[1]FPℵ[1] 17 copt Aug$_{expr}$ Jer$_{1}$. νυνι D[1]F Chr.

ἀπολύειν (as Matt. v. 31, &c.), which would apply only to the husband. In the E. V. this identity of terms is unfortunately neglected. The same word, **part from**, would well have expressed ἀφιέτω in both cases.

By the Greek as well as Roman customs the *wife had the power of effecting a divorce.* At Athens,—when the divorce originated with the wife, she was said ἀπολείπειν the house of her husband: when with the husband, ἀποπεμπέσθαι. At Rome, the only exception to the wife's liberty of effecting a divorce appears to have been in the case of a freedwoman who had married her patronus. See Smith's Dict. of Gr. and Rom. Antt. artt. Divortium, and ἀπολείψεως δίκη. Olsh. thinks that Paul puts both alternatives, because he regards the *Christian party* as the *superior one* in the marriage. But, as Meyer remarks, this would be inconsistent with the fundamental law of marriage, Gen. iii. 16, and with the Apostle's own view of it, ch. xi. 3, xiv. 34; Eph. v. 22, 23; 1 Tim. ii. 11, 12. **14.**] *Ground of the above precept.* ἡγίασται] The meaning will best be apprehended by remembering (1) that *holiness*, under the Gospel, answers to *dedication to God* under the law; (2) that the ἡγιασμένοι under the Gospel are the *body of Christian men*, dedicated to God, and thus become His in a peculiar manner: (3) that this being so, things belonging to, relatives inseparably connected with, the *people of God* are said to be *hallowed* by *their* ἁγιότης: so Theophylact, οὐχ ὅτι ἅγιος γίνεται ὁ Ἕλλην. οὐ γὰρ εἶπεν ὅτι ἅγιός ἐστιν· ἀλλ', ἡγίασται· τουτέστι, τῇ ἁγιότητι τοῦ πιστοῦ νενίκηται. Chrysostom well shews the distinction between this case and that in ch. vi. 15, that being a connexion κατὰ τὴν ἀσέβειαν,—in and under the condition of the *very state*, in which the other party is *impure:* whereas this is a connexion according to a pure and holy ordinance, by virtue of which, although the physical unity in both cases is the same, the *purity overbears the impurity.* ἐν τῇ γ., ἐν τῷ ἀδελ.] **in**, i. e. his or her ἁγιότης is *situated in*, rests in, *the other* (see reff.: and note, ch. vi. 2). ἐπεὶ ἄρα] as ref., but here elliptically: **since in that case** (i. e. as understood, the *other* alternative, —the *non-hallowing*). ἐστιν, not ἂν εἴη, nor ἦν, but *pres.:* because the supposed case is *assumed*, and the ind. pres. used of what *has place* on its assumption. ἅγια] as ἡγίασται above: **holy to the Lord.** On this *fact, Christian children being holy*, the argument is built. This being so,—they being hallowed, because the children of Christians,—it follows that *that union out of which* they sprung, must *as such* have the same hallowed character; i. e. that the *insanctity* of the one parent is in it *overborne* by the *sanctity* of the other. The *fact* of the children of Christians, God's spiritual people, *being holy*, is tacitly assumed as a matter of course, from the precedent of God's ancient covenant people. With regard to the bearing of *this verse* on the subject of Infant Baptism,—it seems to me to have *none*, further than this: that it establishes the analogy, so far, between Christian and Jewish children, as to shew, that if the initiatory rite of the old covenant was administered to the one,—that of the new covenant, in so far as it was regarded as corresponding to circumcision, would probably as a matter of course be administered to the other. Those, as Meyer, who deny any such inference, forget, as it seems to me, that it is not *personal* holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication*, by strict dependence on *one dedicated*. Notwithstanding this ἁγιότης, the Christian child is individually born in sin and a child of wrath; and individually needs the

[w] χωρίζεται, [w] χωριζέσθω. οὐ [x] δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν [y] τοῖς τοιούτοις, [z] ἐν δὲ εἰρήνῃ [z] κέκληκεν ἡμᾶς ὁ θεός. 16 [a] τί γὰρ [§b] οἶδας, γύναι, [bc] εἰ τὸν ἄνδρα

w vv. 10, 11. x Acts vii. 6 reff. see ver. 39. y neut., Rom. i. 32 al. masc., ver. 28. ch. xvi. 16, 18. Acts xxii. 22 reff. only ‡. z = Gal. i. 6. Eph. iv. 4. 1 Thess. iv. 7. a here b John ix. 25. 2 Kings xii. 22. Eccl. iii. 21 B[εἶδε Ed-vat.] ℵ. Joel ii. 14. Jonah iii. 9. c Acts xix. 2 (b) reff.

15. om ἡ FPℵ¹ m Chr-ms$_1$. υμας ACKℵ¹ copt(sic Treg) Damasc Thl Pel Sedul Bede: txt BDFLℵ³ rel latt syrr goth æth arm Nys Chr Thdrt Phot Œc Ambrst. (P def.)

washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἁγιότης of the Christian child there is nothing inconsistent with the idea, nor with the practice, of Infant Baptism. On **νῦν δέ**, see note, ch. v. 11. 15.] *But if the wish for separation* (implied by the *present* χωρίζεται,—**is for being separated**, see Winer, edn. 6, § 40. 2. a, and compare John x. 32, xiii. 6, 27) *proceed from the side of the* UNBELIEVER (emphasis on **ὁ ἄπιστος**), *let him* (or her) *depart* (be separated off). **οὐ δεδούλ.**] οὐκ ἔχει ἀνάγκην ὁ πιστὸς ἢ ἡ πιστὴ ἐν τοῖς ἀπίστοις τοιαύτην, οἵα αὐτῷ ἐπίκειται ἐπὶ τῶν πιστῶν. ἐκεῖ μὲν γὰρ παντὶ τρόπῳ, χωρὶς λόγῳ πορνείας, οὐκ ἔξεστιν ἀπ' ἀλλήλων τοὺς συναφθέντας χωρισθῆναι· ἐνταῦθα δέ, ἂν μὲν συνευδοκῇ τὸ ἄπιστον μέρος τῷ πιστῷ συνοικεῖν, δεῖ μὴ λύειν τὸ συνοικέσιον. ἂν δὲ στασιάζῃ καὶ τὴν λύσιν ἐκεῖνος ποιῇ, οὐ δεδούλωται ὁ πιστὸς εἰς τὸ μὴ χωρισθῆναι. Photius, in Œcumenius. **ἐν τοῖς τοιούτοις** may be taken as masc., *in the case of such persons*,—as above by Phot.:—but the **ἐν** seems harsh; it is better therefore to render it, **in such cases**.

ἐν δὲ εἰρ.] Not = εἰς εἰρήνην, but signifying the moral element *in which* we are called to be: see reff. and ver. 22 below.

The meaning is, 'let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian.' Observe, (1) that there is no contradiction, in this licence of breaking off such a marriage, to the command of our Lord in Matt. v. 32,—because the Apostle expressly asserts, ver. 12, that *our Lord's words do not apply* to such marriages as are here contemplated. They were spoken to those *within the covenant*, and as such apply immediately to the wedlock of *Christians* (ver. 10), but *not to mixed marriages*. De Wette denies this, and holds that Paul is speaking only of the Christian's duty in cases where the marriage is *already virtually broken off*,—and by his remarks on Matt. v. 32, seems to take **πορνεία** in a wide sense, and to regard it as a justifiable cause of divorce *because it is such a breaking off*. This however appears hardly consistent with ver. 12; for, if it were so, there *would be* a command of the Lord regarding this case. At all events, we may safely assume that where the Apostle is *distinctly referring* to our Lord's command, and supplying what it did not contain, there can be *no real inconsistency*: if such appear to be, it must be in our apprehension, not in his words. (2) That the question of re-marrying after such a separation, is here *left open*: on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to *contract* marriages with unbelievers. Only those *already contracted* are dealt with: the **ἑτεροζυγεῖν ἀπίστοις** is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 39.

16.] This verse is generally understood as a ground for *remaining united*, as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interpretation is harsh as regards the context, for ver. 15 is evidently *not parenthetical*,—and (2) it is hardly grammatically admissible (see below), for it makes **εἰ** = εἰ μή,—'What knowest thou .... whether thou shalt *not* save ....?' Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estius, and of late decidedly by Meyer, De Wette, and Bisping: viz. that the verse is *not* a ground for *remaining united*, in *hope*, &c.,—but a ground for *consummating a separation*, and not marring the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. **τί οἶδας εἰ** thus preserves its strict sense, **What knowest thou** (about the question) **whether ....?** and the verse cōheres with the words immediately preceding, **ἐν εἰρήνῃ κέκλ. ἡμᾶς ὁ θ.** I may observe in addition to Meyer and De W.'s remarks, that the position of the words further establishes this rendering. If the *point* of the argument had been the importance, or the prospect, of saving (= converting) the unbelieving party, the ar-

c = Rom. xi. 14 reff.
d = appy here only. see Gal. i. 7. 2 Cor. iii. 1 rec.
e constr., ch. iii. 5. Rom. xii. 3.
f = Mark vi. 41. Luke xii. 3. 2 Cor. x. 13. Heb. vii. 2. Josh. xiii. 7. xvi. 16 reff. vii. 22. Gen. xvii. 10 al.
g = ver. 15 reff.
h = ch. iii. 3 reff.
i plur., Rom. xvi. 17 reff.
k = ch. xvi. 1 reff.
l Luke i. 59. Acts vii. 8. Gal. ii. 3 al. L.P., exc. John vii. 22. Gen. xvii. 10 al.
m hypothet. indic., ver. 27. James v. 13.
n here only‡. Isa. v. 18.
o Rom. iii. 30 reff.

c σώσεις; ἢ [a] τί [a] οἶδας, ἄνερ, εἰ τὴν γυναῖκα [c] σώσεις; 17 [d] εἰ μὴ [e] ἑκάστῳ ὡς [f] ἐμέρισεν ὁ κύριος, [e] ἕκαστον ὡς [g] κέκληκεν ὁ θεός, οὕτως [h] περιπατείτω· καὶ οὕτως ἐν ταῖς [i] ἐκκλησίαις πάσαις [k] διατάσσομαι. 18 [l] Περιτετμημένος τις [gm] ἐκλήθη, μὴ [n] ἐπισπάσθω· ἐν [o] ἀκροβυστίᾳ [g] κέκληταί ...ἐπισπασθω C. ABDFK LPℵ a b c d e f g h k l m n o 17. 47

16. γυνη and ανηρ F. for η τι, ει τι A.

17. μεμερικεν Bℵ[1]. rec transp κυριος and θεος, with KL rel Syr Chr Thdrt: θεος (twice) 32-3. 63. 93 goth: ο κς and ο κς ο θς G: txt A B(sic: see table) CDFℵ m 17 latt Syr copt arm lat-ff. — ο κς bef εμερισεν A: ο θς εμερισεν and ο κς κεκληκεν k. (P def.) ins και bef εκαστον ως F. πασαις bef ταις εκκλησιαις ℵ 17. 47 vulg. for διατασσομαι, διδασκω (*see ch* iv. 17) D[1]F, *doceo* latt lat-ff.

18. εκληθη bef 1st τις D[1·3]F goth. rec (for κεκληται τις) τις εκληθη (*conformation to former*), with D[3]KL rel Chr Thdrt: txt ABPℵ a m 17 copt goth arm, τις κεκλ D[1]F.

rangement would probably have been εἰ σώσεις τὸν ἄνδρα, and εἰ σώσεις τὴν γυναῖκα, whereas now the verb holds in both clauses a subordinate place, rather subjective to the person addressed, than the main object in the mind of the writer.

Those who take εἰ for εἰ μή, attempt to justify it by reff. 2 Kings, Joel, Jonah, where the LXX have for the Heb. מִי יוֹדֵעַ, τίς οἶδεν εἰ, to express *hope*: but (1) in every one of those passages the verb stands in the emphatic position, and (2) the LXX use this very expression to signify uncertainty, e. g. ref. Eccles., τίς εἰδε[οἶδεν ABℵ: add τό Aℵ[2]] πνεῦμα υἱῶν τοῦ ἀνθρώπου, εἰ ἀναβαίνει αὐτὸ [add εἰς ABCℵ] ἄνω; The rendering then of the verse will be as follows: (Let the unbeliever depart: hazard not for an uncertainty the peace in which you ought to be living as Christians): **for what assurance hast thou, O wife, whether thou shalt be the means of thy husband's conversion? Or what assurance hast thou, O husband, whether thou shalt be the means of thy wife's conversion?** "This interpretation is the only one compatible with the obvious sense of ver. 15, and of the expression (not τί οἶδας εἰ μή, but) τί οἶδας εἰ σώσεις; and is also in exact harmony with the general tenor of the Apostle's argument, which is not to urge a union, but to tolerate a separation." Stanley; the rest of whose note is deeply interesting as to the historical influence of the verse as commonly misunderstood. 17.] εἰ μή takes an exception, by way of caution, to the foregoing motive for not remaining together (ver. 16). The Christian partner might carry that motive *too far*, and be tempted by it to *break* the connexion *on his own part*; a course already prohibited (vv. 12—14). Therefore the Apostle adds, **But** (q. d. only be careful not to make this a ground for *yourselves* causing the separation) **as to each** (ἑκάστ. ὡς = ὡς ἑκάστ., reff.) **the Lord distributed** [**his lot**], **as** (i. e. ᾗ κλήσει, ver. 20) **God has called each, so** (in that state, without change) **let him walk** (reff.). The εἰ μή has raised considerable difficulties. (1) some cursives, with syr-marg and Sevrn., read εἰ τὴν γυναῖκα σώσεις, ἢ μή;—and Knatchbull, al., join εἰ μή similarly to the foregoing; εἰ . . . . σώσεις,—εἰ μή. But as De W. remarks, this would be, as Matt. xxii. 17, ἢ οὐ: and then we should have the strictly parallel clauses of ver. 16 rendered unequal, by an appendage being attached to the second, which the first has not: besides that ver. 17 would be disjoined altogether. (2) Pott would supply χωρίζεται,—Mosheim, Vater, and Rückert, σώσεις, after εἰ μή. But so, to say nothing of the irrelevancy of the idea thus introduced, εἰ δὲ μή, or εἰ δὲ καὶ μή (as Meyer), would be required. (3) Theodoret, al., join all as far as κύριος to the foregoing: '*What knowest thou, &c., except in so far as the Lord has apportioned to each?*' But thus the evidently parallel members, ἑκάστ. ὡς ἐμ. ὁ κύρ., and ἑκάστ. ὡς κέκλ. ὁ θ., would be separated, and a repetition occasioned which, except in the case of intended parallelism, would be alien from St. Paul's habit of writing. οὕτως . . . . διατ.] τοῦτο εἶπεν, ἵνα τῷ ἔχειν καὶ ἄλλους κοινωνοὺς προθυμότεροι περὶ τὴν ὑπακοὴν διατεθῶσι. Theophyl. 18—24.] *Examples of the precept just given.* εἶτα συνήθως ἀπὸ τοῦ προκειμένου εἰς ἕτερα μεταβαίνει, πᾶσι νομοθετῶν τὰ κατάλληλα. Theodoret. 18—20.] *First example:* CIRCUMCISION. 18. ἐκλήθη] **Was any one called in circumcision,**—i. e. circumcised at the time of his conversion. ἐπισπάσθω] By

τις, μὴ [l] περιτεμνέσθω. 19 ἡ [p] περιτομὴ [q] οὐδέν ἐστιν, καὶ ἡ [o] ἀκροβυστία [q] οὐδέν ἐστιν, ἀλλὰ [rs] τήρησις [st] ἐντολῶν [t] θεοῦ. 20 ἕκαστος ἐν τῇ [u] κλήσει ᾗ [g] ἐκλήθη, ἐν ταύτῃ μενέτω. 21 δοῦλος [g] ἐκλήθης, μή σοι [v] μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον [w] χρῆσαι. 22 ὁ γὰρ

p Paul only, exc. John vii. 22, 23. Acts vii. 8. x. 45. xi. 2. Gen. xvii. 13. Exod. iv. 26. Jer. xi. 16 only.
q = Matt. xxiii. 16, 18. John viii. 54. ch. xiii. 2. 2 Cor. xii. 11. constr., see ch. iii. 7. 12 only. Ezra x. 3. xxvii. 17. ver. 31. ch. ix. 12, 15. 1 Tim. i. 8. v. 23. Prov. x. 26.
r = here (Acts iv. 2. v. 18) only †. Wisd. vi. 18 al. ellipt.
s Sir. xxxv. (xxxii.) 23. t Matt. xv. 3 ||. Rev. xii. 17. xiv.
u = Rom. xi. 29 (reff.). v ch. ix. 9 reff. w Acts

19. om 1st η F. om from εστιν to εστιν F.
20. τουτω A.
21. αλλα D[1]. om και F some-mss-of-vulg copt.

a surgical operation; see Theophyl., Wetst.,—Winer, Realwörterbuch, art: Beschneidung,—Jos. Antt. xii. 5. 1; 1 Macc. i. 15; Celsus de Re Medica, vii. 25 (in Wetst.). The practice usually was adopted by those who wished to appear like the Gentiles, and to cast off their ancient faith and habits. Among the Christians a strong anti-Judaistic feeling might lead to it.

περιτεμνέσθω] See Gal. v. 2, al. 19.] See Gal. v. 6, where our τήρησις ἐντολῶν θεοῦ is expressed by πίστις δι' ἀγάπης ἐνεργουμένη; and Gal. vi. 15, where it is given by καινὴ κτίσις. Cf. an interesting note in Stanley, on the relation of these three descriptions. After θεοῦ, supply τὰ πάντα ἐστίν: see ch. iii. 7. 20.] *Formal repetition of the general precept*, as again ver. 24. κλῆσις is not the *calling in life*, for it never has that meaning either in classical or Hellenistic Greek (in the example which Wetst. gives from Dion. Hal. Antt. iv. 20, κλήσεις is used to express the Latin '*classes*,'—ἃς καλοῦσιν Ῥωμαῖοι κλήσεις, and so is not a Greek word at all); but strictly calling ('vocatio') by God, as in ref. The κλῆσις of a circumcised person would be *a calling in circumcision*,—and by this he was to abide. ἐν τῇ . . . ἐν ταύτῃ] See ch. vi. 4: emphatic. 21—24.] *Second example*: SLAVERY. **Wert thou called** (converted), **a slave, let it not be a trouble to thee: but if thou art even able to become free, use it** (i. e. remain in slavery) **rather.** This rendering, which is that of Chrys., Theodoret, Theophyl., Œcum., Phot., Camerar., Estius, Wolf, Bengel, Meyer, De Wette, al., is required by the *usage of the particles*, εἰ καί,—by which, see Hartung, Partikellehre, i. 139, the καί, '*also*,' or '*even*,' does not belong to the εἰ, as in καὶ εἰ, but is spread over the whole contents of the concessive clause: so Soph. Œd. Tyr. 302, πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἵᾳ νόσῳ ξύνεστιν. Plato, Rep. p. 337, εἰ δ' οὖν καὶ μή ἐστιν ὅμοιον, φαίνεται δὲ τῷ ἐρωτηθέντι τοιούτων. Aristoph. Lysistr. 254, χώρει, Δράκης, ἡγοῦ βάδην, εἰ καὶ τὸν ὦμον ἀλγεῖς. Thucyd. ii. 64, μήτε ἐμὲ δι' ὀργῆς ἔχετε . . . εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἔδρασαν, ἅπερ εἰκὸς ἦν μὴ ἐθελησάντων ὑμῶν ὑπακούειν. See more examples in Hartung. It is also required by the *context*: for the *burden* of the whole passage is, 'Let each man *remain* in the *state in which he was called*.' It is given in the Syr.: which has ܐܢ ܟܘ ܙܒܢ "choose for thyself that thou mayest serve," or simply, "prefer servitude:" not as Meyer from the erroneous Latin of Tremelius, "elige tibi potius quam ut servias" [I am indebted for this correction of some of my earlier editions to the kindness of the Rev. Henry Craik, of Bristol]. The other interpretation, — mentioned by Chrys., and given by Erasm., Luther (Stanley is mistaken in quoting him as favourable to the other interpretation: his words are, "Bift du ein Knecht berufen, forge der nicht; doch, kannſt du frei werden, ſo brauche deß viel lieber"), Beza, Calvin, Grot., and almost all the moderns,—understands τῇ ἐλευθερίᾳ after χρῆσαι: '*but if thou art able to become free, take advantage of it rather*.' The objections to this are, (1) the position of καί, which in this case must have been after δύνασαι,—εἰ δύνασαι καὶ ἐλεύθερος γενέσθαι, or have been absent altogether. (2) The clause would hardly have begun with ἀλλὰ εἰ, but with εἰ δέ—so the alternative suppositions in vv. 9, 11, 15, 28, 36. The ἀλλά brings out a strong opposition to the μελέτω, and implies a climax which would ill suit a merely parenthetic clause, but must convey the *point* of the sentence. (3) The absence of a demonstrative pronoun after χρῆσαι, by which we are thrown back, not on the secondary subject of the sentence, ἐλευθερίᾳ, but on the primary, δουλείᾳ. (4) Its utter inconsistency with

x here only †. Jos. Antt. viii. 11. 2. Ign. ad Rom. § 4, p. 689. (-ρουν, Lev. xix. 20.) y ch. vi. 20 (refl.). z Acts xvii. 23 al. a = here only (?). see Luke xviii. 27. John viii. 38.

ἐν κυρίῳ g κληθεὶς δοῦλος x ἀπελεύθερος κυρίου ἐστίν· ABDF KLPℵa
ὁμοίως ὁ ἐλεύθερος g κληθεὶς δοῦλός ἐστιν χριστοῦ. b c d e f
23 y τιμῆς y ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. g h k l
24 ἕκαστος ἐν z ᾧ g ἐκλήθη, ἀδελφοί, ἐν z τούτῳ μενέτω m n o 17. 47
a παρὰ θεῷ.

22. rec aft ομοιως ins και (*as being usual aft* ομοιως: *so also* δε και), with KL rel syr-w-ast copt æth arm Clr Damasc Thl Œc Qrig-int Ambr$_1$: δε και DF l m(Treg): om ABPℵ 17 vulg Syr goth Chr-ms$_1$ Thdrt Ambr$_1$ Ambrst Pel Bede. χριστου bef εστιν Fℵ^1 c copt.

24. αδελφοι bef εν ω εκληθη D(-θητε D^1) F Ambrst: om αδελφοι a^1 39. 120 Chr Thdrt. rec ins τω bef θεω, with A e k Œc: om BDFKLPℵ rel Thdrt Damasc Thl.

the general context. The Apostle would thus be giving two examples of the precept ἕκαστος ἐν ᾧ ἐκλήθη ἐν τούτῳ μενέτω, one of which would convey a recommendation of the contrary course. See this followed out in Chrysostom. (5) Its entire contradiction to ver. 22: see below. (6) It would be quite inconsistent with the teaching of the Apostle, —that in Christ (Gal. iii. 28) *freeman and slave are all one*,—and with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.),—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7) The import of χράομαι in such a connexion, which suits better the remaining in, enduring, labouring under, giving one's self up to, an *already-existing* state, than the adopting or taking advantage of a *new* one; cf. such expressions as τοιούτῳ μόρῳ ἐχρήσατο ὁ παῖς, Herod. i. 117: συμφορᾷ, συντυχίᾳ, εὐτυχίᾳ, χρῆσθαι, often in Herod.: ἀμαθίᾳ χρῆσθαι, and the like. The instance quoted by Bloomfield for '*become* free,' ἐκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ζύγῳ, Æsch. Agam. 953, tells just the other way. There χρῆται is used not of *entering*, but of *submitting* to, the yoke of slavery, as here.

22.] *Ground of the above precept.* **For the slave who was called in the Lord** (not, as E. V. and De Wette, '*He who is called in the Lord, being a slave*,' which would be δοῦλος κληθείς, see above, δοῦλος ἐκλήθης: ἐν κυρίῳ, as the *element in which* what is about to be stated takes place) **is the Lord's freedman** ("ἀπελεύθερος with genit. is not here in the ordinary sense of 'libertus alicujus,' 'any one's manumitted slave:' for the *former master* was *sin* or *the devil*, see on ch. vi. 20;—but only *a freedman belonging to Christ*, viz. freed by Christ from the service of another. This the reader would understand as a matter of course." Meyer): **similarly he that was called being free** (not here, κληθεὶς ἐλεύθερος, see above) **is the slave of Christ.** Christ's service is perfect *freedom*, and the Christian's *freedom* is the *service* of Christ. But here the Apostle takes, in each case, *one member* of this double antithesis from the *outer world*, *one* from the *spiritual*. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ's servants, as *he* is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of ver. 21.

23.] *Following out of* δοῦλός ἐστιν χριστοῦ, *by reminding them of the* PRICE PAID *whereby Christ* PURCHASED *them for His* (ch. vi. 20): *and precept thereupon*, BECOME NOT SLAVES OF MEN: i. e. 'do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other.' Chrys., al., think the precept directed against ὀφθαλμοδουλεία, and general regard to men's opinion. But it is better to restrict it (however it may legitimately *be applied* generally) to the case in hand. Hammond, Knatchbull, Michaelis, al., understand it as addressed to the *free*, and meaning that *they* are not to *sell themselves into slavery*: but this is evidently wrong: as may be seen by the change to the *second person plur.* as addressing *all his readers*: besides that a new example would have been marked as in vv. 18, 21. See Stanley's note.

24.] *The rule is again repeated*, but with the addition παρὰ θεῷ, reminding them of the relations of Christ's freedman and Christ's slave, and of the price paid, just mentioned:—of that relation to God in which they stood by means of their Christian calling. "The *usual* ren-

25 Περὶ δὲ τῶν [b]παρθένων [c]ἐπιταγὴν κυρίου οὐκ ἔχω, [de]γνώμην δὲ [e]δίδωμι ὡς [f]ἠλεημένος ὑπὸ κυρίου [g]πιστὸς εἶναι. 26 νομίζω οὖν τοῦτο [h]καλὸν [i]ὑπάρχειν διὰ τὴν [k]ἐνεστῶσαν [l]ἀνάγκην, ὅτι [h]καλὸν ἀνθρώπῳ τὸ [m]οὕτως εἶναι. 27 [n]δέδεσαι γυναικί, μὴ [o]ζήτει [p]λύσιν· [q]λέλυσαι

b Paul, here &c. (7 times) and 2 Cor. xi. 2 only. Matt. i. 23 (from Isa. vii. 14) al.
c Rom. xvi. 26 reff.
d = ch. i. 10 (reff.).
e 2 Cor. viii. 10.

f pass., Rom. xi. 30, 31 reff.
g = ch. iv. 2 al. fr.
h = ver. 1.
i Acts viii. 16 reff.
k Rom. viii. 38. ch. iii. 22. Gal. i. 4. 2 Thess. ii. 2. 2 Tim. iii. 1. Heb. ix. 9 only. 1 Macc. xii. 44. (see note.)
l = Luke xxi. 23. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7. 1 Kings xxii. 2.
m = ver. 40.
n = Rom. vii. 2. ver. 39.
o = Matt. vi. 33. Col. iii. 1. 1 Pet. iii. 11. 1 Macc. ii, 29.
p here only. Eccl. vii. 30 (viii. 1). Wisd. viii. 8 only.
q = Acts xxii. 30. Ps. cxlv. 7.

26. aft ὁτι καλον ins εστιν D¹F vss. om το F Meth.

dering, *Deo inspectante* (Grot.), i. e. 'perpetuo memores, vos in ejus conspectu versari' (Beza), does not so well suit the *local* word μενέτω." Meyer. **25—38.**] *Advice* (with some digressions connected with the subject) *concerning the* MARRIAGE OF VIRGINS. **25.**] **παρθένων** is not, as Theodor-mops., Bengel, Olsh., al., *unmarried persons of both sexes*, a meaning which, though apparently found in Rev. xiv. 4 (see note there), is perfectly unnecessary here, and appears to have been introduced from a mistaken view of vv. 26—28. The emphasis is on **ἐπιταγήν**—**command of the Lord have I none**, i. e. no *expressed precept:* so that, as before, there is no marked comparison between **ὁ κύριος** and **ἐγώ**. **πιστὸς εἶναι**] to be faithful, as in ref.,—as a steward and dispenser of the hidden things of God, and, among them, of such directions as you cannot make for yourselves, but require one so entrusted to impart to you. This sense, which has occurred in the estimate given of himself in this very Epistle, is better than the more general ones of *true* (Billroth, Rückert) or *believing* (Olsh., Meyer, De Wette). **26.**] The question of the marriage of *virgins* is one involving the expediency of contracting marriage *in general:* this he deals with now, on grounds connected with the then pressing necessity. **οὖν, then,** follows on **γνώμ. δίδωμι**, and introduces the **γνώμη**. **τοῦτο** indicates what is coming, viz. **τὸ οὕτως εἶναι. καλόν**, see note on ver. 1: **the best way.** **τὴν ἐνεστῶσ. ἀνάγκ.**] **the instant necessity:** viz. that prophesied by the Lord, Matt. xxiv. 8, 21, &c.: which shall precede His coming: see especially ver. 19 there: not, *the cares of marriage*, as Theophyl., **διὰ τὰς ἐν αὐτῷ δυσκολίας, κ. τὰ τοῦ γάμου ὀχληρά**: nor *persecutions*, as Photius in Œcum., al., which are only a *part* of the apprehended troubles. These the Apostle regards as *instant, already begun:* for this is the meaning of **ἐνεστῶσαν**, not *imminent, shortly to come:* see reff. and Jos. Antt. xvi. 6. 2, **τὸ ἔθνος τῶν Ἰουδαίων εὐχάριστον εὑρέθη, οὐ μόνον ἐν τῷ ἐνεστῶτι καιρῷ, ἀλλὰ καὶ ἐν τῷ προγεγενημένῳ**,—where *all time future* is evidently excluded. See note on 2 Thess. ii. 2, where this distinction is very important. **ὅτι καλ. ἀνθ. . . . . .**] De Wette takes **ὅτι** as *because*, understanding **τοῦτο** above = **τὸ παρθένον εἶναι**, '*that this* (virginity) *is best on account of the instant necessity, because it is* (*generally*) *best for a man so to be* (i. e. unmarried).' But this seems constrained, and tautological, and the only rescue of it from the charge of tautology is found in the word 'generally,' which is not in the text. Far better, with Meyer and most interpreters, to view the sentence as an anacoluthon, begun with one construction, **τοῦτο καλὸν ὑπάρχειν**, and finished, without regard to this, when on account of the intervening words it became necessary to restate the **καλόν**, with another construction, **ὅτι**, &c. Thus we shall have it, literally rendered: **I think then this to be the best way on account of the instant necessity, that it is the best way for a man thus to be.** **οὕτως** = **ὡς κἀγώ** as ver. 8? or perhaps **ὡς ἐστίν**, which seems better on account of the following context, ver. 27. This, in the case of the *unmarried*, would amount to the other: and the case of *virgins* is now that especially under consideration. **ἀνθρώπῳ**, not as in ver. 1 (which in its *outward form* will not bear the wider meaning), but here purposely general, including those treated of, young females. **27.**] **τὸ οὕτως εἶναι** *restated* and *illustrated:* neither the married nor the unmarried are to *seek for a change*. The general recommendation here is referable alike to *all* cases of marriage, and does not touch on the prohibition of ver. 10,—only *dissuading from a spirit of change, in consideration of the* **ἐνεστῶσα ἀνάγκη.**

r γαμέω, of the woman ver. 34. 1 Tim. v. 11, 14 only. of both, ver. 36 only. of the man, Matt. v. 32 al.+ (2 Macc. xiv. 25 bis only.)
s John xvi. 33.
Rev. ii. 10. Sir. li. 3.
w = ch. xv. 50. see ch. i. 12. xxvi. 45. Heb. x. 13. (Eph. vi. 10 reff.)
t dat., 2 Cor. xii. 7.
x = here (Acts v. 6) only †. Sir. iv. 31. see Tobit xii. 13.
u ver. 15.
v Rom. xi. 21 reff.
y = Matt.

ἀπὸ γυναικός, μὴ ° ζήτει γυναῖκα. 28 ἐὰν δὲ καὶ γαμήσῃς, ABDFK
οὐχ ἥμαρτες, καὶ ἐὰν r γήμῃ [ἡ] b παρθένος, οὐχ ἥμαρτεν· LPℵ a b
s θλῖψιν δὲ τῇ t σαρκὶ s ἕξουσιν u οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν n o 17.
v φείδομαι. 29 w τοῦτο δέ w φημι, ἀδελφοί, ὁ καιρὸς x συν- 47.
εσταλμένος ἐστὶν τὸ y λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναῖκας

28. rec for γαμησης, γημης (*to conform to the follg*), with KL rel Orig Chr Thdrt; λαβης γυναικα DF: *acceperis uxorem* latt lat-ff: *duxeris* Tert: txt A(·ση) BℵP m 17 Bas Damasc.(P?) for γημη, γαμη D¹F. om ἡ BF: ins ADKLPℵ rel. ins εν bef τη σαρκι D¹F Œc-txt.

29. elz ins οτι bef ο καιρος (*supplementary*: see ch. xv .50, *where there is* no var readg), with DF d e h l (syrr) copt Orig Thl Tert: om ABKLPℵ rel vulg Eus Meth Bas (Chr) Thdrt lat-ff. συνεσταλμενον(sic) ℵ. rec το λοιπον bef εστιν, with D³KL rel Thdrt Thl: εστιν λοιπον εστιν F 67² latt Tert Jer: txt AB D¹·²(om το D¹) Pℵ a¹ m 17 (Syr?) syr copt arm Eus-ms Bas Cyr.· There is great var in the punctn:—rec has συν. το λ. εστιν, with L &c syrr copt Thdrt Thl Œc; συνεστ.· το λοιπον εστιν ινα DF 67²·⁸. 71 latt lat-ff(Aug$_1$: το λοιπον twice$_{alia}$); συνεστ. εστιν· το λοιπ. B²: συνεστ. εστιν το λοιπον m. (*The varr have appy arisen from a*

It seems better to take the verse thus, than with Meyer and De Wette, to regard it as inserted to guard against misunderstanding of the preceding γνώμη of the Apostle. λέλυσαι does not imply *previous marriage*, but as Phot., οὐχὶ πρὸς τοὺς συναφθέντας, εἶτα διαλυθέντας, . . . ἀλλ' ἁπλῶς πρὸς τοὺς μὴ συνελθόντας ὅλως εἰς γάμου κοινωνίαν, ἀλλὰ λελυμένους ὄντας τοῦ τοιούτου δεσμοῦ,—and Estius, "intelligit liberum a conjugio, sive uxorem aliquando habuerit, sive non."

28.] Not *sin*, but *outward trouble*, will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is *to spare them this*, that he gives his advice. **But if also** (καί, of the *other alternative*: see ver. 21) **thou shalt have married, thou didst not sin** (viz. when thou marriedst); **and if a virgin** (if the art. is to stand, it is generic) **shall have married, she sinned not; but such persons** (viz. οἱ γήμαντες) **shall have tribulation in the flesh** (it is doubtful, as Meyer remarks, whether the *dative* belongs to the substantive,—*trouble for the flesh*,—or to the verb,—*shall have in the flesh trouble*): **but I** (emphatic—*my* motive is) **am sparing you** (endeavouring to spare you this θλῖψιν τῇ σαρκί, by advising you to keep single). **29—31.**] *He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments.* **29.**] **τοῦτο δέ φημι . . .** q. d. 'What I just now said, of marrying being no *sin*, might dispose you to look on the whole matter as indifferent: my motive, the sparing you outward affliction, may be underrated in the importance of its bearing: but I will add this solemn consideration.' **ὁ καιρ. συνεστ. ἐστ. τὸ λοιπόν**] **The time that remains is short**: lit., 'the time is shortened henceforth:'—i. e. the interval between now and the coming of the Lord has arrived at an extremely contracted period. These words have been variously misunderstood. (1) ὁ καιρός has been by some (Calvin, Estius, al.) interpreted '*the space of man's life on earth*:' which, however true it may be, and however legitimate this *application* of the Apostle's words, certainly was not in his mind, nor is it consistent with *his* usage of ὁ καιρός: see Rom. xiii. 11; Eph. v. 16,—or with that in the great prophecy of our Lord which is the key to this chapter, Luke xxi. 8; Mark xiii. 33. (2) συνεσταλμένος has been understood as meaning *calamitosus* (so Rosenm., Rückert, Olshausen, al.). But it never has this signification. In such passages as 1 Macc. iii. 6, v. 3; 2 Macc. vi. 12, παρακαλῶ . . . . μὴ συστέλλεσθαι διὰ τὰς συμφοράς: 3 Macc. v. 33, τῇ ὁράσει . . . . συνεστάλη,—it has the meaning of *humbling, depressing*, which would be obviously inapplicable to καιρός. The proper meaning of συστέλλεσθαι, *to be contracted*, is found in Diod. Sic. i. 41, διὸ καὶ τὸν Νεῖλον εὐλόγως κατὰ τὸν χειμῶνα μικρὸν εἶναι καὶ συστέλλεσθαι. It is, as Schrader well renders it, 'in Kürzem ſtürzt die alte Welt zuſammen.' συστέλλεσθαι and συστολή are the regular grammatical words used of the *shortening of a syllable* in prosody. (3) τὸ λοιπόν has been by some (Tertull. ad

ὡς μὴ ἔχοντες ὧσιν, 30 καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, [z] καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ [z] ἀγοράζοντες [q] ὡς μὴ [a] κατέχοντες, 31 καὶ οἱ [b] χρώμενοι τὸν κόσμον, ὡς μὴ [c] καταχρώμενοι· [d] παράγει γὰρ τὸ [e] σχῆμα τοῦ

[z] ch. vi. 20 reff. [q] = 2 Cor. vi. 10. Josh. i. 11. [b] ver. 21 reff. acc., Wisd. vii. 14 BN[1], see note. [c] ch. ix. 18

only +. Ep. Jer. 28 only. w. acc., 3 Macc. v. 22. d intrans., Matt. ix. 9 (and always, exc. 1 John ii. 8, 17). Ps. cxliii. 4. e Phil. ii. 8 only. Isa. iii. 17 only.

desire to fix the connexion of το λοιπον *more definitely.*) om ωσιν F arm.

30. for κλαιοντες (twice), κλεθοντες F.

31. rec (for τον κοσμον) τω κοσμω τουτω (*gramml corrn, and supplementary addn*), with D[2·3]KLP[N3] rel (vulg syrr) Thdrt Thl: τον κοσμον τουτον D[1]F: τω(sic, appy) κοσμον τουτον 17: txt ABℵ[1] coptt. for καταχρ., παραχρ. L Bas Thdrt[3]; χρωμενοι 121 latt lat-ff (not Tert).

Uxorem i. 5 [vol. i. p. 1283], Jer. de perp. virg. B. V. M. adv. Helv. 20 [vol. ii. p. 227], on Ezek. vii. 13 [lib. ii., vol. v. p. 69], on Eccl. iii. [vol. iii. p. 410],—Vulg., Erasm., Luther, Calvin, Estius; also E. V. and Lachm.) *joined to what follows*: '*it remains that both they*,' &c. But thus (α) the sense of ἵνα will not be satisfied—see below: (β) the usage of τὸ λοιπόν is against it, which would require it to *stand alone*, and the sense *not* to be carried on as it is in '*superest ut*,' τὸ λοιπόν, ἵνα . . . .,—see reff. and Phil. iii. 1, iv, 8; [1 Thess. iv. 1;] 2 Thess. iii. 1. (γ) The continuity of the passage would be very harshly broken: whereas by the other rendering all proceeds naturally. We have exactly parallel usages of τὸ λοιπόν in reff. ἵνα καὶ . . .] *The end for which* the time has been (by God) thus gathered up into a short compass: **in order that both they**, &c.: i. e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loosed in heart from worldly relationships and employments: that, as Meyer, "the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world." This is the only legitimate meaning of ἵνα with the subj. The renderings which make it = ὅτε, 'tempus . . . . futurum cum ei qui uxores habent pares futuri sint non habentibus,' Grot., or 'ubi' (local), are inadmissible. We may notice that according to this only right view of ἵνα, the clauses following are not *precepts of the Apostle*, but the *objects* as regards *us*, of the *divine counsel in shortening the time*. 30. **ὡς μὴ κατέχοντες**] **as not** POSSESSING (their gains). So in the line of Lucretius (iii. 984), "Vitaque mancupio nulli datur, omnibus usu." 31. **χρώμενοι . . . . καταχρώμενοι**] The κατά, as in κατέχοντες, appears here to imply that intense and greedy use which turns the legitimate use into a fault. This meaning is better than '*ab*use,' which is allowable philologically, and is adopted by Theodoret, Theophyl., Œc., Luther, Olsh., al., but destroys the parallel. I would render them, **and they who use the world, as not using it in full.** So, or merely '**as not using it**,' regarding καταχρ. = χρ.,—Vulg., Calv., Grot., Estius, al., and Meyer and De Wette. χρῆσθαι with an acc. is found only here: never in classical Greek, and very rarely in Hellenistic. Almost the only undoubted instance (in ref. Wisd., A reads κτησάμενοι, and is supported by ℵ[3a]. In Xen. Ages. xii. 11, we have τὸ μεγαλόφρον . . . ἐχρῆτο, but most edd. read τῷ μεγαλόφρονι) seems to be in a Cretan inscription, Boeckh, Corp. Inscr. ii. 400, καὶ τἀ ἄλλα πάντα χρήμενοι, ἐν δὲ τᾷ ὁδῷ τὰς ξενικὰς θοίνας. See Bornemann, note on Acts xxvii. 17, where βοηθείας is a var. read. in some mss. **παράγει γὰρ . . . .**] *gives a reason for* δ καιρ. συνεσταλμ. ἐστ. τὸ λοιπ., the clauses which have intervened being subordinate to those words: see above. Emphasis on **παράγει: for the fashion** (present external form, cf. Herodian i. 9, ἀνὴρ φιλοσόφου φέρων σχῆμα, and other examples in Wetst.) **of this world is passing away** (is in the act of being changed, as a passing scene in a play: cf. πάραγε πτέρυγας, Eur. Ion, 165). This shews that the time is short:—the form of this world is already beginning to pass away. Grot., al., according to the mistaken view of ver. 20, —'non manebunt, quæ nunc sunt, res tranquillæ, sed mutabuntur in turbidas.' Theophyl. and many Commentators understand the saying of *worldly affairs in general*—ἄχρις ὄψεώς εἰσι τὰ τοῦ παρόντος κόσμου, καὶ ἐπιπόλαια:—but this is inconsistent with the right interpretation of ver. 29: see there. Stanley compares a remarkable parallel, 2 Esdr. xvi. 40—44, probably copied from this passage.

32—34.] *Application of what has been*

κόσμου τούτου. 32 θέλω δὲ ὑμᾶς [f] ἀμερίμνους εἶναι. ABDFK LPN a b
ὁ [g] ἄγαμος [h] μεριμνᾷ [i] τὰ τοῦ κυρίου, πῶς [k] ἀρέσῃ τῷ c d e f g
κυρίῳ· 33 ὁ δὲ γαμήσας [h] μεριμνᾷ [i] τὰ τοῦ κόσμου, πῶς h k l m
[k] ἀρέσῃ τῇ γυναικί. 34 καὶ [l] μεμέρισται καὶ ἡ γυνὴ καὶ ἡ n o 17. 47
[m] παρθένος. ἡ [g] ἄγαμος [h] μεριμνᾷ [i] τὰ τοῦ κυρίου, ἵνα ᾖ
ἁγία καὶ τῷ [n] σώματι καὶ τῷ [n] πνεύματι· ἡ δὲ [o] γαμήσασα

f Matt. xxviii. 14 only †. Wisd. vi. 15. vii. 23 only.
g ver. 8.
h constr., ch. xii. 25. Phil. ii. 20. iv. 6 only. Exod. v. 9 (a).
i Rom. ii. 14 reff.
k Rom. viii. 8 reff.
l see ch. i. 13 reff. ver. 28 reff.
m vv. 25, 28.
n 1 Thess. v. 23. see ch. v. 3 reff.
o of the woman, see

32. om δε F o 61 fuld D-lat Meth: γαρ 38 Clem. **33.** rec (for αρεση vv 32-3-4) αρεσει, with KLP 17(ver 33) rel Clem Orig Meth Ath Epiph$_4$ Cyr Ephr Thdrt Damasc Thl Œc: txt ABDFℵ 17 Eus. for κυριω, θεω F vulg Orig Cypr. **34.** rec om 1st και, with D^{3}FKL 47(Treg) rel Chr Thdrt$_2$: ins ABD^{1}Pℵ 6. 17. 31. 71-3 vulg syrr copt Eus Meth Bas Cyr Epiph Pel Jer Aug Fulg Primas Bede. rec om 2nd και, with D^1 demid(and fuld) copt Cyr Epiph Ephr Aug Jer Tert: ins ABD^{3}FKLPℵ 6. 31. 71-3 rel vulg syr Eus Meth Bas Chr Thdrt Damasc Pel Fulg Primas Bede.—μεμ. δε 30, μεμ. δε και Syr. aft η γυνη ins η αγαμος (retaining it also after παρθενος) AℵF^2 17 æth Damasc; so (but omg the 2nd) BP 6. 31. 71-3 vulg Eus Ps-Ath Pel Jer$_1$ Aug$_1$. om και [bef τω σωματι] A D(sic, Treg) P m 17 vulg-ed(with some mss, but agst am demid al) Syr copt arm Orig$_2$ Ath Did Tert. rec om τω [bef σωμ. and bef πνευμ.], with DFKL rel Orig$_1$ Meth$_2$ Did Thdrt Thl Œc: ins ABPℵ a m

just said to the question of marriage.

32. **θέλω δὲ . . .**] **But** (i. e. since this is so—since the time is so short, and *that*, in order that we Christians may sit loose to the world) **I wish you to be without worldly cares** (undistracted). Then he explains how this touches on the subject. **πῶς ἀρέσῃ**—**how he may please**: πῶς ἀρέσει—'how he *shall* please.' The variety being not in reality a various reading, but only an itacism, I retain the form found in the most ancient MSS.

34.] See var. readd.: I treat here only of the *text*. **Divided also is the** (married) **woman and the virgin** (i. e. *divided in interest* [i. e. in cares and pursuits] from one another: οὐ τὴν αὐτὴν ἔχουσι φροντίδα, ἀλλὰ μεμερισμέναι εἰσὶ ταῖς σπουδαῖς, Theophyl.: not merely, *different from one another*, as E. V., Chrys., Luth., Grot., al. *Divisa est mulier et virgo* D-lat G-lat Tert). It may be well to remark as to the reading, on which see Digest,—that Jerome testifies to this having been the reading of the old Latin copies, and himself sometimes quotes the passage in this form; but, when speaking of it critically, he states that it is not in the "apostolica veritas," i. e., it would seem, the Greek as understood by him. "*Nunc illud breviter admoneo in Latinis codicibus hunc locum ita legi:* 'Divisa est virgo et mulier;' *quod quamquam habent suum sensum, et a me quoque pro qualitate loci sic edissertum sit, tamen, non est apostolicæ veritatis. Siquidem Apostolus ita scripsit, ut supra transtulimus:* 'Sollicitus est quæ sunt mundi, quomodo placeat uxori, et divisus est.' *Et hac sententia definita transgreditur ad virgines et continentes et ait:* 'Mulier innupta et virgo cogitat quæ sunt Domini ut sit sancta corpore et spiritu.' *Non omnis innupta, et virgo est. Quæ autem virgo utique et innupta est. Quamquam ob elegantiam dictionis potuerit id ipsum altero verbo repetere,* 'mulier innupta et virgo:' *vel certe definire voluisse quid esset innupta, id est virgo: ne meretrices putemus innuptas, nulli certo matrimonio copulatas*" (Jer. contra Jovin. i. 13, vol. ii. p. 260). The sing. verb seems to be used, as standing first in this sentence, and because ἡ γυνὴ κ. ἡ παρθ. embraces the female sex as one idea: so e. g. Plato, Lys. p. 207, φιλεῖ σε ὁ πατὴρ καὶ ἡ μήτηρ: Herod. v. 21, εἵπετο γὰρ δή σφι κ. ὀχήματα κ. θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή: q. d. 'There loves thee father and mother,'—'there followed them,' &c. See more examples in Kühner, ii. p. 58 (§ 433, exception 1):—Reiche thinks that one and the same woman is intended at different periods: but ἡ δὲ γαμήσασα is against this: it would be γαμήσασα δέ (Meyer). The judgment of marriage here pronounced by the Apostle must be taken, as the rest of the chapter, *with its accompanying conditions*. He is speaking of a pressing and quickly shortening period which he regards as yet remaining before that day and hour of which neither he, nor any man, knew. He wishes his Corinthians, during that short time, to be as far as possible *totally undistracted*. He mentions as an objection to marriage, that which is

[h] μεριμνᾷ [i] τὰ τοῦ κόσμου, πῶς [k] ἀρέσῃ τῷ ἀνδρί. 35 τοῦτο δὲ [p] πρὸς τὸ ὑμῶν αὐτῶν [q] σύμφορον λέγω, οὐχ ἵνα [r] βρόχον ὑμῖν [s] ἐπιβάλω, ἀλλὰ [p] πρὸς τὸ [t] εὔσχημον καὶ [u] εὐπάρεδρον τῷ κυρίῳ [v] ἀπερισπάστως. 36 εἰ δέ τις [w] ἀσχημονεῖν [x] ἐπὶ τὴν [y] παρθένον αὐτοῦ [z] νομίζει, ἐὰν ᾖ [a] ὑπέρακμος, καὶ οὕτως [b] ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω·

p = ch. vi. 5. x. 11. xii. 7 al.
q ch. x. 33 only +.
r Eccl. ii. 3 Symm. here only. Prov. vi. 5. vii. 21. xxii. 25 only.
s and constr., Mark xi. 7. Prov. xx. 26.
t Acts xiii. 50 reff.
u here only +. (παρεδρεύειν, ch. ix. 13.)
v here only +. Polyb. ii. 20. 11 al. (-στος, Wisd. xvi. 11. περισπᾶσθαι, Luke x. 40. Sir. xli. 2.)
w ch. xiii. 5 only. Deut. xxv. 3. Ezek. xvi. 8. (-μων, ch. xii. 23. -μοσύνη, Rom. i. 27.)
x Mark xv. 24 ‖ J. James v. 14.
y = Eur. Iph. in Aul. 714, ἐκεῖσ' ἀπάξει σὴν ἐμήν τε παρθένον; Soph. Œd. Tyr. 1462, ταῖν ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν.
z and constr., Acts viii. 20 reff.
a here only +. see Sir. xlii. 9.
b = ch. v. 10. ix. 10. Heb. ii. 17. v. 3.

17 Clem Orig$_1$ Ath$_1$. om τα του κοσμου B.

35. rec συμφερον, with D^{3}FKLP$^{\aleph^3}$ m(sic, Treg) rel Meth Eus Chr Thdrt: txt ABD^1$^{\aleph^1}$ 17 Hesych. rec ευπροσεδρον, with K rel Chr Œc: προσεδρον L: ευπροσεκτον 5. 6: txt ABDFP$^{\aleph}$ m 17 Clem Eus Bas.

36. ασχημονει (for ασχημονειν) F. εαυτου P. om νομιζει F: ins bef ε. τ. π. αυ. D^1. for ουτως, τουτο A. γενεσθαι F a Meth.

an *undoubted fact of human experience*:—which is necessarily bound up with that relation: and *without which the duties of the relation could not be fulfilled*. Since he wrote, the unfolding of God's providence has taught us more of the interval before the coming of the Lord than it was given even to an inspired Apostle to see. And as it would be perfectly reasonable and proper to urge on an apparently dying man the duty of abstaining from contracting new worldly obligations,—but both unreasonable and improper, should the same person recover his health, to insist on this abstinence any longer: so now, when God has manifested His will that nations should rise up and live and decay, and long centuries elapse before the day of the coming of Christ, it would be manifestly unreasonable to urge,—except in so far as every man's καιρός is συνεσταλμένος, and similar arguments are applicable,—the considerations here enforced. Meanwhile they stand here on the sacred page as a lesson to us how to regard, though in circumstances somewhat changed, our worldly relations; and to teach us, as the coming of the Lord may be as near now, as the Apostle then believed it to be, to act at least in the spirit of his advice, and be, as far as God's manifest will that we should enter into the relations and affairs of life allows, ἀμέριμνοι. The duty of ver. 35 fin. is incumbent on all Christians, at all periods.

35.] *Caution against mistaking what has been said* for an *imperative order*, whereas it was only *a suggestion for their best interest*. **τοῦτο**] vv. 32—34. **πρὸς τὸ ὑμ. αὐτ. σύμ.**] **For your own** (emph.) **profit**,—i. e. not for my own purposes—not to exercise my apostolic authority: **not that I may cast a snare** (lit. 'a noose;' the metaphor is from throwing the noose in hunting, or in war; so Herod. vii. 85, ἡ δὲ μάχη τούτεων τῶν ἀνδρῶν ἥδε. ἐπεὰν συμμίσγωσι τοῖς πολεμίοις, βάλλουσι τὰς σειρὰς ἐπ' ἄκρῳ βρόχους ἔχουσας, ὅτευ δ' ἂν τύχῃ ἥντε ἵππου ἥντε ἀνθρώπου, ἐπ' ἑωϋτὸν ἕλκει· οἱ δὲ ἐν ἕρκεσι ἐμπαλασσόμενοι διαφθείρονται. See other examples in Wetst.) **over you** (i. e. entangle and encumber you with difficult precepts), **but with a view to seemliness** (cf. Rom. xiii. 13) **and waiting upon the Lord without distraction**. De W. remarks, that πρὸς τὸ παρεδρεύειν τῷ κ. ἀπερ. would be the easier construction. Stanley draws out the parallel to the story in ref. Luke. **36—38.**] For seemliness' sake: and consequently, if there be danger, by a father withholding his consent to his daughter's marriage, of *unseemly* treatment of her, let an exception be made in that case: but otherwise, if there be no such danger, it is better not to give her in marriage. **But** (introduces an inconsistency with **εὔσχημον**) **if any one** (any *father*) **thinks that he is behaving unseemly towards his virgin daughter** (viz. in setting before her a temptation to sin with her lover, or at least, bringing on her the imputation of it, by withholding his consent to her marriage. Or the reference may be to the supposed disgrace of having an unmarried daughter in his house), **if she be of full age** (for *before that* the imputation and the danger consequent on preventing the marriage would not be such as to bring in the ἀσχημοσύνη. The ἀκμή of woman is defined by Plato, Rep. v. p. 460, to be twenty years, that of man, thirty. See Stanley's note), **and thus it**

οὐχ ἁμαρτάνει, [c] γαμείτωσαν. 37 ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ [d] ἑδραῖος, μὴ [e] ἔχων [e] ἀνάγκην, [fg] ἐξουσίαν δὲ [f] ἔχει [g] περὶ τοῦ ἰδίου [h] θελήματος, καὶ τοῦτο [i] κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ [k] τηρεῖν τὴν ἑαυτοῦ [y] παρθένον, [l] καλῶς ποιήσει. 38 ὥστε καὶ ὁ [m] [ἐκ]γαμίζων [τὴν ἑαυτοῦ παρθένον] [l] καλῶς ποιεῖ, καὶ ὁ μὴ [m] [ἐκ]γαμίζων [n] κρεῖσσον ποιήσει.

ABDFK LPℵ a b c d e f g h k l m n o 17. 67

c see ver. 28 reff. d ch. xv. 58. Col. i. 23 only †. Ps. lvi. 8 Symm. e = Luke xiv. 18. [xxiii. 17.] Heb. vii. 27. Jude 3. Jos. Antt. xvi. 9. 3. f Matt. vii. 29. ix. 6. Luke xii. 5. xix. 17. Acts ix. 14. Rom. ix. 21. 2 Thess. iii. 9. 1 Macc. x. 35. g here only. h of man, Luke xxiii. 25. John i. 13. ch. xvi. 12. Eph. ii. 3. 2 Pet. i. 21. 3 Kings v. 8. i = Acts xv. 19 reff. k = 1 Thess. v. 23. see John xii. 7. 1 Pet. i. 4. l = Acts x. 33. Phil. iv. 14. James ii. 8, 19. 2 Pet. i. 19. 3 Kings viii. 18. m [here bis.] Matt. (xxii. 30 ‖ L. rec.) xxiv. 38 only †. (γαμίζ., Mark xii. 25. Luke xvii. 27 †.) n ver. 9 reff.

for γαμειτωσαν, γαμειτω D¹F vss Epiph Aug: *si nubat* vulg(including F-lat) D-lat lat-ff.

37. rec εδραιος bef εν τη καρδια, with KLℵ³ rel Thdrt, Thl: om εδραιος F D-lat arm txt AB D-gr Pℵ¹ a d m 17 vulg syr coptt Bas Thdrt, lat-ff. (*The transposn seems to have been made for perspicuity, to bring εστηκεν and εδραιος together.*) rec om αυτου, with KL rel syr Thdrt, Damasc Thl Œc: ins ABDFPℵ d m 17 vss Bas Thdrt. om de A. rec (for ιδια καρδια) καρδια αυτου, with DFKL rel Thdrt Damasc: ιδια καρδια αυτου m: καρδια (alone) 67²: txt ABPℵ a. rec ins του bef τηρειν, with DFKL rel Damasc Œc: om ABPℵ c d 17. rec (for ποιησει) ποιει, with DFKL rel syrr æth Bas Thdrt Damasc Thl Œc: txt ABPℵ 6. 17. 67² coptt.

38. om ωστε to ποιει (*homœotel*) F b¹ d. rec εκγαμιζων (twice), with KLPℵ³(2nd) rel Thl Œc: γαμιζων ABD F(once) ℵ¹ 17 Clem Meth Bas. rec om την εαυ. παρθ., with KL rel Thdrt Damasc Aug$_{aliq}$: ins Aℵ m 17 Meth Bas: την παρθ. εαυ. BD vulg Syr syr-w-ob coptt Clem Aug. for ποιει, ποιησει B m 6. 67²: txt ADKLPℵ 17 rel. rec (for και δ) ὁ δε (*corrn for contrast*), with KLPℵ³ rel syr æth Thdrt Thl Œc: txt ABDFℵ¹ m 17 latt Syr coptt arm Clem Meth Bas Chr. rec (for ποιησει) ποιει, with DFKLP rel latt Thdrt: txt ABℵ m 6. 17. 67².

must be (i.e. and there is no help for it,—they are bent on it beyond the power of dissuasion:—depends not on ἐάν, as the indic. shews, but on εἰ. οὕτως, viz. that they must marry. Theophyl. takes the words for the beginning of the *consequent* sentence = οὕτως καὶ γενέσθω. But, as Meyer remarks, the words would thus be altogether superfluous, and after ὀφείλει, οὐχ ἁμαρτάνει would be inapplicable), **what he will** (as his determination on this νομίζειν), **let him do** (τὸ δοκοῦν πραττέτω, Theodoret), **he sinneth not** (ἁμαρτίας γὰρ ὁ γάμος ἐλεύθερος, Theodoret); **let them** (his daughter and her lover) **marry.** Some (Syr., Grot., al.) take ἀσχημονεῖν *passively*,—'*thinks that he is* (likely to be) *brought into disgrace as regards his daughter*,' viz. by her seduction, or by her being despised as unmarried. But this would require (1) the future ἀσχημονήσειν. —(2) ἐπί with a *dative*, the *acc.* shewing that the verb is one of *action*: Meyer compares ἀσχημονεῖν εἴς τινα, Dion. Hal. ii. 26. And (3) the active sense of the verb is found in this Epistle (ref.), the only other place where it occurs in the N. T.

37.] **But he who stands firm in his heart** (= *purpose*,—having no such misgiving that he is behaving unseemly), **not involved in any necessity** (no ὀφείλει γενέσθαι as in the other case; no determination to marry on the part of his daughter, nor attachment formed), **but has** (change of construction:—the clause is opposed to ἔχων ἀνάγκ.) **liberty of action respecting his personal wish** (to keep his daughter unmarried), **and has determined this in his own** (expressed, as it is a matter of private determination only) **heart** (τοῦτο, not stated *what*, but understood by the reader to mean, *the keeping his daughter unmarried*:—but this would not be in apposition with nor explained by τοῦ τηρ. τ. ἑαυτ. παρθ., see below), **to keep** (in her present state) **his own virgin daughter** (the rec., τοῦ τηρ., would express the *purpose* of the determination expressed in κέκρικεν: not [as commonly given] the explanation of τοῦτο, which would require τὸ τηρεῖν or τηρεῖν. It shews that the motive of the κέκρικεν is the feeling of a father, desirous of retaining in her present state his own virgin daughter. So Meyer, and I think rightly: see note on Acts xxvii. 1. De Wette, on the other hand, regards the words τοῦ τηρ. . . . , as merely a periphrasis for not giving her in marriage. Our present text merely explains the τοῦτο), **shall do well.** **38.**] The latter καί has been altered to δέ because a contrast seemed to be required between καλῶς and κρεῖσσον. One account might be (as M. and De W.) that Paul had in-

39 Γυνὴ [o] δέδεται [p] ἐφ' [p] ὅσον [p] χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ [q] κοιμηθῇ ὁ ἀνήρ, [r] ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον [s] ἐν κυρίῳ. 40 [t] μακαριωτέρα δέ ἐστιν, ἐὰν [u] οὕτως μείνῃ, κατὰ τὴν ἐμὴν [v] γνώμην· [w] δοκῶ δὲ κἀγὼ [x] πνεῦμα θεοῦ [x] ἔχειν.

VIII. [1] Περὶ δὲ τῶν [y] εἰδωλοθύτων, [z] οἴδαμεν [z] ὅτι

o = Rom. vii. 2. ver. 27. p Rom. vii. 1 reff. q = Matt. xxvii. 52. Acts vii. 60. xiii. 36. ch. xi. 30. xv. 6, &c. 1 Thess. iv. 13, 14. Isa. xiv. 8. r w. inf. here only. s = Rom. xvi. 2, 8, 11 al. t compar., here only †. see Acts xx. 35. u ver. 26. v = ch. i. 10 reff. w ch. iii. 18 reff. x Rom. viii. 9. Jude 19. y vv. 4, 7, 10. ch. x. 19. Acts xv. 29. xxi. 25. Rev. ii. 14, 20 only †. z = ch. vi. 2 al. fr.

39. rec aft δεδεται ins νομω (*from Rom* vii. 2), with $D^{2\cdot3}FLP\aleph^3$ rel vulg-ed(with fuld F-lat) Syr syr-w-ob $Orig^1$ Chr_{saepe} Thdrt $Damasc_2$ $Ambrst_1$: om $ABD^1\aleph^1$ Coisl-oct-marg 17 am(with demid tol harl^2) coptt æth arm Clem $Orig_2$ Cyr lat-ff. om 1st ὁ F (not G) ins και bef κοιμηθη D^3FL a b e f h l o syr Thdrt Œc: om $ABD^1KP\aleph$ rel vss Clem Orig. for κοιμηθη, αποθανη A 73 syr-mg basm Clem Orig Bas Tert. rec aft 2nd ο ανηρ ins αυτης, with DFL a m 17. 47 vss(syr-w-ast) $Orig_1$ $Damasc$ Thl lat-ff: om ABKP$\aleph$ $Orig_1$ Bas Cyr $Thdrt_2$ Œc Vig. for γαμηθηναι, γαμηθη F latt lat-ff: γαμησαι L^1(appy).

40. for 2nd δε, γαρ B m 4. 17. 67^2. 71-3. 116 tol syr(δε in marg) basm æth Orig Ambr $Ambrst_2$ Vig Sedul (not $Tert_3$ Aug Jer). εχω F $Tert_3$ $Ambrst$ Aug.

tended to write καλῶς ποι. twice, but *currente calamo*, intensified the expression to κρεῖσσον ποιήσει. Perhaps a better one would be found by referring the καὶ—καί to that which καλῶς and κρεῖσσον have in common: '*both he who gives in marriage does well, and he who gives not in marriage shall do well, even in a higher degree.*' I need hardly remind the tiro that 'both—and' here does not, as Bloomf. objects, represent τε καί,—each subject being accompanied by its own predicate. Observe the ποιήσει—ποιεῖ—ποιήσει; the pres., of the mere act itself, the fut., of its enduring results. **39, 40.**] *Concerning second marriages of women.*

39. δέδεται] viz. τῷ ἀνδρί, or perhaps absolutely, is bound, in her marriage state.

γαμηθῆναι] γαμηθῆναι and γαμῆσαι are later forms, reprobated by the grammarians: γαμεθῆναι and γαμέσαι being the corresponding ones in good Greek. See Lobeck on Phrynichus, p. 742. Meyer cites Schol. on Eur. Med. 593, γαμεῖ μὲν γὰρ ὁ ἀνήρ, γαμεῖται δὲ ἡ γυνή. But not invariably, see ver. 28. **μόνον ἐν κυρίῳ**] only in the Lord, i. e. within the limits of *Christian* connexion—in the element in which all Christians live and walk;—'*let her marry a Christian.*' So Tertull., Cypr., Ambrose, Jerome, Grot., Est., Bengel, Rosenm., Olsh., Meyer, De W. But Chrys. explains it μετὰ σωφροσύνης, μετὰ κοσμιότητος:—and so (but in some cases including in this the marrying of a Christian) Theodoret (τουτέστιν ὁμοπίστῳ, εὐσεβεῖ, σωφρόνως, ἐννόμως), Theophyl., Calv., Beza, Calov., al. This however seems flat, and the other much to be preferred; also as making a better limitation of ᾧ θέλει. **40. μακαριωτέρα**] happier, partly by freedom from the attendant trials of the ἐνεστῶσα ἀνάγκη,—but principally for the reason mentioned verse 34. "To higher blessedness in heaven, which became attached to celibacy afterwards in the views of its defenders (Ambrose, Corn.-a-Lap., al.), there is no allusion here." Meyer. **δοκῶ δὲ κἀγώ**] This is modestly said, implying more than is expressed by it,—not as if there were any uncertainty in his mind. It gives us the true meaning of the saying that he is *giving his opinion*, as ver. 25: viz. not that he is speaking without inspiration, but that in the consciousness of inspiration he is giving that counsel which should determine the question. The rationalizing Grotius explains πνεῦμα θεοῦ, 'non revelationem, sed sincerum affectum Deo et piis serviendi,' referring to ch. iv. 21, where (1) the meaning is not this (see note); and (2) the expression is not πνεῦμα θεοῦ.

κἀγώ] '*as well as other teachers.*' Whether said with a general or particular reference, we cannot tell, from not being sufficiently acquainted with the circumstances.

VIII. 1—XI. 1.] ON THE PARTAKING OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF IDOLS.

CHAP. VIII. 1—13.] *Though* (vv. 1—6) *for those who are strong in the faith, an idol having no existence, the question has no importance, this is not so with all* (ver. 7); *and the infirmities of the weak must in such a matter be regarded in our conduct* (vv. 8—13). **1.**] **δέ**, *transitional*, as in ch. vii. 1, al. fr. As regards the construction, we may observe, that περὶ δ. τῶν εἰδ., is *again taken up* ver. 4, περὶ τῆς

a = vv. 7, 10, 11. Hos. iv. 6. see 1 Tim. vi. 20.
b ch. iv. 6 reff.
c = Acts ix. 31 reff.

πάντες [a]γνῶσιν ἔχομεν· ἡ [a]γνῶσις [b]φυσιοῖ, ἡ δὲ ἀγάπη [c]οἰκοδομεῖ. 2 εἴ τις [w]δοκεῖ ἐγνωκέναι τί, οὔπω ἔγνω ABDFK LPN a b c d e f g h k l m n o 17. 47

CHAP. VIII. 2. rec aft ει ins δε, with DFKL rel vulg syr-w-ast (æth) Chr Thdrt Thl Œc Jer: om ABPℵ m 17 am(with fuld harl[1][appy] tol) coptt arm Clem Nys Melet Damasc Orig-int Tert Cypr Ambrst. rec (for εγνωκεναι) ειδεναι, with KL rel Chr Thdrt Thl Œc, *scire* vulg: txt ABDFPℵ m 17 coptt Clem Orig Nys$_2$ Thdrt$_2$ Damasc, *cognovisse* D-lat. (G-lat has both *cognoscere* and *scire*.) rec ουδεπω, with DFKL rel Nys Chr Thdrt$_4$ Damasc Thl Œc: om m: txt ABPℵ 17 Clem Orig Melet. rec aft ου[δε]πω ins ουδεν, with DKL rel syrr Chr Thdrt$_2$ Damasc Thl Œc: om ABD[1]FPℵ 17 latt coptt Clem Orig Nys Melet Thdrt$_2$. rec εγνωκεν, with D[3]KL rel Chr Thdrt$_2$ Thl Œc: txt ABD[1]FPℵ a m Clem Orig Nys Melet Thdrt$_2$ Damasc.—for ουπω εγνω καθως δει γνωναι, ουδεν εδει (= ᾔδει) καθως εδει 17.

βρώσ. οὖν τῶν εἰδ., after a parenthesis. We may also observe that in the latter case οἴδαμεν ὅτι is *restated*, bearing therefore, it is reasonable to suppose, the *same* meaning as before, viz. **we know, that.** This to my mind is decisive against beginning the parenthesis with ὅτι, and rendering ὅτι '*for*,' as Luther, Bengel, Valckn., al.:—'*we know* (*for we all have knowledge*),' &c. Are we then to begin it with πάντες, leaving περὶ . . . οἴδαμεν ὅτι broken off, corresponding to the words resumed in ver. 4? We should thus leave within the parenthesis a very broken and harsh sentence: πάντες γνῶσιν ἔχομεν (*what* γνῶσις? if γν. about the εἰδωλοθ., it should be joined with the preceding; if γν. *in general*, it should be τὴν γνῶσιν, see ch. xiii. 2, which would be absurd; if *some* γν. on *some subjects*, as σὺ πίστιν ἔχεις, James ii. 18, it would here be irrelevant), ἡ γν. φυσιοῖ, ἡ δὲ ἀγ, κ.τ.λ. The first *logical break* in the sense is where *the concrete* **γνῶσις**, *that* περὶ τῶν εἰδ., *is forsaken, and the abstract* ἡ **γνῶσις** *treated of*. Here therefore, with Chrys., &c., Beza, Grot., Calv., Est., al., De Wette, and Meyer, I begin the parenthesis,—. . . **we are aware that we all** (see below) **have knowledge; knowledge**, &c.; not however *placing it in brackets*, for it is already provided for *in the construction* by the resumption of περὶ . . οὖν below; and is not a grammatical but only a logical parenthesis. The **εἰδωλόθυτα** were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (ch. x. 27, f.), sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Theophrastus, Charact. xviii., describes it as characteristic of the ἀνελεύθερος,—ἐκδιδοὺς αὐτοῦ θυγατέρα, τοῦ μὲν ἱερείου, πλὴν τῶν ἱερῶν, τὰ κρέα ἀποδίδοσθαι. They were sometimes also reserved for future use: Theophr. mentions it as belonging to the ἀναίσχυντος,—θύσας τοῖς θεοῖς αὐτὸς μὲν δειπνεῖν παρ' ἑτέρῳ, τὰ δὲ κρέα ἀποτιθέναι ἁλσὶ πάσας. Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews: see Num. xxv. 2; Ps. cvi. 28; Rev. ii. 14; Tobit i. 10–12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29; xxi. 25. That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent Apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shews, *how little such decisions were at that time regarded as lastingly binding on the whole church*: and how fully competent it was, even during the lifetime of the Apostles, to Christians to open and question, on its own merits, a matter which *they* had, for a special purpose, once already decided. There should be a comma at εἰδωλοθύτων, as the resumed sentence (ver. 4) shews.

πάντες γνῶσιν ἔχομεν] *Who are* πάντες? Meyer says, *Paul himself and the enlightened* among the Corinthians: Estius, al., *these latter alone*; and some think it said *ironically*, some *concessively*, of them: Grot., "pars maxima nostrum, ut Rom. iii. 12." But it is manifest from vv. 4—6, which is said in the widest possible reference to the faith of *all Christians*, that *all Christians* must be intended here also: and so Chrys., Theophyl., Œcum., Calov., al., and De Wette. But then, ver. 7, he says, οὐκ ἐν πᾶσιν ἡ γνῶσις: and how are the two to be reconciled? By taking, I believe, the common-sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of what is *professed* and *confessed*,—the second of what is *actually*

καθὼς δεῖ γνῶναι· 3 εἰ δέ τις [d] ἀγαπᾷ τὸν [d] θεόν, οὗτος [e] ἔγνωσται ὑπ' αὐτοῦ. 4 περὶ τῆς [f] βρώσεως οὖν τῶν [g] εἰδωλοθύτων, [g] οἴδαμεν [g] ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς [h] εἰ μὴ εἷς· 5 καὶ γὰρ εἴπερ εἰσὶν

d Matt. xxii. 37 ||, and Luke x. 27, from Deut. vi. 5. Rom. viii. 28. 1 John iv. 20, 21. v. 2.
e = Gal. iv. 9. 2 Tim. ii. 19 (from Num. xvi. 5). Matt. vii. 23. xii. 4. Gal. i. 19.
f Rom. xiv. 17 reff.
g ver. 1.
h = Matt.

3. om υπ αυτου ℵ¹ 17 Clem.

4. for π. της βρ. ουν, π. δε της βρ. D²ᵇ·³(and lat: D¹ has both δε and ουν[Treg, expr]) e 1. 17. 108-15 vulg (*autem* vulg al: *enim* spec: *ergo* F-lat) Iren-int Aug.—for βρωσεως, γνωσεως D¹P 121. aft ουδεν ins εστιν F vulg Syr syr-w-ast Iren Orig-int. rec aft θεος ins ετερος, with KLℵ³ rel syrr Chr Thdrt Damasc Thl Œc: om ABDFPℵ¹ 17. 47 latt copt æth arm Cyr Bas Iren-int lat-ff.

and practically apprehended by each man. Thus we may say of our people, in the former sense, '*all are Christians; all believe in Christ:*' but in the latter, 'all are *not* Christians; all do *not* believe.'

γνῶσιν, scil. περὶ αὐτῶν. From ἡ γν. to end of ver. 3 (see above) is a *logical* parenthesis. **ἡ γνῶσις, knowledge,** abstract, —scil. when *alone,* or improperly predominant: it is the attribute of ἡ γνῶσις, '*barely.*' **ἡ ἀγάπη**] viz. '*towards the brethren,*' see Rom. xiv. 15, and ch. x. 23.

οἰκοδ.] **helps to build up** (God's spiritual temple), ch. iii. 9. **2, 3.**] The general deductions, (1) from a *profession of knowledge,* and (2) from the *presence of love,* in a man:—expressed sententiously and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles. On the text, see var. readd. The case supposed is the only one which can occur where love is absent and conceit present: a man can then *only think he knows,*—no *real knowledge* being accessible without humility and love. Such a man **knows not yet, as he ought to know:** has had no real practice in the art of knowing. **But if a man loves God** (which is the highest and noblest kind of love, the *source* of brotherly love, 1 John v. 2), **this man** (and not the wise in his own conceit) **is known by Him.** The explanation of this latter somewhat difficult expression is to be found in ref. Gal., νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ. So that *here* we may fairly assume that he chooses the expression ἔγνωσται ὑπ' αὐτοῦ *in preference* to that which *would have been,* had any object of knowledge but the Supreme been treated of, *the natural one,* viz. οὗτος ἔγνω αὐτόν. *We* cannot be said to *know* God, in any full sense (as here) of the word *to know.* But those who become acquainted with God by love, **are known by Him:** are the *especial objects of the divine Knowledge,*— their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them. So in ref. 2 Tim., ἔγνω κύριος τοὺς ὄντας αὐτοῦ. See also Ps. i. 6. "Cognitionem passivam sequitur cognitio activa c. xiii. 12. Egregia metalepsis: cognitus est, adeoque cognovit." Bengel. γινώσκω does not seem, any more than יָדַע in Ps. i. 6, xxxvii. 18, for which the LXX have γινώσκω, to signify *to approve,* any further than personal knowledge of an intimate kind necessarily involves approval.

4.] The subject is resumed, and further specified by the insertion of τῆς βρώσεως.

οὖν resumes a broken thread of discourse: so Plato, Apol. p. 29, ὅστε οὐδ' εἴ με ἀφίετε . . . εἰ μοι πρὸς ταῦτα εἴποιτε, &c. . . . εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφίοιτε . . . See Hartung, Partikellehre, ii. 22. **We know that there is no idol in the world,** i. e. that the εἴδωλα of the heathen (meaning not strictly the *images,* but the *persons represented by them*) *have no existence* in the world. That they who worship idols, worship *devils,* the Apostle himself asserts ch. x. 20; but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, &c., have *absolutely no existence.* Of that subtle Power which under the guise of these deluded the nations, he here says nothing. The rendering of Chrys., Theodoret, Theophyl., Œcum., Vulg., E. V., Luther, Beza, Grot., Est., al. ('an idol is nothing in the world,' ch. x. 19; Jer. x. 3. Sanhedr. 63. 2 [Wetst.], "noverant utique Israelitæ idolum nihil esse"), is certainly wrong here, on account of the parallel οὐδεὶς θεὸς εἰ μὴ εἷς which follows. **And that there is no god, but One:** the insertion of ἕτερος has probably been occasioned by the first commandment, οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

5, 6.] *Further explanation and confirmation of ver.* 4. **5.**] **For even supposing that** (εἴπερ makes an hypothesis, so that "in incerto relinquitur, jure an injuria sumatur," Herm. ad Viger., p. 834. See also Hartung, Partikellehre, i. 343, who gives many examples. **καὶ γὰρ εἰ,** as

i = 2 Thess. ii. 4. Eph. ii. 11.
k = Acts xxv. 26.
l = Col. ii. 5.
m dat. = ch. i. 18 reff.
n Rom. xi. 36. see Col. i. 16.
o Acts xiii. 15. 2 Cor. xi. 10.
p ver. 1.
q w. gen. obj., 1 Pet. ii. 19.
Heb. x. 2. συνήθ., ch. xi. 16 reff.
r ch. iv. 13 reff.

i λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ k κύριοι πολλοί, 6 l ἀλλ' m ἡμῖν εἷς θεὸς ὁ πατήρ, n ἐξ οὗ τὰ πάντα καὶ ἡμεῖς n εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς χριστός, n δι' οὗ τὰ πάντα καὶ ἡμεῖς n δι' αὐτοῦ. 7 ἀλλ' οὐκ o ἐν πᾶσιν ἡ p γνῶσις· τινὲς ...ηγνωσις κ. δὲ τῇ *q συνειδήσει r ἕως r ἄρτι τοῦ εἰδώλου ὡς g εἰδωλόθυτον ABDFL PN a b c d e f g h k l m n o 17. 47

5. ins οι bef λεγομενοι FK Iren Hil. om from εισιν to εισιν L. aft 1st θεοι ins και κυριοι D Ambrst Pel. rec ins της bef γης, with rel Thdrt$_2$ Œc: txt ABDFKPℵ f g k l m n 17 Orig$_2$ Eus Cyr-jer Chr Cyr$_2$ Thdrt$_1$ Dion-areop.

6. om αλλ' B basm Iren Orig$_1$ Eus.—ημιν δε 17 copt Ath Did Cyr$_1$ Epiph Orig-int$_1$. ins ο bef θεος F. om θεος ℵ^1(ins ℵ-corr^1). om 1st τα D. ins ο bef χρ. P. δι ον B æth.

7. * συνηθεία ABPℵ^1 17 syr-mg copt æth Damasc: συνειδησει DFLℵ^3 rel latt syrr Chr Thdrt Thl Œc Tert Aug. rec του ειδωλου bef εως αρτι (*corrn for perspicuity*), with ALP rel syr Chr Thl Œc: txt BDFℵ m latt Syr arm Bas Thdrt lat-ff.

Eur. Med. 460, *καὶ γὰρ εἰ σύ με στυγεῖς, οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε;* see Hartung, Partikellehre, i. 140 f.) **beings named gods** (not *those who are named gods*, οἱ λεγ. θ., i. esset, *all* who are so named) EXIST (*the chief emphasis is on* εἰσίν, *on which the hypothesis turns*), **whether in heaven, whether upon earth, as (we know that) there are** (viz. as being spoken of, Deut. x. 17, *ὁ γὰρ κύριος ὁ θεὸς ὑμῶν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων*, see also Ps. cxxxv. 2, 3) **gods many, and lords many** (the ὥσπερ brings in an acknowledged fact, on which the possibility of the hypothesis rests—'*Even if some of the many gods and many lords whom we know to exist, be actually identical with the heathen idols . . .*' The Apostle does not *concede this*, but only *puts* it). This exegesis, which is Meyer's, is denied by De Wette, who takes εἴπερ as concessive, '*even though*,' and understands εἰσίν both times as only '*are*,'—*in the meaning of the heathen*,—imagining it impossible that Paul should have seriously said in an objective sense, '*there are gods many.*' But in the sense in which he uses θεοί (see above) there is no unlikelihood that he should assert this. Chrys. gives the following explanation: *καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοί, ὥσπερ οὖν καὶ εἰσίν, οὐχ ἁπλῶς εἰσίν, ἀλλά, λεγόμενοι, οὐκ ἐν πράγματι, ἀλλ' ἐν ῥήματι τοῦτο ἔχοντες· εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς· ἐν οὐρανῷ τὸν ἥλιον λέγων κ. τὴν σελήνην κ. τὸν λοιπὸν τῶν ἄστρων χορόν· καὶ γὰρ καὶ ταῦτα προσεκύνησαν Ἕλληνες· ἐπὶ γῆς δὲ δαίμονας, καὶ τοὺς ἐξ ἀνθρώπων θεοποιηθέντας ἅπαντας.* Hom. xx. p. 172. And similarly Theodoret, Theophyl., Œcum., Calv., Beza, Calov., Estius, Schrader, al. See the various minor differences of interpretation, in Pool's Synopsis and De Wette: and a beautiful note in Stanley. There is a sentence in Herodotus (ix. 27) singularly resembling this in its structure: *ἡμῖν δέ, εἰ μηδὲν ἄλλο ἐστὶ ἀποδεδεγμένον, ὥσπερ ἐστὶ πολλά τε καὶ εὖ ἔχοντα, . . . ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου ἄξιοί ἐσμεν, κ.τ.λ.* Cf. also Hom. Il. *α*. 81 f.; *φ*. 576 f.

6.] **Yet** (see reff. just given, and ch. iv. 15) TO US (emphatic: however that matter may be, *we* hold) **there is** ONE GOD, **the Father** (*ὁ πατήρ* answers to *Ἰησοῦς χριστός* in the parallel clause below, and serves to specify *what God*—viz. *the Father* of our Lord Jesus Christ), **of Whom** (as their Source of being) **are all things, and we unto** (i. e. for) **Him** (His purposes—to serve His will); **and one Lord Jesus Christ** (notice the εἷς *θεός* opposed to *θεοὶ πολλοί*, and εἷς *κύριος* to *κύριοι πολλοί*), **by Whom** (as Him by whom the Father made the worlds, John i. 3; Heb. i. 2) **are all things, and we** (but here secondly, we as his spiritual people, in the new creation) **by Him.** The inference from the foregoing is that, *per se*, the eating of meat offered to idols is a thing indifferent, and therefore allowed. The limitation of this licence now follows. 7.] **But** (forbern) **not in all is the knowledge** (of which we have been speaking: i. e. see above, is not in them in their individual apprehension, though it is by their profession as Christians): **but** (*abèr*) **some through their consciousness** (or, according to the other reading, **habituation**) **to this day, of the** (particular) **idol** (i. e. through their having an apprehension to this day of the *reality* of the idol, and so being conscientiously afraid of the meat offered, as belonging to *him*: not *wishing* to be connected with

ἐσθίουσιν, καὶ ἡ [s]συνείδησις αὐτῶν [t]ἀσθενὴς οὖσα [u]μολύνεται. 8 [v]βρῶμα δὲ ἡμᾶς οὐ [w]παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, [x]ὑστερούμεθα, οὔτε ἐὰν φάγωμεν, [y]περισσεύομεν. 9 [z]βλέπετε δὲ [a]μή [a]πως ἡ [b]ἐξουσία ὑμῶν αὕτη [c]πρόσκομμα γένηται τοῖς [t]ἀσθενέσιν. 10 ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα [p]γνῶσιν ἐν [d]εἰδωλείῳ [e]κατακείμενον, οὐχὶ ἡ [s]συνείδησις αὐτοῦ [t]ἀσθενοῦς ὄντος [f]οἰκοδομηθήσεται εἰς τὸ τὰ [g]εἰδωλόθυτα ἐσθίειν, 11 καὶ

s w. gen. subj., Rom. ii. 15. ix. 1. 2 Cor. i. 12 al.
t = here (3ce) only. (-νειν, Rom. xiv. 1. iv. 19 al.)
u Rev. iii. 4. xiv. 4 only. Isa. lxv. 4 al. = Sir. xxi. 28.
v Rom. xiv. 15 reff.
w Rom. xii. 1. xiv. 10. 2 Cor. iv. 14.
x ch. i. 7 reff.
y = ch. xiv. 12 al. (Rom. iii. 7 reff.)
z = Acts xiii. 40 reff.
a = Rom. xi. 21.
b = ch. vii. 37 al.
c Rom. ix. 32, 33 reff.
d here only †. Esdr. ii. 10. 1 Macc. i. 47. x. 83 only.
e = Mark ii. 15 ‖ L. xiv. 3. Luke vii. 37 only ‡. (Prov. vi. 9.) only. see Mal. iii. 15.) constr., Eph. ii. 22.
f = Acts ix. 31 reff. (iron. here)
g ver. 1 reff.

for εσθιουσιν, εστιν ℵ¹(txt ℵ-corr¹).

8. νμας ℵ¹ c k l m 17. rec παριστησι (*corrn to suit the follg pres tenses*), with DLPℵ³ rel vulg Orig₁ Ath-4-mss Chr Thdrt Jac-nisib lat-ff: συνιστησιν F: txt ABℵ¹ 17 coptt Clem₂ Orig₂ Ath Damasc. rec aft ουτε ins γαρ, with DFLP rel latt syrr Clem Orig₂ Chr Thdrt Jac-nisib Ambrst: om ABℵ 17 am(with tol) coptt æth arm Orig₁ Cypr Aug₂(Tert₂). rec ουτε εαν φαγ. περισσευομεν bef ουτε εαν μη φαγ. υστερουμεθα (*appy to bring closer the clause φαγωμ. περισ., to βρωμ. ου παριστ., as being logically connected with it*), with DFLPℵ rel syrr Clem Orig Chr Thdrt Jac-nisib Cypr: εαν μη φαγωμεν περισσευομεν ουτε εαν φαγωμεν υστερουμεθα A² 17 (but in A "περισ. usque ad υστ. voces rescriptæ: quid olim non liquet"): txt (A¹ ?)B am(with demid flor mar tol) coptt arm Bas Damasc.—περισσευομεθα B Orig.

9. ημων P. rec ασθενουσιν (*appy corrn to suit ασθενων below, which however is gradually introduced,—ασθενεσιν,—ασθενους οντος,—ασθενων*), with L rel Chr Thdrt Thl Œc: txt ABDFPℵ 17 Clem₂ Damasc.

10. ειδῃ A 17. om σε BF vulg Orig-int: ins ADLPℵ rel syrr coptt goth arm gr-ff. γνωσιν bef εχοντα ℵ¹ 17 Orig-int. ειδωλιω (for -λειω) ABDLℵ h k m 17 (ιδωλ. AFℵ 17). εσθιειν bef τα ειδωλοθυτα DF vss(not goth arm) Orig-int Aug.

him. τῇ συνειδήσει ἕως ἄρτι is not = τῇ ἕως ἄρτι συν., but ἕως ἄρτι stands separate, as above: so διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς, Phil. i. 26) **eat it as offered to an idol, and their conscience, in that it is weak, is defiled.** By ἕως ἄρτι, it is shewn that these ἀσθενεῖς must have belonged to the *Gentile* part of the Corinthian church: to those who had *once*, before their conversion, held these idols to be veritable gods. Had they been *Jewish* converts, it would not have been συνείδησις τοῦ εἰδώλου which would have troubled them, but apparent violation of the Mosaic law. **8.**] *Reason why we should accommodate ourselves to the prejudices of the weak in this matter: because* it is not one in which any spiritual advantage is to be gained, but one perfectly indifferent: not, with Calv., al., an objection of the *strong* among the Corinthians: no such assumption must be made, without a *plain indication in words* that the *saying of another is being cited:* see Rom. ix. 19; xi. 19; and as Meyer well remarks, if the *eaters* had said this, they would have expressed it, οὔτε ἐὰν μὴ φάγωμεν περισσ., οὔτε ἐὰν φάγ., ὑστερ., as it has actually been corrected (see var. readd.) in some MSS., and adopted by Lachm. in his last edn. The δέ carries on the argument.

Bengel remarks (against the ordinary rendering, which takes παρίστημι = συνίστημι, 'commendo,' which meaning it will not bear) that παραστήσει is a verbum μέσον, after which may follow a good or a bad predicate:—**will not affect our** (future) **standing before God**;—and to this indifferent meaning of παραστήσει answers the antithetic alternative which follows. **9.**] δέ—q. d. "I acknowledge this indifference—this licence to eat or not to eat; *but* it is on that very account, *because* it is a matter indifferent, that ye must take heed," &c. The particular πρόσκομμα in this case would be, the tempting them to *act against their conscience*:—a practice above all others dangerous to a Christian, see below, ver. 11. **10.**] *Explanation how the* **πρόσκομμα** *may arise.* **τίς,** scil. (see below) ἀσθενὴς ὤν. **τὸν ἔχοντα γνῶσιν** seems to imply that the weak brother *is aware of this*, and *looks up to thee as such.* **ἐν εἰδωλείῳ κατ.**] See on εἰδωλοθ., ver. 1. εἰδωλεῖον, as Ποσειδεῖον, Ἀπολλωνεῖον, Ἰσεῖον, &c. "**οἰκοδομηθήσεται** is not a *vox media*, as Le Clerc, Elsner, Wolf, al., nor is

h Rom. xiv. 15 reff.
i Rom. iv. 19. reff.
k Matt. vi. 7.
l constr., ch. vi. 18 reff.
m = here only. 1 Kings i. 8. Prov. xxvi. 22.
n ver. 7.
o ch. x. 14 (xiv. 13 v. r.) only.
p Rom. xiv. 15 reff.
q Matt. xv. 12. xvii. 27. Rom. xiv.
r Rom. xiv. 21 only. Gen. ix. 4 al.
s Matt. 21 +. Sir. ix. 6. xxiii. 8. xxxv. (xxxii.) 15 only. xxi. 19. Mark iii. 29. John viii. 35. Deut. xv. 17.

h ἀπόλλυται ὁ i ἀσθενῶν k ἐν τῇ σῇ p γνώσει, ὁ ἀδελφὸς δι' ὃν χριστὸς ἀπέθανεν; 12 οὕτως δὲ l ἁμαρτάνοντες K οὑτως δε... ...συνειδησιν d ABDFK LPℵ a b c e f g h k l m n 17. 47
l εἰς τοὺς ἀδελφοὺς καὶ m τύπτοντες αὐτῶν τὴν n συνείδησιν i ἀσθενοῦσαν, l εἰς χριστὸν l ἁμαρτάνετε. 13 o διόπερ εἰ p βρῶμα q σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω r κρέα s εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου q σκανδαλίσω.

IX. 1 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ

11. for και απολ., απολ. γαρ BN[1] 17 coptt goth Clem$_1$(elsw cites freely αλλα απ.): απολ. ουν AP: και απ. ουν 46 Damasc: txt DFLN[3] rel vulg syrr Chr Iren-int Jer. (*The sentence has prob been tampered with to get rid of the apparent awkwardness of the question being carried on through ver* 11,—*and ουν and γαρ have been attempts to break it off at* εσθιειν.) rec απολειται (*to suit the fut above*), with D[2]FL rel vss Chr(edd and mss vary) Thdrt Thl Œc Iren-int Jer: txt ABD[1]PN copt goth Clem$_2$ Bas Antch Thdrt$_1$ Damasc. (απολυται D[1], απολλυται D[2]: 17 illeg.) rec επι (= 'on account of,' *seems to have been a corrn for the more difficult* εν,—*see note*), with L rel Chr Thdrt Thl Œc: txt ABDFPN 17 Bas Thdrt$_1$: *in* latt Iren-int Jer: om εν Clem$_2$ (Orig) Thdrt-ms. om σῃ B. rec αδελφος, omg art, bef εν τη ση γνωσει (*attempt to simplify, at the expense of the emphatic character of the sentence*), with LPN[3] rel fuld syr(αδ. ο ασθ.) Chr Thdrt: om αδελφος vulg-ms Syr: txt ABDFN[1] m(omg δ) 17 latt copt goth æth Bas Iren-int Jer Ambrst (Clem$_1$ has ο αδ. ασθ.: elsw$_1$ he cites απ. γαρ ο ασθ. τη ση γν.).

12. om τους F. om και F(including F-lat G-lat) D-lat.

13. ins το bef βρωμα F. om μου (twice) F(including F-lat G-lat) Cypr; goth Clem also om 1st μου; D[1](and lat) Cypr om 2nd. κρεας N[1].

CHAP. IX. 1. rec transp ελευθερος and αποστολος (*possibly to bring the weightiest question into prominence,—or, as Mey,* ουκ ειμ. απ. *having been omd in mistake* [*as* 71. 178], *was re-insd first as the weightier and first treated, of vv* 2, 3), with DFKL rel fuld syr basm goth Chr Thdrt Ambrst: txt ABPN m 17 vulg copt Syr æth arm Orig Tert

it *impelletur*, as Castal., Bengel, Kypke, al., nor *confirmabitur*, as Syr., Grot., Billroth, al." (Mey.), but as Meyer and De Wette, *ædificabitur*, not without a certain irony, seeing it is accompanied by *ἀσθενοῦς ὄντος*,—for thus the building up would be without solid foundation—a *ruinosa ædificatio*, as Calv. **11.] . . . . and (thus) the weak perishes** (hereafter: see the parallel, ref. Rom. and note) **in** (as the element in which,—he entering into it as his own, which it is not) **thy knowledge,—the brother, in whose behalf Christ died?** See again Rom. as above. **12.] οὕτως**, viz. as in vv. 10, 11. **καί** fixes and explains what is meant by ἁμαρτ. εἰς τ. ἀδ. **τύπτοντες**] smiting: *τί γὰρ ἀπηνέστερον ἀνθρώπου γένοιτ' ἂν τὸν νοσοῦντα τύπτοντος;* Chrys. p. 176.

13.] *Fervid expression of his own resolution consequent on these considerations, by way of an example to them.* **βρῶμα, food**, i. e. *any* article of food, as ver. 8; purposely indefinite here; 'if such a matter as food . . . . ,' but presently particularized. **οὐ μὴ φάγω**, strong future, **I surely will not eat**; 'there is no chance that I eat.' **κρέα**] 'Quo certius vitarem carnem idolo immolatam, *toto genere* carnium abstinerem.' Bengel. **σκανδαλίσω**] **be the means of offending**; "commutatur persona: modo dixit *si cibus offendit.*" Bengel. "Non autem hoc dicit quod hoc aliquo casu opus sit, sed ut ostendat multo graviora quam de quibus hic agitur sustinenda pro proximorum salute." Grot. **IX. 1—27.]** *He digressively illustrates the spirit of self-denial which he professed in the resolution of* ch. viii. 13,—*by contrasting his rights as an Apostle with his actual conduct in abstaining from demanding them* (vv. 1—22). *This self-denying conduct he further exemplifies*, vv. 23—27, *for their imitation.* See Stanley's introductory note; and Conyb. and Howson, vol. i. pp. 61, 457, edn. 2. **1.]** He sets forth, (1) his *independence* of men (contrast ver. 19); (2) his apostolic *office* (for the order, see var. readd.):—(3) his *dignity* as an Apostle, in

Ἰησοῦν τὸν [t]κύριον ἡμῶν [t]ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ; 2 εἰ [u]ἄλλοις οὐκ εἰμὶ ἀπόστολος, [v]ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ [w]σφραγίς μου τῆς [x]ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. 3 ἡ ἐμὴ [y]ἀπολογία τοῖς ἐμὲ [z]ἀνακρίνουσίν ἐστιν αὕτη. 4 [a]μὴ [a]οὐκ [b]ἔχομεν [b]ἐξουσίαν φαγεῖν καὶ πεῖν; 5 οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; 7 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; 8 μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει; 9 ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· οὐ κημώσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ, 10 ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν καὶ ὁ ἀλοητὴς ἐπ' ἐλπίδι τοῦ μετέχειν. 11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; 12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλὰ οὐ κεχρήμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μὴ τινὰ ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. 13 οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται; 14 οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. 15 ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά μου οὐδεὶς κενώσει. 16 ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι ἐστὶν ἐὰν μὴ εὐαγγελίσωμαι. 17 εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. 18 τίς οὖν μού ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. 19 ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· 20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· 21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδήσω τοὺς ἀνόμους· 22 ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω· 23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. 24 οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. 26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων· 27 ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

[t] John xx. 18, 25. (Acts xxii. 15.)
[u] dat. = ch. i. 18 reff.
[v] ch. iv. 15 reff.
[w] = Rom. iv. 11 (reff.) only
[x] Acts i. 25. Rom. i. 5. Gal. ii. 8
only. Deut. xxii. 7.
[y] w. dat., 1 Pet. iii. 15 only. see Acts xxii.
[z] (xxv. 16 reff.).
Acts iv. 9 reff.
, a here bis.
Rom. x. 18, 19. ch. xi. 22 only. P.
[a] ch. vii. 37 reff.
[b] ch. vii. 37 reff.

Ambr Aug Pel Cassiod Bede. rec aft ιησ. adds χριστον, with DKLP rel Syr syr-w-ast copt Chr Thdrt: om ABℵ a am(with harl tol) sah æth Orig Ambrst: pref, F vulg-ed(with demid) Tert Aug. (17 illeg.) εορακα B¹D¹Fℵ e.

2. om A (i. e. from εν κυριω to εν κυριω). rec (for μου της) της εμης, with DFKL rel Chr Thdrt, *apostolatus mei* vulg D-lat: txt (*Meyer objects to txt, that σφρ. μου is prob a corrn to suit εργ. μου above. This is surely improb*) BPℵ 17 Orig, *mei apostolatus* F-lat G-lat. om εν κυριω D¹(and lat) tol goth Chr.

3. rec αυτη bef εστιν, with DFKL rel vss Thdrt Thl Œc: txt ABPℵ m 17 Chr Damasc.

having been vouchsafed a sight of Christ Jesus our Lord;—(4) his *efficiency* in the office, as having converted them to God.

ἐλεύθ.] So that the resolution of ch. viii. 13 is not necessitated by any *dependence* on my part *on the opinion of others*.

ἑώρακα] Not, during the life of our Lord on earth, as Schrader, nor is such an idea supported by 2 Cor. v. 16; see note there;—but, in the *appearance* of the Lord to him *by the way to Damascus* (Acts ix. 17; ch. xv. 8: see Neand. Pfl. u. Leit. p. 151, note); and also, secondarily, in those *other visions* and *appearances*,—recorded by him, Acts xviii. 9 (?), xxii. 18,—and possibly on other occasions since his conversion. οὐ μικρὸν δὲ καὶ τοῦτο ἀξίωμα ἦν, Chrys. Hom. xxi. p. 180. **ἐν κυρίῳ** is not a mere humble qualification of τὸ ἔργον μου, as Chrys. ib., τουτέστι τοῦ θεοῦ τὸ ἔργον ἐστίν, οὐκ ἐμοῦ,—but designates, as elsewhere, the *element, in which* the work is done: they were his work *as an Apostle*, i. e. *as the servant of the Lord enabled by the Lord*, and SO IN THE LORD. See ch. iv. 15. 2.] At least my apostleship cannot be denied by *you* of all men, who are its seal and proof. **εἰ . . . . οὐκ εἰμί**] **οὐκ**, because it belongs closely to the hypothesis: 'if I am *no-Apostle*,' see ch. vii. 9. **ἄλλοις**, to others, i. e. *in the estimation of others*. **ἀλλά γε**, yet at least, is stronger than ἀλλά alone. The particle shews that the sentiment which it introduces has more weight than the other to which the ἀλλά is a reply. See Hartung, Partikellehre, i. 385. Meyer (after Klotz) remarks that "in the classics ἀλλά γε is never found without one or more words intervening:" those words being emphatic: e. g. Aristoph. Nub. 399, πῶς οὐχὶ Σίμων' ἐνέπρησεν . . . . . ἀλλὰ τὸν αὐτοῦ γε νεὼν βάλλει; **σφραγίς**] *as being the proof of his apostolic calling and energy, by their conversion*: better than,—by the signs and wonders which he wrought among them, as Chrys. (al.) from 2 Cor. xii. 11—13, and perhaps misled by the similarity of σημεῖον and σφραγίς. Their *conversion* was the great proof: so Theodoret, ἀπόδειξιν γὰρ τῶν ἀποστολικῶν κατορθωμάτων τὴν ὑμετέραν ἔχω μεταβολήν. **ἐν κυρ.**] belongs to the whole sentence, see above, on ver. 1.

3.] This belongs to the *preceding*, not to the *following* verses: **αὕτη**, viz. the *fact of your conversion*: this word is the *predicate, not the subject*—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no ἀπολογία. **τοῖς ἐμὲ ἀνακρ.**] For the dat. see Acts xix. 33; 2 Cor. xii. 19:—**to those, who call me in question**: ἐμέ, emphatic, as Chrys. says, of ver. 2, κἂν βούληταί τις . . μαθεῖν ποθεν ὅτι ἀπόστολός εἰμι, ὑμᾶς προβάλλομαι, p. 181. 4.] He resumes the questions which had been interrupted by giving the proof of his Apostleship. **μὴ οὐκ ἔχ.**] *μή asks the question: οὐκ ἔχομεν* is the *thing in question*: **Is it so, that we have not power . . . .?** The plur. seems to apply to *Paul alone*: for though Barnabas is introduced momentarily in ver. 6, there can be no reference to him in ver. 11. It may perhaps be used as pointing out a matter of *right*, which any would have had on the same conditions (see ver. 11), and as thus not belonging personally to Paul, as do the things predicated in vv. 1, 2, 15. This however will not apply to ver. 12, where the emphatic ἡμεῖς *is* personal. **φαγεῖν κ. πεῖν**] **To eat and**

σίαν φαγεῖν καὶ πεῖν; 5 [a] μὴ [a] οὐκ [b] ἔχομεν [b] ἐξουσίαν ἀδελφὴν γυναῖκα [c] περιάγειν, ὡς καὶ οἱ λοιποὶ [d] ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ [b] ἔχομεν [b] ἐξουσίαν [[e] τοῦ] μὴ

ABDFK LPℵ a b c e f g h k l m n o 17. 47

c trans., here only. Ezek. xxxvii. 2. intrans., Acts xiii. 1 reff.
d = Acts xiv. 4 (note), 14.
e constr., Acts xiv. 9 reff.

4. [πειν, so B[1](Tischdf), πιν D[1]Fℵ[1].]

5. for αδελφην γυναικα, γυναικας F (Clem$_1$) Tert: αδελφας γυναικας arm(and mss mentioned by Jer): αδελφοι γυναικα lectt 8. 56: Sedul says, *in græco sorores, non mulieres, legitur: uxores* Helvid Cassiod: *mulierem sororem* vulg(with harl[1], not am demid fuld al). (*The variations shew, as in ch* vii., *how the sacred text was tampered with by the parties in the controversy on celibacy.*) om 2nd οἱ K.

6. om του (*to conform to vv* 4 *and* 5) ABD[1]FPℵ 17 Orig Isid: ins D[3]KL rel Chr Thdrt Damasc Thl Œc.

to drink, sc. *at the cost of the churches:* not with any reference to the eating of things offered to idols (as Schrader, iv. 132), nor to Jewish distinctions of clean and unclean (as Billroth and Olshausen);—see below, vv. 6, 7. 5.] **Have we not the power to bring about with us** (also to be maintained at the cost of the churches, for *this*, and not the power to marry, is here the matter in question) **as a wife, a (believing) sister** (or, '*to bring with us a believing wife:*' these are the only renderings of which the words are legitimately capable. Augustine, De Opere Monachorum, 4 [5], vol. vi. p. 552, explains it thus: "Ostendit sibi licere quod ceteris Apostolis, id est ut non operetur manibus suis, sed ex Evangelio vivat: . . . . ad hoc enim et fideles mulieres habentes terrenam substantiam ibant cum eis, et ministrabant eis de substantia sua," &c., and similarly Jerome adv. Jovin. i. 26, vol. ii. p. 277. So likewise Tertull., Theodoret, Œcum., Isid. Pelus., Theophylact, Ambrose, and Sedul. So too Corn.-a-Lap. and Estius. See Estius, and Suicer, γυνή, II. And from this misunderstanding of the passage grew up a great abuse, and such women are mentioned with reprobation by Epiphan. Hær. 78, vol. i. [ii., Migne], p. 1043, under the name of ἀγαπηταί. They were also called ἀδελφαί: and were forbidden under the name of συνείσακτοι by the 3rd Canon of the 1st Council of Nicæa. See these words in Suicer), **as also the other Apostles** (in the wider sense, not only the twelve, for ver. 6, Barnabas is mentioned. It does not follow hence that all the other Apostles *were married:* but that *all had the power*, and *some had used it*) **and the brethren of the Lord** (mentioned not *because distinct* from the ἀπόστολοι, though they were absolutely distinct from the *twelve*, see Acts i. 14, —but as a further specification of the *most renowned persons*, who travelled as missionaries, and took their wives with them. On the ἀδ. τοῦ κυρ. see note, Matt. xiii. 55. They were in all probability the actual brethren of our Lord by the same mother, the sons of Joseph and Mary. The most noted of these was James, *the Lord's brother* [Gal. i. 19; ii. 9, 12, compare Acts xii. 17; xv. 13; xxi. 18], the resident bishop of the Church at Jerusalem: the others known to us by name were Joses [or Joseph], Simon, and Judas, see note on Matt. ib.), **and Cephas** (Peter was married, see Matt. viii. 14. A beautiful tradition exists of his encouraging his wife who was led to death, by saying μέμνησο, ὦ αὕτη, τοῦ κυρίου, Clem. Alex. Strom. vii. § 11 [63], p. 868 P. Euseb. H. E. iii. 30. Clem. Alex. Strom. iii. § 6 [52], p. 535 P., relates that he had children)? On a mistake which has been made respecting St. Paul's (supposed) wife, see note on ch. vii. 8. 6.] **Or** (implying what the consequence would then be, see ch. vi. 2, 9: does not introduce a new ἐξουσία, but a consequence of the denial of the last two) **have only I and Barnabas** (why Barnabas? Perhaps on account of his former connexion with Paul, Acts xi. 30; xii. 25; xiii. 1—xv. 39: but this seems hardly enough reason for his being here introduced. It is not improbable that having been at first associated with Paul, who appears *from the first* to have abstained from receiving sustenance from those among whom he was preaching, Barnabas, after his separation from our Apostle, may have retained the same self-denying practice. "This is the only time when he is mentioned in conjunction with St. Paul, since the date of the quarrel in Acts xv. 39." Stanley) **not power to abstain from working** (i. e. power to look for our maintenance from the churches, without manual labour of our own. The Vulg. has '*hoc operandi*,' so also Tertull., Ambrose, al., omitting μή, and against the usage of ἐργάζεσθαι, see reff.)? 7—12.] *Examples from common life, of the reasonableness of the workman being sustained by*

C γασθαι... ABCDF KLPℵ a b c e f g h k l m n o 17. 47

[f] ἐργάζεσθαι; [7] Τίς [g] στρατεύεται ἰδίοις [h] ὀψωνίοις [i] ποτέ; τίς [k] φυτεύει [l] ἀμπελῶνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; τίς [m] ποιμαίνει [n] ποίμνην, καὶ [o] ἐκ τοῦ [p] γάλακτος τῆς [n] ποίμνης οὐκ [o] ἐσθίει; [8] μὴ [q] κατὰ ἄνθρωπον ταῦτα λαλῶ, [r] ἢ [r] καὶ ὁ νόμος ταῦτα οὐ λέγει; [9] ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται Οὐ [s] κημώσεις βοῦν [t] ἀλοῶντα. μὴ τῶν βοῶν [u] μέλει τῷ θεῷ, [10] ἢ δι' ἡμᾶς

[f] absol., Acts xviii. 3. Rom. iv. 4, 5. 2 Thess. iii. 8 al. Exod. v. 18.
[g] Luke iii. 14. 2 Cor. x. 3. 1 Tim. i. 18. 2 Tim. ii. 4. James v. 1. 1 Pet. ii. 11 only. Isa. xxiix. 7.
[h] Luke iii. 14. Rom. vi. 23. 2 Cor. xi. 8

only†. Esdr. iv. 56. 1 Macc. iii. 28. xiv. 32 only. dat., ch. xi. 5. 2 Cor. i. 15 al. i = Heb. i. 5, 13. k ch. iii. 6 reff. Deut. xx. 6. l Matt. xx. 1, &c. ‖ al. in Gospp. elsw., here only. Isa. v. 1. m = Luke xvii. 7. 1 Kings xxv. 16. see Acts xx. 28 reff. n here bis. Matt. xxvi. 31. Luke ii. 8. John x. 16 only. Gen. xxxii. 16. o = here only (ver. 13). 2 Kings xii. 3. see John vi. 26, 50, 51. p ch. iii. 2 reff. q Rom. iii. 5 reff. r Luke xi. 11, 12. xviii. 11. Rom. ii. 15. ch. xvi. 6. 2 Cor. i. 13. Job ix. 26. interrog., Luke xii. 41. Rom. iv. 9. s here only†. (-μός, Ps. xxxi. 9. Ezek. xix. 4, 9.) Deut. xxv. 4. t here bis. 1 Tim. v. 18 (from l. c.) only. 1 Chron. xxi. 20. u constr., but ellipt., ch. vii. 21. Xen. Cyr. iii. 1. 30. gen., here only. usu. w. περί, Matt. xxii. 16 al.

7. rec (for τον καρπον) εκ του καρπου (*corrn to conform to the follg* εκ του γαλ.), with (C³?)D²·³KLℵ³ rel goth vss Chr Thdrt, *de fructu* vulg-ed(with am fuld): εκ των καρπων (C³?) Damasc: txt ABC¹D¹FPℵ¹ 17 sah goth Orig-c, *fructum* G-lat flor(and harl tol) F-lat Bede. aft εσθιει ins και πινει DF. rec ins η bef τις ποιμ., with AC¹KLPℵ rel Syr copt Damasc Œc: txt B C²(appy) DF latt syr sah goth arm Chr Thdrt Thl Ambrst Aug. for της ποιμνης, αυτης D¹F sah æth Chr Thl Ambrst Aug Hil.

8. for λαλω, λεγω DF f. rec ins ουχι bef και ο νομος (omg ου bef λεγει), with KLP rel sah Dial Chr Thdrt: simly, but ει instead of ουχι, F (*an si lex hæc dicit* lat): *ecce etiam lex hæc dixit* Syr: txt ABCDℵ Orig Meion-e Epiph, *an et lex hæc non dicit* vulg. (17 def.)

9. γεγραπται γαρ, omg εν τω μωυσεως νομω, D¹(om γαρ D²)F Orig$_1$ Hil: txt ABCKLPℵ rel vss Orig$_1$ gr-ff Aug. rec (for κημωσεις) φιμωσεις (*see* 1 *Tim* v. 18 *and* LXX), with AB²CD²·³KLPℵ rel Orig$_4$ Dial Cyr Thdrt$_1$: txt B¹D¹F Chr Thdrt$_1$ Orig-int$_2$. ins περι bef των βοων DF (vss).

his work. 7.] *from the analogies of human conduct.* (1) *The soldier.* ἰδίοις ὀψωνίοις] with pay furnished out of his own resources,—the dativus modalis, see Winer, edn. 6, § 31. 7. στρατευομαι, of the *soldier*, who serves in the army: στρατεύω, of the *general*, or the *nation*, that leads, or undertakes, the war. So Thucyd. iii. 101, of the states which joined the Peloponnesians, οὗτοι καὶ ξυνεστράτευον πάντες: but Xen. Cyr. viii. 4. 29, of the wife of Tigranes, ἀνδρείως ξυνεστρατεύετο τῷ ἀνδρί. See Kühner, ii. 18 (§ 398). (2) *The husbandman.* τὸν καρπ. αὐτ. οὐκ ἐσθ.] τὸν καρπόν, as Meyer observes, is simply objective: he does *eat the fruit*, though it may be only part of it. (3) *The shepherd.* Here it is ἐκ τοῦ γάλ., perhaps on account of the inappropriateness of τὸ γάλα .... ἐσθίει, and also of τὸ γάλα πίνει, milk being for the most part made into other articles of food, which sustain the shepherd partly directly, partly by their sale. 8.] **Am I speaking these things merely according to human judgment of what is right? Or** (see note, ver. 6) **does the law too not say these things?** 9.] (It does say them): **for in the law of Moses it is written, Thou shalt not** (on the fut. with an imperative meaning, 'Thou shalt not,' i. e. 'This I expect of thee, that thou wilt not,' common to all civilized languages, see Winer, edn. 6, § 43. 5. e; Kühner, § 446. 2) **muzzle** (the reading φιμώσεις probably came in from the similar place, 1 Tim. v. 18, and LXX. The verb κημόω occurs, with its substantive κημός, in Xen. de re equestri, v. 3, ἀεὶ ὅποι ἂν ἀχαλίνωτον ἄγῃ, κημοῦν δεῖ· ὁ γὰρ κημὸς ἀναπνεῖν μὲν οὐ κωλύει, δάκνειν δὲ οὐκ ἐᾷ) **an ox while treading out the corn** (in the *sense* ='the ox that treadeth out;' but strictly that would require τὸν β. τὸν ἀλοῶντα)—"ἀλοᾶν dicuntur boves, quum grana ex aristis exterunt pedibus, qui mos Orientis, sed et Græciæ, ut ex Theophrasto et aliis discimus. Hic triturandi mos in Asia hodieque retinetur. Solent enim illarum regionum incolæ, postquam demessæ fruges sunt, non domum eas ex agris, more nostro, granis nondum excussis, in horrea convellere: sed in aream quandam sub dio comportare: deinde, sparsis in aream manipulis frugum, boves et bubalos immittunt, qui vel pedibus calcantes (see Micah iv. 13), vel curruum quoddam genus trahentes super frumenta, ex aristis eliciunt grana." Ro-

v Acts xxi. 22 reff.
w ch. vii. 36 reff.
x Rom. iv. 18 reff.
y here bis. Luke xvii. 7 only. Deut. xxii. 10.
z Acts xiv. 9 reff.
a here bis. ch. x. 17, 21, 30. Heb. ii. 14. v. 13. viii. 13 only. Prov. i. 18. Esdr. v. 40 al. 15 only. Gen. xlv. 28.
b Rom. xv. 27 (reff.). Isa. xlix. 6.
c = Mark iv. 14 al. fr.
e Matt. xxv. 24, 26 ||. John iv. 36. 2 Cor. ix. 6. Ps. cxxv. 5.
d = 2 Cor. xi.

ABCDP KLℵa bcefg hklm no 17. 47

v πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι w ὀφείλει x ἐπ' ἐλπίδι ὁ y ἀροτριῶν y ἀροτριᾶν, καὶ ὁ t ἀλοῶν x ἐπ' ἐλπίδι z τοῦ a μετέχειν. 11 εἰ ἡμεῖς ὑμῖν τὰ b πνευματικὰ c ἐσπείραμεν, d μέγα εἰ ἡμεῖς ὑμῶν τὰ b σαρκικὰ e θερίσομεν;

10. rec επ' ελπιδι bef οφειλει ο αροτριων (*appy connected with the next var read,—to throw the* 1*st* επ ελπιδι *more into emphasis at the beginning, as the* 2*nd is at the end of the sentence*), with D²KLℵ³ rel (vss) Chr Thdrt Thl Œc: ο επ ελπ. αρ. οφ. D¹: οφειλέι ο ℔φ ελπ. αρ. οφειλει F: *in spe qui arat debet arare* F-lat, so also D³(and lat): txt ABCPℵ¹ m 17 Orig$_3$ Dial Eus$_1$ Cyr Damasc, *debet in spe qui arat arare* vulg Aug Pel Bede. rec (for επ ελπ. του μετεχειν) της ελπιδος αυτου μετεχειν επ ελπιδι, with D²·³KLℵ³ rel Chr Thdrt Damasc Thl Œc: της ελπιδος αυτου μετεχειν D¹F: txt ABCPℵ¹ 17 (vulg) syrr (copt) sah æth Orig Eus$_2$ Cyr Aug. (*Meyer's account seems to be the right one, that, it being overlooked that* αλοαν *must be supplied aft* αλοων, μετεχειν *was supposed to be infin aft* οφειλει, *and so* του *altered to* αυτου; *then the sense bettered by insg* της ελπιδος *and transposing the original* επ ελπιδι *to the end.*)

11. ins ου bef μεγα D¹(and lat). θερισωμεν CDFLP c m latt Thdrt: txt ABℵ k rel Chr Cyr Damasc Thl Œc.

senmüller. **Is it for** OXEN (generic) **that God is taking care?** We must not, as ordinarily, supply *μόνον, only* for oxen, and thus rationalize the sentence: the question imports, 'In giving this command, are the *oxen*, or those *for whom the law was given*, its objects?' And to such a question there can be but one answer. Every duty of *humanity* has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare *in that system of which* MAN *is the head:* and therefore *man's* welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. So Philo (de victimas offerentibus, § 1, vol. ii. p. 251) rightly explains the spirit of the law: *οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὑπὲρ τῶν νοῦν κ. λόγον ἐχόντων· ὥστε οὐ τῶν θυομένων φροντίς ἐστιν, ἵνα μηδεμίαν ἔχοι λώβην, ἀλλὰ τῶν θυόντων, ἵνα περὶ μηδὲν πάθος κηραίνωσι.* **10.**] **Or** (the other alternative being rejected) **on OUR account** (δι' ἡμᾶς, emphatic—not on account of *men* generally, but as Estius, "propter nos evangelii ministros:" cf. the ἡμεῖς of vv. 11, 12, with which this ἡμᾶς is inseparably allied) **altogether** (*τὸ πάντως προσθείς, ... ἵνα μὴ συγχωρήσῃ μηδ' ὁτιοῦν ἀντειπεῖν τῷ ἀκροατῇ.* Chrys. p. 183.) **does it** (ὁ νόμος: or perhaps ὁ θεός, but better the former, as above, τῷ θεῷ being only incidentally introduced as the confessed Author of the law, and ὁ νόμος remaining the subject of the sentence) **say** (this)? (on our account): **for on our account it** (viz. *οὐ κημώσεις κ.τ.λ.*, not, that which follows, q. esset *γέγραπται*) **was written because** (argumentative, as the *ground* of ἐγράφη,—not, as in some of my earlier editions, containing the *purpose* of ἐγράφη, *expressed in its practical result*) **the plougher** (not literal but spiritual, see below) **ought to plough in hope, and the thresher** (*to thresh*, see var. readd.) **in hope of partaking** (of the crop). The words used in this sentence are evidently *spiritual*, and *not literal*. They are inseparably connected with δι' ἡμᾶς which precedes them: and according to the common explanation of them as referring to a mere maxim of agricultural life, would have no force whatever. But spiritually taken, all coheres. "The command (not to muzzle, &c.) was written on account of *us* (Christian teachers) that we ploughers (in the *γεώργιον θεοῦ*, ch. iii. 9) might plough in hope,—and we threshers (answering to the *βοῦς ἀλοῶν*) might work in hope of (as the ox) having a share." So Chrys. and Theophyl.: *τουτέστιν, ὁ διδάσκαλος ὀφείλει ἀροτριᾶν, καὶ κοπιᾶν ἐπ' ἐλπίδι ἀμοιβῆς κ. ἀντιμισθίας.* So also Meyer and De Wette: but by far the greater part of interpreters (also Stanley) take it literally; understanding ἡμᾶς of mankind in general, and ὁ ἀροτριῶν and ὁ ἀλοῶν of *labourers in agriculture*. No minute distinction must be sought between the ἀροτριῶν and the ἀλοῶν. The former is perhaps mentioned on account of the process answering to the breaking up the fallow ground of Heathenism:—the latter on account of its occurrence in the precept. **11.**] The ἡμεῖς (both times *strongly emphatic*:—we need sorely some means of marking in our English Bibles, for ordinary readers, *which words have the emphasis*) is categoric, but *in fact* applies to Paul alone. The secondary emphasis is on ὑμῖν . . . ὑμῶν. It is

13 εἰ ἄλλοι τῆς [f] ὑμῶν [g] ἐξουσίας [a] μετέχουσιν, οὐ μᾶλλον [f] posn., see 2 Cor. xii. 19 reff. and note.
ἡμεῖς; ἀλλ' οὐκ [h] ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ [g] w. gen. obj., Matt. x. 1. John xvii. 2. Rom. ix. 21. Sir. x. 4. xvii. 2.
πάντα [i] στέγομεν, ἵνα μή τινα [j] ἐγκοπὴν [k] δῶμεν τῷ εὐαγ-
γελίῳ τοῦ χριστοῦ. 13 [l] οὐκ [l] οἴδατε ὅτι οἱ τὰ [m n] ἱερὰ [n] ἐργα- [h] ch. vii. 21 reff.
ζόμενοι [τᾷ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ [p] θυσιαστηρίῳ [i] ch. xiii. 7. 1 Thess. iii. 1, 5 only †. Sir. viii. 17 only.
[q] παρεδρεύοντες τῷ [p] θυσιαστηρίῳ [r] συμμερίζονται; 14 οὕτως [j] here only †.

(-πτειν, Rom. xv. 22.) k = 2 Cor. vi. 3. l ch. vi. 2, &c. m adj., 2 Tim. iii. 15 only. Josh. vi. 7.
n here only. o = Jer. xxxvii. (xxx.) 9. (ἐργασία, 1 Chron. vi. 43. ix. 13. xxviii. 13.) p ch. x. 18 reff. q here only. Prov. i. 21 only. (εὐπάρεδρος, ch. vii. 35.) r here only †.

12. rec εξουσιας bef υμων, with KL rel vulg Chr$_1$ Thdrt: txt ABCDFP$\aleph$-m 17. 47 arm Chr$_1$. for ου, ουχι $\aleph^3$. ου κεχρημεθα A. for ταυ., αυτῃ F.

rec εγκοπην bef τινα, with DFKLP rel syr Chr Thdrt: txt ABC$\aleph$ 17 vulg D-lat copt Tert Ambrst: om τινα F-lat G-lat sah arm Clem Orig-int. εκκοπην DL$\aleph$ a b^1 f g k o Orig: συνεκ. m.

13. rec om τα [bef εκ], with ACD^2(?)KLP rel syrr arm: ins BD^{1}F$\aleph$ 46 coptt, *quæ de sacrario sunt* vulg G-lat$_1$ coptt lat-ff (F-lat omits *sacrario* and reads *quæ desunt.*)

rec προεδρευοντες (*see ch* vii. 35), with KL$\aleph^3$ rel Chr Thdrt Procop$_1$ Thl Œc: txt ABCDFP$\aleph^1$ m^1 17. 47 Eus Procop$_1$ Damasc.

one of those elaborately antithetical sentences which the great Apostle wields so powerfully in argument. The ἡμεῖς—ἡμεῖς, being identical, stand out in so much the stronger relief against the triple antithesis, ὑμῖν, πνευματικά, ἐσπείραμεν, —and ὑμῶν, σαρκικά, θερίσωμεν. If we read the subjunctive, for the usage after εἰ, see Winer, edn. 6, § 41. b. 2, end; ch. xiv. 5; 1 Thess. v. 10; Kühner, § 818 A. 1. The usage is common in Homer, Od. α. 204, al. fr.,—doubtful in Herod. ii. 13; viii. 49, 118,—and hardly ever found in Attic writers. See Soph. Œd. Tyr. 198, εἴ τι νὺξ ἀφῇ, and Œd. Col. 1442, εἴ σου στερηθῶ. πνευμ. and σαρκ. (see Rom. xv. 27) need no explanation. The first are so called as belonging to the *spirit* of man (De W. and Meyer, as *coming from the Spirit of God;* but it is better to keep the antithesis exact and perspicuous), the second as serving for the nourishment of the *flesh.* 12.] ἄλλοι does not necessarily point at the *false* teachers; others may have exercised this power. ὑμῶν is the objective genitive: **power over you,** —see reff. The second ἀλλά is not in apposition with the first, but in opposition to the idea implied in ἐχρ. τῇ ἐξ. ταύτῃ. Meyer compares Hom. Il. α. 24 f., ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἤνδανε θυμῷ, Ἀλλὰ κακῶς ἀφίει. στέγομεν] The word was commonly used, as may be seen in Wetst., of vessels *containing, holding without breaking,* that which was put into them; thence of *concealing* or *covering,* as a secret; and also of *enduring* or *bearing up against.* In this last sense Diod. Sic. iii. 34, uses it literally of ice, στέγοντος τοῦ κρυστάλλου διαβάσεις στρατοπέδων κ. ἁμαξῶν ἐφόδους,—and (xi. 25, Wetst. but ?) of a besieged fort, οὐ μήνγε τὴν ὁρμὴν . . . ἔστεγεν . . . τὸ . . . τεῖχος, . . . ἀλλὰ ὑπείκειν ἠναγκάζετο. So also Æsch. Sept. c. Theb. 216, πύργον στέγειν εὔχεσθε πολεμίων δόρυ. These last usages are very near akin to this of our text,— **We endure all things:** viz. labour, privations, hardships. The ἐγκοπαί (hindrances—so Diod. Sic. i. 32, speaks of the Nile as being πολλάκις διὰ τὰς ἐγκοπὰς ἀνακλώμενος) would arise from his being charged with covetousness and self-seeking, which his *independence of them* would entirely prevent. 13, 14.] *Analogy of the maintenance of the Jewish priesthood from the sacred offerings, with this right of the Christian teacher, as ordained by Christ.* Meyer rightly remarks, that οἱ τὰ ἱερὰ ἐργαζόμενοι can only mean the *priests, not including the Levites:* and therefore that both clauses apply to the same persons. ἐργάζεσθαι, ἔρδειν, ῥέζειν, are technical words for the *offering of sacrifice.* See reff. to LXX. ἱεροῦ here, as θυσιαστηρίου is parallel with it below, is probably not '*the sacrifice,*' '*the holy thing,*' but **the temple**—'*the holy building.*' Similarly Jos. B. J. v. 13. 6, makes the Zealots say, δεῖ . . . . τοὺς τῷ ναῷ στρατευομένους ἐκ τοῦ ναοῦ τρέφεσθαι. παρεδρ.] So Jos. contra Apion. i. 7, speaks of the priests as τῇ θεραπείᾳ τοῦ θεοῦ προσεδρεύοντας. On the practice referred to, see Num. xviii. 8 ff.; Deut. xviii. 1 ff. *No other priesthood but the Jewish* can have been in the mind of the Apostle. The Jew knew of no θυσιαστήριον but *one:* and he certainly would not have proposed heathen sacrificial customs, even *in connexion with* those appointed by God, as a precedent for Christian usage:

καὶ ὁ κύριος [s] διέταξεν τοῖς τὸ εὐαγγέλιον [t] καταγγέλ- ABCDF KLPℵ
λουσιν, ἐκ τοῦ εὐαγγελίου [u] ζῆν. 15 ἐγὼ δὲ οὐ [v] κέχρημαι a b c e f
οὐδενὶ τούτων· οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται g h k l m
[w] ἐν ἐμοί· [xy] καλὸν γάρ μοι [y] μᾶλλον ἀποθανεῖν ἢ τὸ n o 17. 47
[z] καύχημά μου * [a] ἵνα τις [b] κενώσει. 16 ἐὰν γὰρ [c] εὐαγ-
γελίζωμαι, οὐκ ἔστιν μοι [z] καύχημα· ἀνάγκη γάρ μοι
[d] ἐπίκειται· [ef] οὐαὶ γάρ μοι [f] ἐστὶν ἐὰν μὴ [c] εὐαγγελίσωμαι.
17 εἰ γὰρ [g] ἑκὼν τοῦτο πράσσω, [h] μισθὸν ἔχω· εἰ δὲ

s constr. dat., Matt. xi. 1. Acts xxiii. 31. 3 Kings xi. 18. inf., Luke viii. 55 al. dat. and inf., here only. Dan. i. 5 Theod.
t = Acts xiii. 5 reff.
u = Matt. iv. 4 ‖ L. (from Deut. viii. 3) only.
v ch. vii. 21 reff.
w Matt. xvii. 12. Luke xxii. 37. xxiii. 31. Acts xx. 35.
x = ch. vii. 1, 8, 26. John xiv. 30.
y Mark ix. 42. constr., a arrang. of words, 2 Cor. ii. 4 reff.
z Rom. iv. 2 reff. Prov. xvii. 6.
b Rom. iv. 14 reff. Hom. Il. ζ. 458.
c absol., Rom. xv. 20 reff.
d Acts xxvii. 20 reff. κρατερὴ δ' ἐπικείσετ' ἀνάγκη,
e Paul, here only. epp., Jude 11 only. gospp. (but not John) and Rev. passim.
f here only. Hos. ix. 12. 1. Rom. iv. 4 reff.
g Rom. viii. 20 only. Exod. xxi. 13 only.
h = Matt. v. 12. vi.

15. rec ουδενι εχρησαμην τουτων, with K rel Chr Thdrt Thl Œc: ουδενι τουτων εχρησαμην c: ουκ εχρησαμην ουδενι τ. ℵ[3] 23: ουδενι ου κεχρημαι τ. 80: ουδενι κεχρημαι τ. D[2](L?): txt ABCD[1·3]FPℵ[1] m 17 Damasc. * οὐδεὶς BD[1]ℵ[1] 17 sah Tert Ambrst-ed: ουθεις μη A: τις F 26: ινα τις ου μη 109: ινα τις CD[2·3]KLPℵ[3] rel vulg(and F-lat) Chr Thdrt Damasc Thl Œc Jer Aug. rec κενωση, with K rel Chr Thdrt: txt ABC DFLPℵ k 17. 47.

16. ευαγγελιζομαι LP f k Damasc: ευαγγελισωμαι DF. for καυχημα, χαρις *gratia* DF[1]ℵ[1](txt ℵ-corr[1]) Ambrst-ms. rec ουαι δε (*clumsy alteration, not seeing that* γαρ *explains* αναγκη), with KLℵ[3] rel syrr æth arm Chr Thdrt: txt ABCDFPℵ[1] 17 latt coptt Orig Ath Chr[1] Cyr Orig-int Ambrst Jer. for 2nd εστιν, εσται (*alteration, to apply it better to the last day*) F Ambrst: *est aut erit* G-lat: om 119 Syr copt. rec ευαγγελιζομαι (*from* -ζωμαι *above*), with AKℵ rel Orig Ath Cyr: *evangelizem* D-lat G-lat(2nd altern): -ζομαι LP f m: txt ABCDF Chr[1]: *evangelizavero* vulg(and F-lat) G-lat(1st altern).

besides that the idea is inconsistent with οὕτως καί: see below. **14.**] **So also** (i. e. in analogy with that His other command) **did the Lord** (Christ; the Author by His Spirit of the O. T. as well as the New) **command** (viz. Matt. x. 10; Luke x. 7, 8) **to those who are preaching the gospel, to live of** (be maintained by. Themistius [Kypke] has ζῆν ἐξ ἐργασίας) **the gospel.** Observe, that here the Apostle is establishing an analogy between the rights of the *sacrificing priests* of the law, and of the *preachers of the gospel. Had those preachers been likewise sacrificing priests,* is it possible that all allusion to them in such a character should have been here omitted? But as all such allusion *is omitted,* we may fairly infer that no such character of the Christian minister was then known. As Bengel remarks on ver. 13: 'Si missa esset sacrificium, plane Paulus versu sequente apodosin huc accommodasset.' **15.**] **οὐδενὶ τούτων** is best explained of the different forms of ἐξουσία,—not, with Chrys. al., τῶν πολλῶν παραδειγμάτων—πολλῶν γάρ μοι παρεχόντων ἐξουσίαν, τοῦ στρατιώτου, τοῦ γεωργοῦ, τοῦ ποιμένος, τῶν ἀποστόλων, τοῦ νόμου, τῶν παρ' ἡμῶν εἰς ὑμᾶς γενομένων, τῶν παρ' ὑμῶν εἰς τοὺς ἄλλους, τῶν ἱερέων, τοῦ προστάγματος τοῦ χριστοῦ, οὐδενὶ τούτων ἐπείσθην εἰς τὸ καταλῦσαι τὸν ἐμαυτοῦ νόμον, καὶ λαβεῖν. Hom. xxii. p. 193. True, that each of these examples pointed to a form of ἐξουσία, and none of *these forms* had he *made use of.* See ref. on ch. vii. 21.

ἔγραψα is the epistolary aorist—**I wrote** (write) **not these things however, that it may be thus** (viz. after the examples which I have alleged) **done to me** (in my case, see reff.):—**for it were good** (reff.) **for me rather to die** (or, *better for me to die,* see ref. Mark) **than that any one should make void** (the remarkable reading of the great MSS. appears to have arisen from the unnatural look of the future with ἵνα. It can only be explained by supposing an aposiopesis; the Apostle breaking off at ἤ, and exclaiming with fervour, τὸ καύχημά μου οὐδεὶς κενώσει) **my (matter of) boasting.** To understand ἀποθανεῖν as Chrys., Theophyl., Œc., Estius, Billroth, al., ἀποθ. λιμῷ, seems quite unnecessary. Further on, Chrys. himself expresses the true sense: οὕτω καὶ ζωῆς αὐτῷ γλυκύτερον ἦν τὸ γινόμενον:—and Calvin, "tantum Evangelii promovendi facultatem nimirum propriæ vitæ præferebat." **16 ff.**] The reason why he made so much of this *materies gloriandi:* viz. that his *mission itself* gave him no advantage this way, being an office

[i] ἄκων, [k] οἰκονομίαν [l] πεπίστευμαι. 18 τίς οὖν μού ἐστιν
[d] ινα... ABCDF KLPℵ a b c d e f g h k l m n o 17. 47
ὁ [h] μισθός, ἵνα [c] εὐαγγελιζόμενος [m] ἀδάπανον [h] θήσω τὸ
εὐαγγέλιον, εἰς τὸ μὴ [o] καταχρήσασθαι τῇ ἐξουσίᾳ μου
ἐν τῷ εὐαγγελίῳ; 19 [p] ἐλεύθερος γὰρ ὢν ἐκ πάντων,
πᾶσιν ἐμαυτὸν [q] ἐδούλωσα, ἵνα [r] τοὺς [r] πλείονας [s] κερδήσω·

i here only. Job xiv. 17 only. k Luke xvi. 2, 3, 4. Eph. i. 10. iii. 2, 9. Col. i. 25. 1 Tim. i. 4 only. L.P. Isa. xxii. 19, 21 only. l = Rom. iii. 2

reff. m here only †. n constr., Matt. xxii. 44 ‖ (from Ps. cix. 1). Rom. iv. 17 (from Gen. xvii. 5). Gen. xxxii. 12. Wisd. x. 21. o ch. vii. 31 only †. Ep. Jer. 28 only. 3 Macc. v. 22. p w. ἐκ, here only. w. ἀπό, Rom. vii. 3. q Acts vii. 6 reff. r (Luke vii. 43, sing.) Acts xix. 32. xxvii. 12. ch. x. 5. xv. 6 al. Exod. xxiii. 2 Ed-vat. (om art. AB.) s = Matt. xviii. 15. 1 Pet. iii. 1. (Matt. xvi. 26 al. fr. †. Job xxii. 3 Symm. -δος, Phil. i. 21.)

18. rec (for 1st μου) μοι, with DFLPℵ³ rel syr Chr Thdrt Aug: txt A B(Tischdf) CKℵ¹ n 17 vulg Syr coptt æth Cyr Ambrst Jer Pel Bede.—εσται μοι *erit mihi* D¹F. rec aft το ευαγγελιον ins του χριστου (*see ver* 12), with D²·³FKLP rel syrr Thdrt Jer: om ABCD¹ℵ a 17 vulg(not F-lat) D-lat coptt æth arm Chr-comm₂ Cyr Ambrst Aug Pel Bede. καταχρασθαι A 17. εν(but marked for erasure) τη εξ. ℵ¹: την εξουσιαν D¹F. for 2nd μου, μοι F(not G). at end add μου D¹.

19. ins εν bef πασιν D¹(and lat).

entrusted to him, and for which he was solemnly accountable: but in this thing only had he an *advantage* so as to be able to boast of it, that he preached the gospel *without charge*. **οὐαὶ γάρ**—explains the ἀνάγκη. On *οὐαί ἐστιν*, see ref. Hos.

17.] **For** (illustration and confirmation of *οὐαὶ γὰρ κ.τ.λ.* above) **if I am doing this** (preaching) **of mine own accord** (as a *voluntary undertaking*, which in Paul's case was *not so*, as Chrys., *τὸ ἑκὼν κ. ἄκων ἐπὶ τοῦ ἐγκεχειρίσθαι καὶ μὴ ἐγκεχειρίσθαι λαμβάνων*: not, as E. V., al., *willingly*, for this *was so*), **I have a reward** (i. e. if *of mine own will* I took up the ministry, it might be conceivable that a *μισθός* might be due to me. That this was not the case, *and never could be*, is evident, and the *μισθός* therefore only hypothetical): **but if involuntarily** (which *was* the case, see Acts ix. 15; xxii. 14; xxvi. 16), **with a** STEWARDSHIP (*οἰκ.* emphatic) **have I been entrusted** (and therefore from the nature of things, *in this respect* I have no *μισθός* for merely doing what is my bounden duty, see Luke xvii. 7—10: but an *οὐαί*, if I fail in it. Chrys. observes well: *οὐδὲ γὰρ εἶπεν, εἰ δὲ ἄκων, οὐκ ἔχω μισθόν, ἀλλ' οἰκ. πεπίστ. δεικνὺς ὅτι καὶ οὕτως ἔχει μισθόν, ἀλλὰ τοιοῦτον, οἷον ὁ τὸ ἐπιταχθὲν ἐξανύσας, οὐχ οἷον ἐκεῖνος ὁ ἐκ τῶν ἐαυτοῦ φιλοτιμησάμενος κ. ὑπερβὰς τὸ ἐπίταγμα.* p.194). The above interpretation, which is in the main that of Chrys., Theophyl., Œcum. (altern.) al., Meyer, and De Wette, is the only one which seems to me to satisfy, easily and grammatically, all the requirements of the sentence, and at the same time to suit the logical structure of the context. The other Commentators go *in omnia alia*, and adopt various forced and arbitrary constructions of the verse.

18.] Ordinarily, and even by De Wette, thus arranged and rendered: '*What then is my reward?* (*It is*), *that in preaching I make the gospel to be without cost, that I use not my power in the gospel.*' But this, though perhaps philologically allowable (against Meyer,—see John xvii. 3,—*αὕτη ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσι . . . .* also John xv. 8; 1 John iv. 17 [?]), is *not true*. His making the gospel to be without cost, *was not his μισθός, but his καύχημα only*: and these two are *not identical*. The *καύχημα* was *present*: the *μισθός*, *future*. Meyer's rendering is equally at fault. He would make *τίς οὖν μού ἐστιν ὁ μισθός*; a question implying a *negative* answer—'*What then is my reward? None: in order that I preach gratuitously*,' &c. But thus he severs off (see below) the whole following context, vv. 19—23: and as it seems to me, stultifies the *καύχημα*, by robbing it altogether of the coming *μισθός*. I am persuaded that the following is the true rendering: **What then is my reward** (in prospect) **that I** (*ἵνα*, like *ὅπως* in classical Greek, with a fut. indic., points to the actual realization of the purpose, with more precision than when followed by the subjunctive. So Xen. Cyr. ii. 4. 31, Κῦρος, *ὦ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὡς τάχιστα ἔχων οἴσεις καὶ τὸν δασμὸν καὶ τὸ στράτευμα*,—Kühner, Gramm. ii. 490, where see more examples) **while preaching, render the gospel without cost** (i. e. what reward have I in prospect *that induces me to preach gratuitously*) **in order not to use** (as carrying out my design not to use, **καταχρ.** see ref. and note: not, to *abuse*, as E. V.) **my power in the gospel** (= *τῇ ἐξουσ. μου τῇ ἐν τῷ εὐαγγ.*, as often; cf. *τοῖς κυρίοις κατὰ σάρκα*, Eph. vi. 5; *οἱ νεκροὶ ἐν χριστῷ*, 1 Thess. iv. 16, al. fr.)?

19 ff.] He now proceeds to *answer* the question, '*What prospect of reward could induce me to do this?*' **For** (q. d.

t Rom. vi. 14, 15. Gal. iv. 4, 5, 21.
u = here 4 times. Acts ii. 23 only. Wisd. xvii. 2. (-μος, Rom. ii. 12.)
v = here (Acts xix. 39) only †.
w = Rom. v. 6.

20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰου- ABCDF KLPℵ
δαίους [s]κερδήσω· τοῖς [t]ὑπὸ νόμον ὡς [t]ὑπὸ νόμον, μὴ abcde fghkl
ὢν αὐτὸς [t]ὑπὸ νόμον, ἵνα τοὺς [t]ὑπὸ νόμον [s]κερδήσω· mno
21 τοῖς [u]ἀνόμοις ὡς [u]ἄνομος, μὴ ὢν [u]ἄνομος θεοῦ 17. 47
ἀλλ' [v]ἔννομος χριστοῦ, ἵνα [s]κερδάνω τοὺς [u]ἀνόμους.
22 ἐγενόμην τοῖς [w]ἀσθενέσιν [w]ἀσθενής, ἵνα τοὺς [w]ἀσθενεῖς

20. om *και* D^1(and lat) m coptt. om 1st *ως* F-gr 39. 67^2 (Clem) $Orig_3$ Tert Sedul. (*ως quasi* G-marg.) rec om *μη ων αυτος υπο νομον* (*i. e. from νομον to νομον, by oversight of copyist*), with D^3K rel Syr copt æth $Orig_3$ Thdrt: ins ABCDFPℵ 17 latt syr sah goth arm Chr Cyr Mar-mere(quoting Nest) Damasc Orig-int.—om from *κερδησω* to *κερδησω* L.

21. rec *θεω* and *χριστω* (*confusion of vowels and not observing the constr: see note*), with D^3KL rel sah Thdrt: txt ABCD^{1}FPℵ d m 17 latt syr copt Orig Did Chr Cyr Isid Damasc Œc-comm Thl Ps-Ath lat-ff. rec *κερδησω* (*from ver* 20), with DKLℵ^3 rel Orig Did Chr Thdrt: txt ABCFPℵ^1 17 (*κερδανωμεν* Clem), and m $Orig_2$ in next verse.—*τους ανομους* bef *κερδ.* D. rec om *τους* (*probably to suit ιουδαιους above*), with FKLℵ^3 rel Chr Thdrt: ins ABCDPℵ^1 17 Orig Did.

22. aft *εγενομην* ins *δε και autem et* F. *ασθενουσιν* DF. rec aft *ασθενεσιν* ins *ως* (*to tally with the three former*), with CDFKLPℵ^3 rel vss $Orig_2$ Chr Thdrt Thl: om ABℵ vulg(not F-lat) D-lat $Orig_1$(retaining the three former) Orig-int$_3$ Cypr

the reward must have been great and glorious in prospect) being free from (the power of) all men, I enslaved myself (when I made this determination: and have continued to do so) to all, that I might gain (not *τοὺς πάντας*, which he could not exactly say, but) the largest number (*of any:* that hereafter Paul's converts might be found to be *οἱ πλείονες*: see below on ver. 24). Bengel has remarked on **κερδήσω**, 'congruit hoc verbum cum consideratione *mercedis*:' but '*congruit*' is not enough: it is *actually* THE ANSWER *to the question* τίς μού ἐστιν ὁ μισθός; This '*lucrifecisse*' *the greater number* is distinctly referred to by him elsewhere, as *his reward* in the day of the Lord: τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. 1 Thess. ii. 19, 20. And it is for this reason that *ἵνα . . . . κερδ.* is *three times repeated:* and, as we shall presently see, that the similitude at the end of the chapter is chosen. **20—22.**] *Specializes the foregoing assertion πᾶσιν ἐμ. ἐδούλωσα, by enumerating various parties to whose weaknesses he had conformed himself, in order to gain them.*

20. τοῖς Ἰουδ. ὡς Ἰουδ.] See examples, Acts xvi. 3; xxi. 26. *οὐκ εἶπεν, Ἰουδαῖος, ἀλλ' ὡς Ἰουδαῖος, ἵνα δείξῃ ὅτι οἰκονομία τὸ πρᾶγμα ἦν*, Theophyl. after Chrys. The *Jews* here are not *Jewish converts*, who would be already *won* in the sense of this passage. **τοῖς ὑπὸ νόμον . . . .**] These again are not Jewish converts (see above); nor *proselytes*, who would not be thus *distinguished* from other Jews, but are much the same as *Ἰουδαῖοι*, only to the number of these the Apostle *did not belong*, not being himself (**αὐτός** contrasts with **ὡς** above) under the law, whereas he *was nationally a Jew.* **21. τοῖς ἀνόμοις ὡς ἄν.**] The *ἄνομοι* are *the Heathen:* hardly, with Chrys., *such as Cornelius*, fearing God but not under the law. Paul became as a Heathen to the Heathen, e.g., when he discoursed at Athens (Acts xvii.) in their own manner, and with arguments drawn from their own poets. **μὴ ὢν κ.τ.λ.**] **not being** (being conscious of not being, remembering well in the midst of my *ἀνομία* that I was not. This is implied by *μή*, which is subjective, giving the *conviction of the subject*, not merely the *objective fact*, as *οὐκ ὤν* would do) **an outlaw from God** (*θεοῦ* and *χριστοῦ* are genitives of dependence, as after *κατήκοος, ἔνοχος*, &c.) **but a subject-of-the-law of Christ** (the words seem inserted rather to put before the reader the true position of a Christian with regard to God's law revealed by Christ, than merely with an apologetic view to keep his own character from suffering by the imputation of *ἀνομία*) **that I might gain those who had no law.** *κερδανῶ* (here only in N. T.) and *κερδήσω* are both found in the classics: see Matthiæ, § 239, and Lobeck on Phrynichus, p. 740. **22.**] The **ἀσθενεῖς** here can hardly be the *weak Christians* of ch. viii. and Rom. xiv., who were *already won*, but as in ref., *those who had not strength to believe and receive the Gospel.* This sentence then does not bring out a new form of condescension, but recapitulates the preceding two

[s] κερδήσω. [x] τοῖς [x] πᾶσιν γέγονα πάντα, ἵνα [y] πάντως τινὰς [z] σώσω. 23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα [a] συγκοινωνὸς αὐτοῦ γένωμαι. 24 [b] οὐκ [b] οἴδατε ὅτι οἱ ἐν [c] σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ [d] βραβεῖον; οὕτως [e] τρέχετε, ἵνα [f] καταλά-

x Rom. xi. 32 reff. P.
y Acts xxi. 22 reff.
z = Rom. xi. 14 reff.
a Rom. xi. 17 Phil. i. 7. Rev. i. 9 only. (-νεῖν, Eph. v. 11.)

b ch. vi. 2. ver. 13 al. only. Polyb. xviii. 29. 4 al. ix. 30. Phil. iii. 12. Exod. xv. 9.
c = here (Luke xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16)
d Phil. iii. 14 only †.
e = Rom. ix. 16 reff.
f = Rom.

Ambr Ambrst Aug Bede. for γεγονα, εγενομην F Clem. rec ins τα bef παντα (*prob to suit τοις πασιν: but often when παντα occurs, τα is insd bef it in some mss*), with $D^{2\cdot3}$KLP rel $Orig_2$ Mac Chr_1 Thdrt: txt ABCD¹FℵClem $Orig_1$ Naz Chr_1 Cyr.

for παντως τινας, παντας (*conformation to the foregoing clauses*) DF latt lat-ff, τους παντας 17 Clem $Orig_1$(but $παντα_1$).

23. rec (for παντα) τουτο, with KL rel syrr goth Thdrt Damasc Thl Œc: txt ABCDFPℵ m 17 latt coptt æth arm $Orig_1$ Naz Chr(schol on 7) Ambrst Pel Sedul Bede.

24. aft βραβειον ins εγω δε λεγω υμιν *ego autem dico vobis* F.

classes, τοῖς ὑπὸ νόμον . . . . τοῖς ἀνόμοις. **τοῖς πᾶσιν . . . .**] This sums up the above, and others not enumerated, in one general rule,—and the various *occasions* of his practising the condescension (aorists) in one general result (perfect). **To all men I am become all things** (i. e. to each according to his situation and prejudices) **that by all means** ('omnino:' or perhaps as Meyer, *in all ways:* but I prefer the other) **I may save some** (τινάς is emphatic: *some,* out of each class in the πάντες. It is said, as is the following verse, in extreme humility, and distrust of even an Apostle's confidence, to shew them the immense importance of the μισθός for which he thus denied and submitted himself). **23.**] **But** (q. d. 'not only this of which I have spoken, but *all*') **all things I do on account of the gospel, that I may be a fellow-partaker** (with others) **of it** (of the blessings promised in the gospel to be brought by the Lord at His coming).

24 ff.] 'This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but *one only* receives the prize,—I as an Apostle run *my course,* and *you* must so run *yours,* as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize.' This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condescension (συγκατάβασις) to all men, and self-denial: accompanied with which was a humble self-distrust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their example likewise. **24.**] The allusion is primarily no doubt to the Isthmian games; but this must not be pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its predominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which, from the neighbourhood of the Isthmian games, was well known to his readers. See Stanley's note: who, in following out illustrations of this kind, writes with a vivid graphic power peculiarly his own.

βραβεῖον] Wetst. quotes from the Schol. on Pindar, Olymp. 1, λέγεται δὲ τὸ διδόμενον γέρας τῷ νικήσαντι ἀθλητῇ ἀπὸ μὲν τῶν διδόντων αὐτὸ βραβευτῶν βραβεῖον, ἀπὸ δὲ τῶν ἀθλούντων ἆθλον, and from the Etymol., βραβεῖον λέγεται ὁ παρὰ τῶν βραβευτῶν διδόμενος στέφανος τῷ νικῶντι.

οὕτως τρ.] **Thus** (after this manner —viz. as they who run all, *each endeavouring to be the one who shall receive the prize:*—not, *as the one who receives it* (Meyer, De Wette),—for the others strive as earnestly as he: still less must we take ἵνα καταλάβητε for ὡς καταλαβεῖν, which is barely allowable, and here would not suit the sense; the οὕτως being particularized presently by one point of the athletes' preparation being specially alleged for their imitation) **run** (not καὶ ὑμεῖς τρέχετε, because the evident analogy between the race and the Christian conflict is taken for granted. If, as Dr. Peile imagines, a contrast had been intended, between the stadium where *one only* can receive the prize, and the Christian race where *all* may, it must have stood οὕτως δὲ ὑμεῖς τρέχετε, ὡς καὶ [πάντας?] καταλαβεῖν. But such contrast would destroy

g Luke xiii. 24. John xviii. 36. Col. i. 29. iv. 12. 1 Tim. iv. 10 v. r. vi. 2. 2 Tim. iv. 7 only†. Sir. iv. 28 al. Dan. vi. 14 Theod. 1 Rom. i. 23 (reff). iii. 15 reff. Rep. Lac. iv. 6. v. 11, 12.

βητε. 25 πᾶς δὲ ὁ [g]ἀγωνιζόμενος [h]πάντα [i]ἐγκρατεύεται· ABCDF KLPא
ἐκεῖνοι [k]μὲν οὖν ἵνα [l]φθαρτὸν στέφανον λάβωσιν, ἡμεῖς a b c d e
δὲ [l]ἄφθαρτον. 26 ἐγὼ [m]τοίνυν [n]οὕτως τρέχω [n]ὡς οὐκ f g h k l
[o]ἀδήλως, [n]οὕτως [p]πυκτεύω [n]ὡς οὐκ [q]ἀέρα [r]δέρων· m n o 17. 47.

h constr., Acts xx. 35 reff. i ch. vii. 9 (reff.) only†. k ch. vi. 4 reff.
m Luke xx. 25. Heb. xiii, 13 (James ii. 24 v. r.) only. Isa. iii. 10. v. 13. n ch.
o here only†. (-λος, ch. xiv. 8. -λότης, 1 Tim. vi. 17.) p here only†. Xen.
q Acts xxii. 23. ch. xiv. 9. Eph. ii. 2, 1 Thess. iv. 7. Rev. ix. 2. xvi. 17 only. Wisd.
r Acts v. 40 reff.

25. om *ουν* K k 6. 119 arm Iren Clem; insd in syr with an asterisk. [a at the beginning of *αφθαρτον* is written over the line by א¹.]

the sense), **in order that ye may fully obtain** (the prize of your calling, see Phil. iii. 14. On λαμβάνω and **κατα**λαμβάνω see note, ch. vii. 31). **25.**] The point in the **οὕτως**, *the conduct of the athletes in regard of temperance*, which he wishes to bring into especial prominence for their imitation:—as concerning the matter in hand,—*his own abstinence from receiving the world's pelf*, in order to save himself and them that heard him. The **δέ** specifies, referring back to *οὕτως*. The emphasis is on **πᾶς**, thus *shewing* **οὕτως** *to refer to the πάντες who τρέχουσιν*. **ἀγωνιζόμενος** is more general than *τρέχων*, —q. d. 'Every one who engages, not only in the *race*, but in *any athletic contest*,' and thus strengthening the inference. The art. (*ὁ ἀγων.*) brings out the man as an enlisted and professed *ἀγωνιζόμενος*, and regards him in that capacity. Had it been *πᾶς δὲ ἀγωνιζ.*, the sense would have been, 'Now every one, *while contending*,' &c., making the discipline to be merely accidental to his contending—which would not suit the spiritual antitype, where we are enlisted for life. Examples of the practice of abstinence in athletes may be seen in Wetst. in loc. I will give but two: (1) Hor. de Arte Poet. 412: "Qui studet optatam cursu contingere metam, Multa tulit fecitque puer, sudavit et alsit: Abstinuit venere et vino." (2) Epict. c. 35: *θέλεις ὀλύμπια νικῆσαι; κἀγὼ νὴ τοὺς θεούς, κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει καὶ τὰ καθηγούμενα καὶ τὰ ἀκόλουθα, καὶ οὕτως ἅπτου τῶν ἔργων. δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον· ὡς ἔτυχεν ἁπλῶς, ὡς ἰατρῷ παραδεδωκέναι σαυτὸν τῷ ἐπιστάτῃ, εἶτα εἰς τὸν ἀγῶνα παρέρχεσθαι.* **ἐκεῖνοι**] scil. *ἐγκρατεύονται*. **μὲν οὖν**, 'immo vero' (reff.). The Schol. on Pind. Isthm. *ὑπόθεσις*, cited by Meyer, says: *στέφος δέ ἐστι τοῦ ἀγῶνος πίτυς, τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτοῦ ἦν ὁ στέφανος.*

ἡμεῖς δέ, scil. *ἐγκρατευόμεθα ἵνα λάβωμεν στέφανον*. He takes for granted the Christian's temperance in all things, as his normal state. **26.**] **I then** (*ἐγώ* emphatic—recalls the attention from the incidental exhortation, and reminiscence of the Christian state, to the main subject, his own abstinence from receiving, and its grounds. **τοίνυν**, as distinguished from other particles which imply restriction of what has been generally said to some particular object, indicates the *dropping of minute or collateral points, and returning to the great necessary features of the subject*,—and this, as introducing some short and pithy determination or conclusion: see Hartung, Partikellehre, ii. 348. E.g.,—Xen. Cyr. vi. 3. 17, *τούτων μὲν τοίνυν ἅλις εἴη, ἃ δὲ καιρὸς ἡμῖν εἰδέναι, ταῦτα, ἔφη, διηγοῦ*) **so run as** (*οὕτως—ὡς*, see reff.) **not uncertainly** (reff.: cf. also Polyb. iii. 54. 5, *τῆς χιόνος ἄδηλον ποιούσης ἑκάστοις τὴν ἐπίβασιν*:—'*uncertainly*,' i. e. without any sure grounds of contending or any fixed object for which to contend; both these are included. Chrysostom rightly brings it into subordination to the main subject, the participation with idolaters:—*τί δέ ἐστιν, οὐκ ἀδήλως; πρὸς σκοπόν τινα βλέπων, φησίν, οὐκ εἰκῇ καὶ μάτην, καθάπερ ὑμεῖς, τί γὰρ ὑμῖν γίνεται πλέον ἀπὸ τοῦ εἰς εἰδωλεῖα εἰσιέναι, καὶ τὴν τελειότητα δῆθεν ἐκείνην ἐπιδείκνυσθαι; οὐδέν. ἀλλ' οὐκ ἐγὼ τοιοῦτος, ἀλλὰ πάντα ἅπερ ποιῶ, ὑπὲρ τῆς τῶν πλησίον σωτηρίας ποιῶ. κἂν τελειότητα ἐπιδείξωμαι, δι' αὐτούς· κἂν συγκατάβασιν, δι' αὐτούς· κἂν ὑπερβῶ Πέτρον ἐν τῷ μὴ λαμβάνειν, ἵνα μὴ σκανδαλισθῶσι· κἂν καταβῶ πλέον πάντων, περιτεμνόμενος καὶ ξυρώμενος, ἵνα μὴ ὑποσκελισθῶσι.* Hom. xxiii. p. 201); **so fight I, as not striking the air** (and not my adversary). The allusion is not to a *σκιαμαχία* or rehearsal of a fight with an *imaginary* adversary, as Chrys. (*ἔχω γὰρ ὃν πλήξω*), Theophyl. al. m., but of a fight with a *real* adversary (viz. here, *the body*) in which the boxer vainly hits into the air, instead of striking his antagonist. So Entellus in the pugilistic combat, Æn. v. 446, 'vires in ventum effudit,' when Dares 'ictum venientem a vertice velox Prævidit,

27 ἀλλ' [s] ὑπωπιάζω μου τὸ σῶμα καὶ [t] δουλαγωγῶ, [u] μή [u] πως ἄλλοις κηρύξας αὐτὸς [v] ἀδόκιμος γένωμαι.

X. 1 [w] Οὐ θέλω γὰρ ὑμᾶς [w] ἀγνοεῖν, ἀδελφοί, ὅτι οἱ

[s] Luke xviii. 5 only †. (-πιον, Prov. xx. 30.) [t] here only †. Gen. xliii. 18

Symm. [Fischer, but not in Montf. or Bahrdt.] xxvii. 29 v. r.) [u] ch. viii. 9 [Rom. xi. 21] al8. P. (exc. Acts [v] Rom. i. 28 reff. [w] Rom. xi. 25 reff.

27. αλλα B m. υποπιεζω D^3(υπωπ-) e l^1 m^1 (Treg)46. 113-marg Clem Eus_1 Naz_1 Chr-ms$_2$ Thdrt$_1$: υποπιαζω FKLP a b^1 c f g^2 n o Eus_1 Serap Ephr Naz_2 Bas-2-mss Chr-ms Cyr_{alio} Damasc$_3$. [*castigo* vulg(and F-lat) G-lat(1st altern) Ambr Aug; *lividum facio* D-lat G-lat(2nd altern) Iren-int Paulin.] στομα F-gr.

CHAP. X. 1. rec (for γαρ) δε (*the connexion not being perceived or wrong word supplied aft omn at beg of lection*), with KL$\aleph^3$ rel syrr Chr Thdrt: om goth arm: txt ABCDFP$\aleph^1$ 17 latt coptt Clem Orig$_2$ Mcion-e Did Cyr Iren-int Cypr.

celerique elapsus corpore cessit.' See examples both of what is really meant, and of the σκιαμαχία, in Wetst. Obs., in both places οὐκ is used and not μή, as importing the matter of fact, and joined closely with the adverb in one case and the verb in the other. 27.] **But I bruise my body** (**ὑπωπιάζω**, lit. to strike heavily in the face so as to render black and blue,—"ὑπώπια,—τὰ ὑπὸ τοὺς ὀπας τῶν πληγῶν ἴχνη, ut ait Pollux: sed latius dici sic cœpere ἀφ' οἱασδηποτοῦν πληγῆς τραύματα, ut ait Scholiastes ad Aristoph. Acharn., Cicero Tusc. 2, 'Pugiles cæstibus contusi,' i. e. ὑπωπιαζόμενοι." Grot. The *body* is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corinthians to forget their Christian combat, and sit at meat in the idol's temple. The abuse of this expression to favour the absurd practice of the Flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shews, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number: and that, denying himself "solatium" from without: "My hands have been worn away [cf. χεῖρες αὗται, Acts xx. 34] with the black tent-cloths, my frame has been bowed down with this servile labour [cf. ἐλεύθερος .... ἐδούλωσα, ver. 19]." Stanley) **and enslave it** ('etiam δουλαγωγεῖν a pyctis desumptum est; nam qui vicerat, victum [vinctum?] trahebat adversarium quasi servum.' Grot. But this seems to want confirmation. I can find no account of such a practice in any of the ordinary sources of information. Certainly Dares is not made the slave of Entellus in Æn. v.: and Virgil is generally accurate in such matters. I had rather give a more general meaning: that viz. of the necessary subjection, for the time, of the worsted to the prevailing combatant), **lest perchance having proclaimed** (κηρ. absolute: as in Æsch. Eum. 566, κήρυσσε, κῆρυξ, καὶ στρατὸν κατειργάθου [Peile]. The subject of the proclamation might be the *laws of the combat*, or the *names of the victors* [Æn. v. 245], each by one in the capacity of *herald*: probably here the former only, as answering to the preaching of the Apostles. The nature of the case shews, that the Christian herald differs from the agonistic herald, in being himself *a combatant as well*, which the other was not: and that this is so, is no objection to thus understanding κηρύξας. "This introduces indeed a new complication into the metaphor: but it is rendered less violent by the fact, that .... sometimes the victor in the games was also selected as the herald to announce his success. So it was a few years after the date of this Epistle, in the case of Nero. Suet. Nero, c. 24." Stanley) **to others, I myself may prove rejected** (from the *prize*: not, as some Commentators, from the *contest altogether*, for he was already *in it*). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games. Such a person was called ἐκκεκριμένος, and ἀποδεδοκιμασμένος, see Philo de Cherub., § 22, vol. i. p. 152. So the Apostle, if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as ἀδόκιμος in the great day. And this he says with a view to shew them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty; as Chrys. εἰ γὰρ ἐμοὶ τὸ κηρῦξαι, τὸ διδάξαι, τὸ μυρί-

x Acts v. 30 reff. y John i. 49. Acts iv. 12. ch. ix. 20. Gal. iv. 21. v. 18. z Acts ix. 32 reff. a Acts viii. 16 reff. b Rom. xiv. 15 reff. c Paul (here 3ce. Rom. i. 11. ch. ii. 13. xii. 1. xiv. 1 al.) only, exc. 1 Pet. ii. 5 bis†.

x πατέρες x ἡμῶν πάντες y ὑπὸ τὴν νεφέλην y ἦσαν καὶ πάν- ...ημων e.
τες z διὰ τῆς θαλάσσης z διῆλθον, 2 καὶ πάντες a εἰς τὸν ABCDF KLPℵ
Μωυσῆν a ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, a b c d f g h k l m n o 17. 47
3 καὶ πάντες τὸ αὐτὸ b βρῶμα c πνευματικὸν ἔφαγον, 4 καὶ

2. εβαπτισθησαν ACDFℵ 17 Dial Bas Did Chr$_{alib}$ Cyr$_2$ Thdrt$_{alib}$ Thl: txt BKLP rel Orig$_2$ Chr$_2$ Thdrt$_1$ Damasc Œc. (*Notwithstanding the strong manuscript evidence, the passive appears to have been a corrn to the more usual expression in the case of* Christian baptism.) transp νεφ. and θαλ. F.

3. om αυτο A C^1(appy) 46 æth: om το αυτο ℵ^1. πνευματικον bef βρωμα BC^{2}Pℵ^1 93: πνευματικον εφαγον bef βρωμα A 17. 137 Mcion-e: txt (C^1 2)DFKLℵ^3 rel vss Orig Dial Chr Thdrt Thl Iren-int(citing "Seniores") lat-ff.

ους προσαγαγεῖν οὐκ ἀρκεῖ εἰς σωτηρίαν, εἰ μὴ καὶ τὰ κατ' ἐμαυτὸν παρασχοίμην ἄληπτα, πολλῷ μᾶλλον ὑμῖν, p. 202.

X. 1—22.] He proceeds, in close connexion with the warnings which have just preceded, to set before them the *great danger of commerce with idolatry*, and enforces this by *the example of the rebellions and rejections of God's ancient people*, who were under a dispensation analogous to and typical of ours (1—11); and by *the close resemblance of our sacrament of the Lord's Supper,—their eating of meats sacrificed,—and the same act among the heathen*, in regard of the UNION in each case of the *partakers* in *one act of participation*. So that THEY COULD NOT EAT THE IDOL'S FEASTS WITHOUT PARTAKING OF IDOLATRY = VIRTUALLY ABJURING CHRIST (vv. 15—22).

1.] γάρ joins to the preceding. He had been inculcating the necessity of *self-subduing* (ch. ix. 24—27), and now enforces it in the particular departments of *abstaining from fornication, idolatry, &c.*, by the example of the Jews of old. οὐ θέλω . . . ., see reff. οἱ πατ. ἡμῶν] He uses this expression, not merely speaking for himself and his Jewish converts, but regarding the Christian church as a continuation of the Jewish, and the believer as the true descendant of Abraham. πάντες . . . πάντες . . . πάντες, each time with strong emphasis, as opposed to τοῖς πλείοσιν, ver. 5. ALL had these privileges, as *all of you* have their counterparts under the Gospel: but *most of them* failed from rebellion and unbelief. ὑπὸ τὴν νεφ. ἦσαν] The pillar of cloud, the abode of the divine Presence, went before them, and was to them a *defence*: hence it is sometimes treated of as *covering* the camp, e. g. Ps. civ. 39, διεπέτασε νεφέλην εἰς σκέπην αὐτοῖς: and thus they would be *under* it. So also Wisd. x. 17, xix. 7,—ἡ τὴν παρεμβολὴν σκιάζουσα νεφέλη. See Exod. xiii. 21, xiv. 20. 2.] εἰς τ. Μωυσ. ἐβαπτ., **received baptism** (lit. baptized themselves: middle, not passive, see var. read.) **to Moses**; entered by the act of such immersion into a solemn covenant with God, and became His church under the law as *given* by Moses, God's servant,—just as we Christians by our baptism are bound in a solemn covenant with God, and enter His Church under the Gospel as brought in by Christ, God's eternal Son; see Heb. iii. 5, 6. Others (Syr., Beza) explain it '*per Mosen*,' or (Calv., al.) '*auspiciis Mosis*,' which εἰς will not bear,—not to mention that the formula βαπτίζω εἰς was already fixed in meaning, see reff. ἐν τῇ ν. καὶ ἐν τῇ θ.] The cloud and the sea being both *aqueous*, and this point of comparison being obtained, serves the Apostle to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely: for neither did they *enter* the cloud, nor were they *wetted by the waters* of the sea; but they *passed under* both, as the baptized passes under the water, and it was said of them, Exod. xiv. 31, "*Then the people feared the Lord, and believed the Lord and his servant Moses.*" To understand, as Olsh., the *sea* and *cloud*, of *water* and the *Spirit* respectively, is certainly carrying the allegory too far: not to mention that thus the baptism by the Spirit would precede that by water.

3.] They had what answered to the one Christian sacrament, Baptism: now the Apostle shews that they were not without a symbolic correspondence to the other, the Lord's Supper. The two elements in this Christian sacrament were anticipated in their case by the manna and the miraculous stream from the rock: these elements, in their case, as well as ours, symbolizing THE BODY AND BLOOD OF CHRIST. The whole passage is a standing testimony, inciden-

πάντες τὸ αὐτὸ [c] πνευματικὸν ἔπιον [d] πόμα· ἔπινον γὰρ ἐκ [c] πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ [e] ἦν ὁ

[d] Heb. ix. 10 only. Ps. ci. 9 only. Dan. i. 16 Theod.

[e] = Matt. xxvi. 26. xiii. 37. John xv. 1. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

4. om αυτο A 46 æth Orig$_1$ Promiss. rec πομα bef πνευματικον επιον (*to conform with the preceding*), with DFKL rel latt syrr Dial Chr Thdrt Iren-int(as above) Orig-int: txt ABCPℵ 17. 137 Orig$_2$ Cyr Epiph Jer (επινον 137 Orig$_1$: επιαν D^1). rec δε bef πετρα (*not observing the emphasis*), with ACD^{2}KLP rel Meion Orig$_3$ Eus$_2$ Chr Thdrt: txt BD$^{1\cdot3}$ℵ Orig$_3$ Eus$_6$.—πετρα δε, omg the ἡ preceding, F.

tally, but *most providentially*, given by the great Apostle to the *importance* of the *Christian sacraments*, as *necessary to membership of Christ*, and *not mere signs or remembrances*: and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity. **βρῶμα πνευματικὸν κ.τ.λ.**] The manna is thus called, from its being no mere physical production, but miraculously given by God—the work of His Spirit. Thus Isaac is called, Gal. iv. 29, ὁ **κατὰ πνεῦμα** *γεννηθείς*, in opposition to Ishmael, ὁ *κατὰ σάρκα γεννηθείς*. Josephus calls the manna *θεῖον βρῶμα καὶ παράδοξον*, Antt. iii. 1. 6: and in Ps. lxxvii. 24, it is said *ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς*.

We can scarcely avoid recognizing in these words a tacit reference to our Lord's discourse, or at all events to the substance of it,—John vi. 31—58. "For the sense of *πνευματικός*, as '*typical*,' 'seen in the light of the spirit,' cf. Rev. xi. 8, *ἥτις καλεῖται πνευματικῶς Σόδομα*." Stanley.

4.] It is hardly possible here, without doing violence to the words and construction, to deny that the Apostle has adopted the tradition current among the Jews, that the *rock followed the Israelites* in their journeyings, and gave forth water all the way. Thus Rabbi Solomon on Num. xx. 2: "Per omnes quadraginta annos erat iis puteus" (*Lightf.*): and Schöttgen cites from the Bammidbar Rabba, "Quomodo comparatus fuit ille puteus (de quo Num. xxi. 16)? Resp. Fuit sicut petra, sicut alveus apum, et globosus, et volutavit se, et ivit cum ipsis in itineribus ipsorum. Cum vexilla castra ponerent, et tabernaculum staret, illa petra venit, et consedit in atrio tentorii. Tunc venerunt Principes, et juxta illum steterunt, dicentes, 'Ascende, putee, &c.' (Num. xxi. 17) et ascendit." See other testimonies in Schöttgen. The only ways of escaping this inference are, (1) by setting aside the *natural* sense altogether, as Chrys. (*οὐ γὰρ ἡ τῆς πέτρας φύσις τὸ ὕδωρ ἠφίει, ... ἀλλ' ἑτέρα τις πέτρα πνευματικὴ τὸ πᾶν εἰργάζετο, τουτέστιν ὁ χριστός, ὁ παρὼν αὐτοῖς πανταχοῦ, καὶ πάντα θαυματουργῶν· διὰ γὰρ τοῦτο εἶπεν, ἀκολουθούσης*. p. 203), Theophyl.,—or (2) by taking *πέτρα = τὸ ἐκ τῆς πέτρας ὕδωρ*, as Erasm., Beza, Grot., Estius, Lightf.: —and so Calvin, who says: "Quomodo, inquiunt, rupes quæ suo loco fixa stetit, comitata esset Israelitas? Quasi vero non palam sit sub petræ voce notari aquæ fluxum, qui nunquam populum deseruit." But against both of these we have the plain assertion, representing matter of physical fact, **ἔπινον ἐκ πνευματικῆς ἀκολουθούσης πέτρας, they drank from a** (or, after a preposition, *the*) **miraculous rock which followed them**: and I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditionary reliques of unrecorded Jewish history were adopted by apostolic men under the inspiration of the Holy Spirit, the apology of Stephen may bear witness. **ἡ πέτρα δὲ ἦν ὁ χριστός**] **But** (distinction between what *they* saw in the rock and what *we* see in it: they drank from it and knew not its dignity: *but*) **the rock was Christ.** In these words there appear to be *three allusions*: (1) to *the ideas of the Jews themselves*: so the Targum on Isa. xvi. 1: "Afferent dona Messiæ Israelitarum, qui robustus erit, propterea quod in deserto fuit RUPES ECCLESIA ZIONIS:" so also in Wisd. x. 15 ff., the *σοφία θεοῦ* (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the MESSIAH, the ANGEL OF THE COVENANT, was present with the church of the Fathers, and that His upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) To *the frequent use of this appellation*, A ROCK, for the God of Israel. See, *inter alia*, Deut. xxxii. 4, 15, 18, 30, 31, 37; 1 Sam. ii. 2; 2 Sam. xxii. 2, and passim; xxiii. 3, &c.; Psalms passim, and especially lxxviii. 20, compared with ver. 35: see also Rom. ix. 33; 1 Pet. ii. 8. Hence it became more natural to apply the term *directly to Christ*, as the ever-present God of Israel. (3) To *the sacramental import of the water* which flowed from the rock, which is the

χριστός· 5 ἀλλ' οὐκ [f] ἐν [g] τοῖς [g] πλείοσιν αὐτῶν [f] ηὐδόκησεν ὁ θεός, [h] κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. 6 ταῦτα δὲ [i] τύποι ἡμῶν [k] ἐγενήθησαν, [l] εἰς τὸ μὴ εἶναι ἡμᾶς [m] ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι [n] ἐπεθύμησαν. 7 μηδὲ [o] εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν, ὥςπερ

ABCDF· KLPℵ a b c d f g h k l m n o 17. 47

f Matt. iii. 17 ‖ M. L. 2 Cor. xii. 10. [2 Thess. ii. 12.] Jer. xiv. 12.
g ch. ix. 19 reff.
h here only. Num. xiv. 16.
i = Rom. v. 14‡.
k plur., ver. 11 reff., but see note.
l Rom. iv. 11 reff.
m here only. Num. xi. 34 (only?).
n absol., Rom. vii. 7 reff.
o ch. v. 10, 11 reff.

5. [ηυδοκησεν, so AB¹C Clem Mcion-e Chr.]
7. ειδωλολατρας γινεσθαι F c k 3. 116-22 arm, *effici aut efficiamini* G-lat. aft καθως ins και D¹ Syr. ins εξ bef αυτων A. rec (for ωςπερ) ως, with CD¹KP d k Mcion-e₁ Œc: καθως 17 Mcion-e₁: txt ABD³Lℵ rel Chr Thdrt Damasc Thl.—om

point here immediately in the Apostle's mind. As well in sacramental import as in upholding physical agency, *that rock was Christ*. The miraculous (spiritual) food was (sacramentally) the flesh of Christ: the miraculous (spiritual) drink was the blood of Christ: so that the Jews' miraculous supplies of food and drink were *sacramentally significant of the Body and Blood of Christ*, in kind analogous to the two great parts of the Christian Supper of the Lord. In the *contents* prefixed to the chapters in the E. V., we read as the import of these verses, "*The sacraments of the Jews are types of ours*," which though perhaps correctly meant, is liable to be erroneously understood; inasmuch as no sacramental ordinance can be *a type of another*, but all alike, though in different degrees of approximation, and by different representations, *types of* Him, who is the fountain of all grace. The difference between their case and ours, is *generally*, that they were unconscious of the sacramental import, whereas we are conscious of it: "they knew not that I healed them," Hos. xi. 3: and *in this particular case*, that Christ has come to us "not by water only, but by water and blood," 1 John v. 6: His Death having invested our sacramental ordinance with another and more deeply significant character. To enter more minutely into the import of the words, '*the rock was Christ*,' would be waste of time and labour. The above reasons abundantly justify the assertion, without either pressing the verb ἦν beyond its ordinary acceptation, or presuming to fix on the Apostle a definiteness of meaning which his argument does not require. See in Meyer's note an example of the proceeding which I blame. 5.] **Howbeit not with the greater part of them** (in fact with Joshua and Caleb only) **was God pleased.** κατεστρ. γὰρ . . .] The very words of the LXX, see ref.

6.] **Now** (δέ transitional; the contrast being, between the events themselves, and their application to us) **these things happened as figures** (not 'types' as we now use the word, meaning by type and antitype, the *material representation*, and the *ultimate spiritual reality*,—but *figures*, as one imperfect ceremonial polity may figure forth a higher spiritual polity, but still this latter may not itself be the ultimate antitype) **of us** (the spiritual Israel as distinguished from the literal),—**in order that we might not be** (God's purpose in the τύποι: of course an *ulterior* purpose, for they had their *own immediate purpose* as regards the literal Israel) **lusters after evil things** (*generally*: no special reference yet to the Corinthian feasters, as Grot. supposes. So Theophyl. rightly: καθολικῶς περὶ πάσης κακίας λέγει, ἐπειδὴ καὶ πᾶσα κακία ἐξ ἐπιθυμίας. εἶτα καὶ κατ' εἶδος τίθησι τὰς κακίας. Similarly Chrys.) **as they also** (καί, i. e. supposing us to be like them) **lusted.** The construction (ταῦτα . . ἐγενήθησαν) may be a verb substantive attracted into the plur. (or sing.) by the predicate,—one often found: so Herod. i. 93, ἡ μὲν περίοδος, ... εἰσὶ στάδιοι ἕξ: and ii. 15, αἱ Θῆβαι Αἴγυπτος ἐκαλέετο: so in Latin, Ter. Andr. iii. 3. 23, 'Amantium iræ amoris integratio est:' see many other examples in Kühner, § 429: or, which is perhaps better, as in ver. 11, where see note. The rendering, '*Now in these things they were figures of us*' (I know not by whom suggested, but I find it in Dr. Peile's notes on the Epistles), is inconsistent both with the arrangement of the words,—in which ταῦτα has the primary emphasis,—and with ἐγενήθησαν, which should be ἦσαν. 7.] Now, the *special* instances of warning follow, coupled to the *general* by μηδέ in this negative sentence, as so often by καί in an affirmative one. Notice, that all four of these were brought about by the ἐπιθυμεῖν κακῶν, not distinct from it. This first instance is singularly appropriate. The Israelites are recorded to have sat down and eaten and drunken *at the idol feast*

γέγραπται [p] Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ [q] ἀνέστησαν [r] παίζειν. 8 μηδὲ [s] πορνεύωμεν, καθώς τινες αὐτῶν [s] ἐπόρνευσαν καὶ ἔπεσαν [ἐν] μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. 9 μηδὲ [t] ἐκπειράζωμεν τὸν κύριον, καθώς τινες αὐτῶν [u] ἐπείρασαν καὶ ὑπὸ τῶν [v] ὄφεων ἀπώλοντο.

p Exod. xxxii. 6. abs., Acts xvi. 13 reff.
q Acts ix. 6 al. fr.
r here only. 1, c. = Judg. xvi. 25. 2 Kings vi. 5 || Chron. Jer. xxxviii.

(xxxi.) 4. Hom. Od. θ. 251. s ch. vi. 18 reff. Num. xxv. 1—6. t Luke iv. 12 || Mt. (from Deut. vi. 16). x. 25 [John viii. 4] only. Ps. lxxvii. 18. u = Acts v. 9. xv. 10. Heb. iii. 9. Exod. xvii. 2, 7. v Mark xvi. 18. Luke x. 19 al. Num. xxi. 6.

καθως τινες αυτων ωσπερ F. [πειν, so B[1](Tischdf) D[1]F: πιν ℵ.] ανεστη F.

8. εκπορνευωμεν D[1]F. εξεπορνευσαν (*see* LXX) D[1]F 67[1] Chr[1]. [επεσαν, so ABCD[1]FPℵ l m 17 Chr-ms Thdrt Damasc.] om εν BD[1]Fℵ[1] Iren.

9. εκπειρασωμεν F. rec (for κυριον) χριστον (*see note*), with DFKL rel latt syrr copt-wilk sah arm-marg Thdrt Mcion(Epiph says: ὁ δὲ Μαρκίων ἀντὶ τοῦ κύριον χριστὸν ἐποίησεν) Chr[1] Œc Thl Iren-int(citing "Seniores") Ambr Ambrst Aug Pel: θεον A 2 Bede: txt BCPℵ 17 syr-mg copt-ms æth arm Epiph Chr[1] Thdrt Damasc Sedul Cassiod. rec aft καθως ins και, with D[3]KL rel Syr Chr Thdrt: om ABCD[1]FPℵ a m n 17 vss Epiph Iren-int. om αυτων ℵ[1]. εξεπειρασαν CD[1]FPℵ a m 17. απωλλυντο Bℵ. (A is doubtful.)

of the golden calf in Horeb: the very temptation to which the Corinthians were too apt to yield. And as the Israelites were *actually* idolaters, doing this *as an act of worship* to the image: so the Corinthians were *in danger of becoming such*, and the Apostle therefore puts the case in the strongest way, **neither be (become) ye idolaters.** παίζειν, צָחַק 'choreas agere,' 'saltare accinentibus tympanis vel cantoribus:' see reff., where the same word (or its cognate שְׂחַק) occurs in the Heb. The dance was an accompaniment of the idol feast: see Hor. ii. 12. 19: 'Quam nec ferre pedem dedecuit choris .... sacro Dianæ celebris die.' **8.**] Another prominent point in the sins of the Corinthian church. **εἰκοσιτρεῖς χ.**] The number was *twenty-four* thousand, Num. xxv. 9, and is probably set down here from memory. The subtilties of Commentators in order to escape the inference, are discreditable alike to themselves and the cause of sacred Truth. Of the principal ancient Commentators, Chrysostom and Theophyl. do not notice the discrepancy: Œcum. notices it, and says that some ancient copies εἰκοσιτέσσαρας ἔθεσαν here (so m tol syr-txt arm), but passes it without comment. Although the sin of Baal-peor was strictly speaking *idolatry*, yet the form which it exhibited was that of *fornication*, as *incident to idolatrous feasting*, see Num. xxv. 1, 2. Thus it becomes even more directly applicable to the case of the Corinthians.

9.] **ἐκπειρ.**—**tempt beyond endurance**, 'tempt thoroughly.' Similarly ἐξαρνεῖσθαι, 'to persist in denying,' al., as Suidas, ἡ γὰρ ἐξ πρόθεσις, ἐπίτασιν δηλοῖ. See Musgr. on Eurip. Iph. Taur. 249, and cf. ἐκπληρόω, Acts xiii. 32. So also in Latin, 'oro' and 'exoro,' &c. **τὸν κύριον**] There may be two views taken of the internal evidence concerning the reading here. On the one hand it may be said that **χριστόν** being the original reading, it was variously altered to **κύριον** or **θεόν** by those who found a difficulty in supposing that the Jews of old tempted *Christ*, or even by those who wished to obliterate this assertion of His præ-existence: and so De Wette, al. On the other it may be said, that **κύριον** being the original, it was variously explained in the margin **χριστόν** and **θεόν**, as is often the case: and so Meyer. On comparing these, it seems to me that the latter alternative is the more probable. The inference that τινες αὐτῶν ἐπείρασαν requires τὸν χριστόν as an object, is not a necessary one, and hardly likely to have produced the alteration, closely connected as τ. χρ. is with the verb in the first person. I have therefore with Meyer adopted the reading **κύριον**. The *tempting of the Lord* was,—as on the other occasions alluded to Num. xiv. 22, where it is said that they *tempted God ten times*,—the *daring Him, in trying His patience by rebellious conduct and sin*. Cf. the similar use of πειράζω Acts v. 9; xv. 10. And he warns the Corinthians, that they should not in like manner provoke God by their sins and their partaking with idols. Chrys., Theophyl., and Œc. understand the temptation of God to be the *seeking for signs*: Theodoret, to be *in danger arising from those who spoke with different tongues*, ἐπείραζον δὲ κ. οἱ ταῖς διαφόροις κεχρημένοι γλώτταις, κατὰ φιλοτιμίαν μᾶλλον ἢ χρείαν ταύτας ἐπ' ἐκκλησίας προσφέροντες.

ὑπὸ τῶν ὄφεων, by the (well-

w here bis. Matt. xx. 11. Luke v. 30. John vi. 41, 43, 61. vii. 32 only. Exod. xvi. 7 A (διαγογ. B). Num. xiv. 29.
x here only †. (-ενέιν, Heb. xi. 28, from Exod. xii. 23. -ευσις, Josh. xvii. 13 A.)
y here only †.
z Acts iii. 10 reff. plur., ver. 6. Luke xxiv. 11. John xix. 31. James ii. 19. Rev. i. 19. iii. 2. Ps. cxlv. 10.
a = ch. vii. 35 reff.
b Eph. vi. 4. Tit. iii. 10 only †. Judith viii. 27 (23) Ald.(-τησις, ABℵ). Wisd. xvi. 6 only. (-θετεῖν, Acts xx. 31.)
c here only. see Matt. xiii. 39. Heb. ix. 26.
d Acts xxvi. 7 reff.
e ch. iii. 18 reff.
f Rom. xiv. 4 (reff.).
g = Acts xiii. 40 reff.
h Luke xxii. 28. Acts xx. 19 al. Deut. iv. 34.
i = Luke v. 26. vii. 16. Exod. xv. 15.
k Acts xvii. 25 reff.

ABCDF KLPℵ abcdf ghklm no 17. 47

10 μηδὲ [w] γογγύζετε, καθώς τινες αὐτῶν [w] ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ [x] ὀλοθρευτοῦ. 11 ταῦτα δὲ [πάντα] [y] τυπικῶς [z] συνέβαινον ἐκείνοις, ἐγράφη δὲ [a] πρὸς [b] νουθεσίαν ἡμῶν, εἰς οὓς τὰ [c] τέλη τῶν [c] αἰώνων [d] κατήντηκεν. 12 ὥστε ὁ [e] δοκῶν [f] ἑστάναι, [g] βλεπέτω μὴ [f] πέσῃ. 13 [h] πειρασμὸς ὑμᾶς οὐκ [i] εἴληφεν εἰ μὴ [k] ἀνθρώπινος·

10. for γογγυζετε, γογγυζωμεν D F-gr ℵ 17 copt arm Orig$_1$ Chr$_2$(txt$_{h.l.}$) Aug$_1$. rec aft καθως ins και, with KL rel Chr Thdrt: om ABCDFPℵ a d m 17 latt syrr coptt Orig Eus Epiph Iren-int.—καθαπερ BPℵ 93 Orig. απωλλυντο A. ολεθρευτου D^1: ολεθρου F-gr.

11. om παντα (*as ver* 6) AB 17 sah Meion-e-t Orig$_2$ Dial Hip Cyr-jer$_2$ Cyr Oros$_1$ Pac: ins CKLP rel vss Thdrt Œc Thl Iren-int$_1$ Jer, and, but παντα δε ταυτα, DFℵ d æth Orig$_1$ Chr Iren-int-ms Tert Aug$_1$ Idac. rec τυποι (*as ver* 6), with DFL rel syr-txt coptt Thdrt$_3$(h. l. expressly: αντι του ως τυποι, and elsw expl ταυτα τυπικως εκεινοις συνεβη) Thl$_{h.l.}$ Œc: txt ABCKPℵ d 17. 47 latt syr-mg Iren-int-from-Sen Meion-e Orig$_3$ Hip Eus Mac Cyr-jer$_2$ Chr Cyr$_{sæpe}$. συνεβαινεν (*see note*) BCKPℵ d 17. 47 Meion-e Orig$_3$ Dial$_1$ Hip Cyr-jer$_1$(εγενετο$_1$) Chr-2-mss: txt ADFL rel Dial$_1$ Chr Thdrt$_2$. for προς, εις ℵ^1. rec κατηντησεν (*alteration of the perf into the aor, so common with the copyists*), with ACD^{3}KL rel Orthod Orig$_3$ Dial Epiph Chr Thdrt, -σαν P Hip$_1$: txt BD^{1}Fℵ Hip$_1$ Orig$_2$ Bas$_2$ Cyr$_3$.

13. for ουκ ειληφεν, ου καταλαβη F; *non apprehendat* latt.

known) **serpents.** The art. is so often *omitted* after a preposition, that wherever it is *expressed*, we may be sure there was a reason for it. **10.**] **γογγύζετε** has been by Estius, Grot., al., and De Wette, understood of murmuring *against their teachers*, as the Israelites against Moses and Aaron, Num. xiv. 2; xvi 41. But not to mention that this was in fact *murmuring against God*, such a reference would require something more specific than the mere word γογγύζετε. The warning is substantially the same as the last, but regards more the spirit, and its index the tongue. TheophyL: αἰνίττεται δὲ αὐτοὺς καὶ διὰ τούτου, ὅτι ἐν τοῖς πειρασμοῖς οὐκ ἔφερον γενναίως, ἀλλ' ἐγόγγυζον λέγοντες Πότε ἥξει τὰ ἀγαθά, καὶ ἕως πότε αἱ κακώσεις; similarly Chrys. The destruction referred to must be that related Num. xvi. 41 ff. when the pestilence (which though it is not so specified *there*, was administered on another occasion by a destroying angel, 2 Sam. xxiv. 16, 17, see also Exod. xii. 23) took off 14,700 of the people. The punishment of the unbelieving congregation in Num. xiv., to which this is commonly referred, does not seem to answer to the expression ἀπώλοντο ὑπὸ τ. ὀλοθρευτοῦ, nor to the τινες, seeing that all except Joshua and Caleb were involved in it. **11.**] **τυπικῶς**, see var. readd., **by way of figure.** Meyer cites from the Rabbis, 'Quidquid evenit patribus, signum filiis.'

The plural συνέβαινον expresses the plurality of events separately happening: the singular ἐγράφη, their union in the common record of Scripture. Similarly 2 Pet. iii. 10, στοιχεῖα . . . λυθήσονται . . . τὰ ἐν αὐτῇ ἔργα κατακαήσεται. See reff. and Winer, edn. 6, § 58. 3. a. **δέ** conveys a slight opposition to συνέβαινον ἐκείνοις. **τὰ τέλη τ. αἰών.**] = ἡ συντέλεια τοῦ αἰῶνος of ref. Matt., and τὸ ἔσχατον τῶν ἡμερῶν τούτων of Heb. i. 1, where see note: **the ends of the ages** of this world's lifetime. So Chrys.: οὐδὲν ἄλλο λέγει ἢ ὅτι ἐφέστηκε λοιπὸν τὸ δικαστήριον τὸ φοβερόν. The form **νουθεσία** belongs to later Greek. The classical word is νουθέτησις or νουθετία: see Lobeck on Phrynichus, p. 512.

κατήντ.] **have reached.** The ages are treated as occupying space, and their extent as just coincident with our own time. See a similar figure in ch. xiv. 36. **12.**] **ἑστάναι**, viz. *in his place as a member of Christ's church*, to be recognized by him at His coming for one of His. To such an one the example of the Israelites is a warning to take heed that he fall not, as they did from their place in God's church.

13.] There are two ways of understanding the former part of this verse. Chrys., Theophyl., Grot., Est., Bengel, Olsh., De Wette, al., take it as a *continuation, and urging of the warning of the verse pre-*

[l] πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς [m] πειρασθῆναι [n] ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ [h] πειρασμῷ καὶ τὴν [o] ἔκ-βασιν [p] τοῦ δύνασθαι [q] ὑπενεγκεῖν. 14 [r] διόπερ, [s] ἀγαπητοί μου, [t] φεύγετε ἀπὸ τῆς [u] εἰδωλολατρείας. 15 [v] ὡς [w] φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. 16 [x] τὸ ποτήριον τῆς

l = ch. i. 9 reff.
m ch. vii. 5 reff.
n = ch. iv. 6.
2 Cor. xii. 6.
o Heb. xiii. 7 only +. Wisd. ii. 17. viii. 8. xi. 14 only. ἡ ἔκβ. ἐκ τ. πολέμου, Polyb. iii. 7. 2.

p Matt. xiii. 3. Acts iii. 2. xviii. 10. xxvi. 18. Rom. xi. 8, 10. Ps. cxlix. 7, 9. 11. 1 Pet. ii. 19 only. Job ii. 10. Ps. liv. 12. Prov. vi. 33.
q 2 Tim. iii. 11.
r ch. viii. 13 (xiv. 13 v. r.) only.
s Acts xv. 25 reff.
t ch. vi. 18 reff.
u Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3 only +. (-τρης, ver. 7.)
v = Acts xvii. 22. 2 Cor. vi. 13.
w Matt. vii. 24. ch. iv. 10 al. Prov. xiv. 17.
x attr., Matt. xxi. 42 (from Ps. cxvii. 22) al.

for ουκ εασει, ουκ αφησει DF. πειρασθηναι bef υμας B. ins ου bef δυνασθε F 123[2] D-lat, adding υπενεγκειν F Aug[aliq]. rec ins υμας bef υπενεγκειν, with KN[3] rel Thdrt[4] Damasc Œc Thl-ed: aft, D[2]: om ABCD[1]FLPN[1] n 17. 47 syrr sah Mac[2] Bas[2] Chr-comm-and-2-mss Cyr[sæpe] Thdrt[1] Thl-mss.

15. aft φρονιμοις ins υμιν D c (coptt) for κρινατε υμεις ο φημι, κρινετε ουν φημι D[1]. υμας N[1](txt N-corr[1]).

ceding, by the consideration that no temptation had *yet* befallen them but such as was ἀνθρώπινος, '*within the power of human endurance:*' but 'major tentatio imminet,' Beng.:—while Calvin, al., and Meyer regard it as a consolation, tending to shew them that βλεπέτω μὴ πέσῃ is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only '*according to man:*' and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This latter seems to me beyond doubt the correct view. For (1) in the parallel which they bring for the former sense, Heb. xii. 4, οὔπω is distinctly expressed,—and would have been here also, had it been intended. Besides, in that case, οὔπω, as having the primary emphasis, would have been *prefixed*, as in Heb. xii. 4: οὔπω πειρασμὸς ὑμᾶς εἴληφεν . . . . . Then again (2) this restricts the sense of πειρασμός to *persecution*, which it here does not mean, but *solicitation to sin*, in accordance with the whole context. **εἴληφεν—has taken you**, not ἔλαβεν, 'took you,' shews that the temptation was *still soliciting* them.

ἀνθρώπινος] not, as Piscator, al., and Olsh., *originating with man*, as opposed to other temptations originating with the devil, or even with God's Providence: but, as Chrys: ξύμμετρος,—opposed to ὑπὲρ ὃ δύνασθε, adapted to man. **πιστός**] He has *entered into a covenant* with you by *calling* you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Compare 1 Thess. v. 24, πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

ὃς = ὅτι οὗτος. ποιήσει . . . καὶ τὴν ἔκβ.] Then God *makes* the temptation too: arranges it in His Providence, and in His mercy will ever set open a door for escape. **τὴν ἔκβ.**] **the escape**, i. e. *which belongs to the particular temptation:* τὴν ἀπαλλαγὴν τοῦ πειρασμοῦ, Theophyl. **τοῦ δύν.**] **in order that you may be able to bear (it)**: obs., not, 'will *remove* the temptation:' but, 'will make an escape *simultaneously with the temptation*, to encourage you to *bear up against it.*'

14.] *Conclusion from the above warning examples:* IDOLATRY IS BY ALL MEANS TO BE SHUNNED; not tampered with, but *fled from*. **φεύγετε ἀπό** ('*fugiendo discedite a*,' Meyer) expressing even more strongly than the accus. with φεύγω, the entire avoidance. This verse of itself would by inference forbid the Corinthians having any share in the idol feasts; but he proceeds to ground such prohibition on further special considerations. **15—22.**] By the analogy of the *Christian participation in the Lord's Supper*, and the *Jewish participation in the feasts after sacrifices*, joined to the fact that the *heathens sacrifice* to *devils*, he shews that the partaker in the idol feast is a PARTAKER WITH DEVILS; which none can be, and yet be a Christian.

15.] An appeal to their own sense of what is congruous and possible,—as introducing what is to follow. **ὡς** expresses an assumption on the Apostle's part, that they *are φρόνιμοι*. De W. compares Plato, Alcib. i. 104, ὡς ἀκουσομένῳ λέγω. **λέγω** and **φημί** both refer to what follows, vv. 16—21. **ὑμεῖς** is emphatic—be YE the judges of what I am saying.

16.] The analogy of the *Lord's Supper*, which, in both its parts, is a *participation* in Christ. The stress throughout to ver. 20, is on **κοινωνία**, and **κοινωνοί**. **τὸ ποτήριον** is the accus., by attr. corresponding to **τὸν ἄρτον**. **τὸ π. τῆς εὐλ.**] i. e. ὃ εὐλογοῦντες κατασκευάζομεν (Œc.), as explained imme-

y Gal. iii. 14. James iii. 10. Rev. v. 12. 13. vii. 12. Gen. xxviii. 4. z Matt. xxvi. 26 ‖ Mk. Luke ix. 16. xxiv. 30. ch. xiv. 16 al. 1 Kings ix. 13. 14. 1 Pet. i. 2. 1 John i. 7 al. e Rom. v. 15 reff. a 2 Cor. vi. 14 reff. f Rom. xi. 32 reff. b (ch. xi. 25, 27.) Eph. ii. 13. Heb. ix. (12) c Acts ii. 46 reff. d Rom. vii. 4. (ch. xi. 24, 27, 29.)

ABCDF KLP𝔑 a b c d f g h k l m n o 17. 47

y εὐλογίας ὃ z εὐλογοῦμεν, οὐχὶ a κοινωνία τοῦ b αἵματος τοῦ b χριστοῦ ἐστιν; x τὸν ἄρτον ὃν c κλῶμεν, οὐχὶ a κοινωνία τοῦ d σώματος τοῦ d χριστοῦ ἐστιν; 17 ὅτι εἷς ἄρτος, ἓν σῶμα e οἱ e πολλοί ἐσμεν· f οἱ γὰρ f πάντες ἐκ τοῦ ἑνὸς

16. for ευλογιας, ευχαριστιας F 71. 80. 213 Syr. ηυλογουμεν D¹. κοινωνιας 𝔑¹(marked for correction by 𝔑-corr¹). 1st εστιν bef τ. αιμ. τ. χρ. (*transposn to avoid the harshness of* εστιν *at the end*) ABP Syr coptt Cyr$_2$ Aug Bede: txt CDFK LP𝔑 rel latt syr goth Chr Thdrt Ambrst. 2nd εστιν bef τ. σωμ. τ. χρ. A Syr copt Cyr Aug Bede (*see above*): om sah: txt BCDFKLP𝔑 rel &c. for 2nd χριστου, κυριου D¹F 21 latt goth (Dial) Thdrt Ambrst Aug (goth Thdrt Ambrst syr-mg κυριου before): αυτου n.

17. aft αρτον ins και την [ενος] ποτηριου DF vulg-sixt(with demid harl tol, not am) Ambrst Pel Bede. (om ενος D.)

diately by ὃ εὐλογοῦμεν,—**over which we speak a blessing**, the Christian form of the Jewish כּוֹס בְּרָכָה, the cup in the Passover over which thanks were offered after the feast,—*in blessing of which cup*, our Lord instituted this part of the ordinance: see Lightfoot in loc., and note on the history in Matt. xxvi. The rendering of Olsh., al., the *cup which brings a blessing*, is wrong, as being against this analogy. **ὃ εὐλογοῦμεν**] **which we bless**, i. e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, '*quod cum gratiarum actione sumimus*' (περὶ οὗ εὐχαριστοῦμεν). Observe, the first person plural is the *same throughout*: the blessing of the cup, and the breaking of the bread, the acts of consecration, were *not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the* οἱ πάντες, *the whole Christian congregation* (and so even Estius, but evading the legitimate inference). The figment of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel. **κοινωνία**] **the participation** (i. e. that whereby the act of participation takes place) **of the blood of Christ?** The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine *is the Blood*, the bread *is the Body*, of Christ. (In *what sense* the Blood and the Body, does not belong to the present argument.) *We* receive into us, make by assimilation parts of ourselves, that wine, that bread: we *become* therefore, by participation of that Bread, *one Bread*, i. e. ONE BODY: hence the close and literal participation in and with Christ. If we are to render this ἐστιν, *represents* or *symbolizes*, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27. **ὃν κλῶμεν**] probably already the *breaking* of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24; Acts ii. 42, xx. 7, 11. For the rest, see above. **17.**] **Because we, the** (assembled) **many, are one bread** (by the assimilation of that one bread partaken: not 'one loaf'), **one Body** (by the κοινωνία of the Body of Christ, of which that bread is the vehicle); **for the whole of us partake of that one bread.** Meyer and De Wette and many other Commentators take εἷς ἄρτος alone, '*there is one bread*;' and impugn the interpretation given above by saying that it is evidently not so, because the following clause uses ἄρτος in its literal sense. But it is for *that very reason*, that I adhere to the interpretation given. By partaking of that bread, we become, not figuratively but literally, *one bread*: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which *is that bread*. The *bread* which was *before*, is *now* ἡμεῖς. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are *one Body*; *for* we all partake of that one bread. So that there is no logical inversion, and no arguing (Meyer) from the *effect* to the *cause*. The argument is a very simple and direct one;—the bread is the Body of Christ; we partake of the bread: therefore we partake of the Body of Christ. Of these propositions, the conclusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in the former clause ὅτι . . . . ἐσμέν. The major itself, τοῦτό ἐστιν τὸ σῶμά μου,

ἄρτου [g] μετέχομεν. 18 [h] βλέπετε τὸν Ἰσραὴλ [i] κατὰ [i] σάρκα· [g] ch. ix. 10, 12 reff. [h] ch. i. 26. Phil. iii. 2. [i] Rom. i. 3 reff. [k] Matt. xxiii. 30. 2 Cor. i. 1. [l] ch. ix. 13 bis. Rom. xi. 3 (from 3 Kings xix. 10) al. [m] ch. viii. 1 reff. [n] = Acts v. 36. ch. iii. 7. Gal. ii. 6. vi. 3, 15. Demosth. 582. 27.
οὐχ οἱ ἐσθίοντες τὰς θυσίας, [k] κοινωνοὶ τοῦ [l] θυσιαστηρίου εἰσίν; 19 τί οὖν φημι; ὅτι [m] εἰδωλόθυτόν [n] τί ἐστιν, ἢ ὅτι

7. Heb. x. 33. 1 Pet. v. 1. Isa. i. 23.

18. rec *ουχι*, with BD[3]KLP[ℵ2] rel Thdrt: txt ACD[1]FP[ℵ1] 17 Chr. *εσθοντες* D[1].

19. rec transp *ειδωλοθυτον* and *ειδωλον*, with KL rel syrr goth Chr Thdrt: *ιδωλοθυτον* twice F; but G-lat has over the 1st *idolis immolatum sit*, and over the 2nd *idolum aut idolothitum*: *ειδωλοθυτον*, omg from *τι εστιν* to *τι εστιν*, AC[1]ℵ[1](omg *τι* also) Epiph: *ειδωλον*, omg the other clause by homœotel, 17. 71: txt BC[2]DP$ℵ$-corr[1] m vulg(and F-lat) coptt æth arm·Ambrst Aug Pel Bede. (*The received reading seems to have been adopted as the most natural order on the re-insertion of the omitted clause. For the remarks of Epiph and Aug, see Tischdf.*) *εστιν* bef *τι* (twice) D[1]F latt. for *η οτι, ουχ οτι* DF (Tert) Ambrst Aug-mss$_1$. (for 1st *ὅτι, ουχ οτι* Chr-mss.)

is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Beza, Bengel, al.,—"*because there is one bread* (antecedent), *we being many are one body*" (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which, as occurring here, would be vapid—"obiter hoc dicit, ut intelligant Corinthii, externa quoque professione colendam esse illam unitatem quæ nobis est cum Christo," Calv. Meyer objects to rendering *ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν, we partake of that one bread:* saying rightly that *μετέχω* is always found with a gen. or an acc., never with *ἐκ*. He would render, *for we all, by means of that one bread, partake* (viz. in the one Body: so *μετέχ.* is absol. ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Apostle, leaving the most important words to be supplied from the context,—but would have been *οἱ γὰρ πάντες ἐν τῷ ἑνὶ ἄρτῳ τοῦ ἑνὸς σώματος μετέχομεν*. The usage of *ἐκ*, too, would, though perhaps *barely allowable*, be very harsh, especially when it is remembered that the *ἄρτος* is not (by the hypothesis) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardy, Syntax, p. 230, which Meyer quotes for his sense of *ἐκ*, seem to justify it. They apply mostly to the subjective source, *ἐκ προνοίας*, or the circumstances originating, *ὡς ἐκ τούτων*,—not to the medial instrument, which it appears to me would require *διά*. [In a subsequent edn. Meyer seems to have slightly modified his view, rendering, *for from the one bread we all receive a portion.*] **18.**] Another example of *κοινωνία*, from *the Jewish feasts after sacrifice*. **τ. Ἰσρ. κατὰ σάρκα**] (= *τ. Ἰσρ. τὸν κατὰ σάρκα*: so we have *τοῖς κυρίοις κατὰ σάρκα*, Eph. vi. 5), **the actual** material **Israel**, as distinguished from *ὁ Ἰσρ. κατὰ πνεῦμα*, see Rom. ii. 29; Gal. iv. 29; and *ὁ Ἰσρ. τοῦ θεοῦ*, Gal. vi. 16.

οἱ ἐσθ. τ. θυσ.] viz. those parts of the sacrifices which were not offered; see on ch. viii. 1. The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18. **κοινωνοὶ τοῦ θυσ.**] **partakers with the altar** (in a strict and peculiar sense,—the *altar* having *part* of the animal, the *partaker another part;* and by the fact of the *religious consecration* of the offered part, this connexion becomes a *religious connexion*. The question has been raised, and with reason, why the Apostle did not say *κοινωνοὶ τοῦ θεοῦ*? Meyer answers,—because the Jew was *already in covenant with God*, and the Apostle wished to express a *closer connexion*, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, *θεοῦ* would have *suited the analogy better* than *θυσιαστηρίου*, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the *Ἰσρ. κατὰ σάρκα* any *κοινωνία θεοῦ*, is [Meyer] contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is GOD'S *altar*). **19, 20.**] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as *being in reality what the heathen supposed them to be*—and the eater of meats offered to them, as partaking with the idol. This objection he meets,—but with the introduction of a new fact to their consideration—that the things which *the* heathen sacrifice, they sacrifice *really to devils*.

19.] **τί οὖν φημι; what am I then assuming?** so Xen. Anab. i. 14. 4, *τί οὖν*

o Acts vii. 14 xv. 20. ch. viii. 4, 7, xii. 2. 2 Cor. vi. 16. 1 Thess. i. 9 al. Num. xxv. 2. p absol., Acts xiv. 13. Exod. xxiii. 18. w. dat., Acts xiv. 18. q Deut. xxxii. 17. Paul, here (4 times) and 1 Tim. iv. 1

o εἰδωλόν n τί ἐστιν; 20 ἀλλ' ὅτι ἃ p θύουσιν q δαιμονίοις καὶ οὐ θεῷ p θύουσιν, οὐ θέλω δὲ ὑμᾶς k κοινωνοὺς τῶν q δαιμονίων γίνεσθαι. 21 οὐ δύνασθε r ποτήριον r κυρίου e vασθε πο... ABCDF KLPℵ πίνειν καὶ ποτήριον q δαιμονίων, οὐ δύνασθε s τραπέζης κυρίου g μετέχειν καὶ st τραπέζης qt δαιμονίων. 22 u ἢ a b c d e f g h k l m n o l 17. 47 H εσ- μεν... v παραζηλοῦμεν τὸν κύριον; μὴ w ἰσχυρότεροι αὐτοῦ ἐσμεν;

only. gospp. passim. Acts xvii. 18. James ii. 19. Rev. ix. 20. xvi. 14 only. r ch. xi. 27. s = Rom. xi. 9. Ps. lxxvii. 20. t see Isa. lxv. 11. u = ch. xi. 22. v Rom. x. 19 (from Deut. xxxii. 21). xi. 11, 14 only. w ch. i. 25 reff.

20. for αλλ οτι α, α δε D: αλλα α F latt lat-ff. rec (for θυουσιν, twice) θυει (*occasioned by the insn of* εθνη *below*), with KL rel Chr Thdrt Damasc: txt ABCDFPℵ m 17 Mcion-e Epiph Eus. rec aft 1st θυ. ins τα εθνη, with ACKPℵ rel vulg (and F-lat) G-lat syrr coptt goth æth arm Chr Thdrt Orig-int Aug$_1$ Bede: aft οτι, L: om BDF Mcion-e Epiph Eus Tert Ambrst Aug$_3$(expr$_1$) Aug-cit(*qui sacrificant*). rec 2nd θυ. bef και ου θεω, with DFKL rel: txt ABCPℵ m 17 Eus Orig-int Aug. δαιμονιων bef κοινωνους (omg των) D$^{1\cdot3}$F goth. for γινεσθαι, ειναι F (syrr copt).

κελεύω ποιῆσαι; **ὅτι εἰδωλόθ. τί ἐστιν**] **that a thing sacrificed to an idol is any (real) thing (so sacrificed)?** (i. e. *has any real existence as a thing sacrificed?* The accentuation τι ἔστιν; would come nearer to the sense of ch. viii. 4, ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ,—'*that there is any* (such thing as an) *offering to an idol?*' and in a matter so ambiguous it is impossible to decide between the two) **or that an idol is any thing** (*real?* e. g. that Jupiter *is* Jupiter in the sense of a living power)? —(*Not so*:—this ellipsis of the negative, taken up by ἀλλά, is found in classical Greek: e. g. Xen. Mem. i. 2. 2, πῶς οὖν αὐτὸς ὢν τοιοῦτος ἄλλους ἂν ἀσεβεῖς . . . . . ἐποίησεν; ἀλλ' ἔπαυσε μὲν τούτων πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν, &c. See Hartung, Partikellehre, ii. 37.) **But (I say) that the things which they** (i. e. the Gentiles) **sacrifice, they sacrifice to devils, and not to God** (δαιμ., not '*false-gods*,' nor in the sense in which it is used in the mouth of idolaters themselves, Acts xvii. 18, and Xen. Mem. i. 1. 1, *deities* [see Stanley's note, in which this idea is ingeniously combined with the Christian sense given below],—but, as always in LXX and N. T. when used by worshippers of the true God, 'DEVILS,' '*evil spirits*.' The words are from Deut. [ref.], see also Ps. xcv. 5 [Baruch iv. 7, θύσαντες δαιμονίοις κ. οὐ θεῷ]. Heathendom being under the dominion of Satan [ὁ ἄρχων τοῦ κόσμου τούτου], he and his angels are in fact the powers honoured and worshipped by the heathen, however little they may be aware of it): **but** (the inference being suppressed 'and ye therefore by partaking in their sacrifices would be partakers with devils: but') **I would not have you become partakers with devils** (τῶν generic).

21.] *Reason of the* οὐ θέλω,—sententiously expressed without γάρ. **οὐ δύνασθε** applies of course to the *real spiritual participation* of the table of the Lord so as to profit by it: to *moral* possibility. The **ποτήριον δαιμονίων** is said as corresponding to the cup of which mention has been already made, not as Grot., al., and De Wette fancy, referring to the *libation* at an idol feast. **τράπεζα** is said by Pollux vi. 12 (Suicer) to be used in the sense of τὰ σιτία τὰ ἐπ' αὐτῶν τῶν τραπεζῶν τιθέμενα. Compare the description in Herod. iii. 18, of the Ἡλίου τράπεζα,—Polyb. iv. 35. 4, ὥστε περὶ τὸν βωμὸν κ. τὴν τράπεζαν τῆς θεοῦ κατασφαγῆναι τοὺς Ἐφόρους ἅπαντας, —and ref. Isa. From this passage probably, the τράπεζα κυρίου became an expression current in all ages of the Christian Church: see Suicer in voc.

22.] **Or are we provoking** (is it our wish to provoke, that He may assert His power) **the Lord** (Christ) **to jealousy** (by dividing our participation between Him and devils)?—see ref. Deut., which evidently is before the Apostle's mind:—**are we stronger than He** (are we then such, that we can afford to defy His power to punish)?

23—XI. 1.] Now that he has fully handled the whole question of partaking in idol feasts, and prepared the way for specific directions as about a matter no longer to be supposed indifferent, *he proceeds to give* those *directions*, accompanying them with their reasons, as regards

23 Πάντα [x] ἔξεστιν, ἀλλ' οὐ πάντα [x] συμφέρει· πάντα [x] ἔξεστιν, ἀλλ' οὐ πάντα [y] οἰκοδομεῖ. 24 μηδεὶς [z] τὸ ἑαυτοῦ [a] ζητείτω, ἀλλὰ [z] τὸ [b] τοῦ ἑτέρου. 25 πᾶν τὸ ἐν [c] μακέλ-
λῳ [d] πωλούμενον ἐσθίετε μηδὲν [e] ἀνακρίνοντες διὰ τὴν [f] συνείδησιν· 26 [g] Τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ [h] πλήρωμα
αὐτῆς. 27 εἴ τις [i] καλεῖ ὑμᾶς τῶν [k] ἀπίστων καὶ θέλετε
πορεύεσθαι, πᾶν τὸ [l] παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν

x ch. vi. 12 (reff.).
y Acts ix. 31 reff.
z see Matt. xvi. 23.
a ver. 33. ch. xiii. 5. 2 Cor. xii. 14. Phil. ii. 21. Neh. ii. 10.
b Rom. ii. 1 reff.
c here only †.
d epp., here only. Matt. x. 29 al. Gen. xli. 56.
e = Acts iv. 9 reff.
f = ch. viii. 7. 2 Cor. i. 12.
g Psa. xxiii. 1. xlix. 12. v. 12.
h = Mark viii. 20. Ps. xcv. 11.
i = Matt. xxii. 3, &c. John ii. 2 al. Esth. i. 12.
k = ch. vi. 6 reff.
l = Mark vi. 41. Acts xvi. 34 al. Gen. xliii. 31, 32.

23. rec (twice) ins μοι bef εξεστ. (*from ch* vi. 12), with C[3](1st time) HKL(P)ℵ[3] rel (æth 1st time, demid goth, 2nd) syrr Chr Thdrt Orig-int Aug[1]: txt ABC[1]Dℵ[1](F 17, once) am(with fuld harl[1] lux tol) copt Clem Ath Damasc Iren-int Tert Cypr.—om 2d clause (*passing from παντα to παντα*) FP: om 1st cl. 17.

24. for το (twice), τα A 47 Antch (Tert). rec aft ετερου ins εκαστος (*supplementary: perhaps, as Mey, a reminiscence of Phil* ii. 4), with D[2·3]KL rel syrr goth Chr Thdrt: om ABCD[1]FHPℵ 17 æth latt coptt æth arm Clem lat-ff.

25. διακρινοντες P.

26. rec γαρ bef κυριου (*transposn to more usual order, not observing the emphasis*), with AHKLP rel Chr Thdrt: txt BCDFℵ a 17.

27. rec aft ει ins δε (*for connexion; but thus perplexing the sense*), with CD[3]HKL rel (Syr) syr sah goth Thdrt[1] Damasc Thl Œc: om ABD[1]FPℵ latt copt arm Antch Chr Thdrt[1] Jac-nisib Ambrst Aug. aft απιστων ins εις δειπνον DF fuld[1] Ambrst Pel Bede. παντα τα παρατιθεμενα A coptt.

mutual offence or edification. **23.**] *He recurs to the plea of* ch. vi. 12;—*reasserts his modification of it*, with a view, after what has passed since, to shew its reasonableness, and to introduce the following directions. **οἰκοδομεῖ**] viz. *the Christian body:* tend to build up the whole, or the individual parts, of that spiritual temple, God's οἰκοδομή. **24.**] Further following out of οἰκοδομεῖ. This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 3. In the second clause, ἕκαστος must be supplied from μηδείς (hence it has found its way into the rec.): so Plato, Rep. ii. p. 366 D, οὐδεὶς ἑκὼν δίκαιος, ἀλλ' . . . . ψέγει τὸ ἄδικον,—i. e. ἕκαστος ψέγει. See Bernhardy, Syntax, p. 458. **25.**] The key to understanding this and the following verse is, to remember that **συνείδησις** is used in each case of the conscience of the *person spoken of*, i. e. in the two first cases, that of the *reader*,—in the third, as explained by the Apostle, that of the *weak brother:* see there. **Every thing which is being sold** (offered for sale) **in the flesh-market** (**μάκελλον** is adopted from the Latin. It was also used by the Rabbis, in the form מקולי. See Stanley, and examples in Wetst.), **eat, making no enquiry** (whether it is meat offered to idols or not), **on account of your conscience** (to be joined with ἐσθίετε μηδ. ἀνακ., not with ἀνακρίνοντες only,—as is shewn by the parallel below, ver. 28,—where the *reason given* is joined to ἐσθίετε). The meaning being,—'*eat without enquiry, that your conscience may not be offended.*' If you *made enquiry*, and heard in reply, that the meat *had been* offered to idols, *your conscience would be offended*, and you would eat διὰ προσκόμματος to *yourselves*. De Wette, al., understand τὴν συν., *all through*, of the *conscience of another*, and apply to all the explanation of ver. 29. But as Meyer well observes, no reader could possibly refer τὴν συνείδ. to any one but himself, *no other person having been mentioned*, until ver. 28, where ἐκεῖνον τὸν μηνύσαντα is introduced, and τὴν συνείδησιν is to be referred (but even then not without *special explanation given*) to the *new* subject. **26.**] *The principle on which such an eating ought to rest:* that *all is* God's, and *for our use:* and where no subjective scruple is cast in, *all to be freely partaken of:* see 1 Tim. iv. 4. **27.**] The same maxim applied to their conduct at *a banquet given by a heathen*. A *miscellaneous banquet*, and not a sacrificial feast, is meant. At such, there might be meat which had been offered to idols. Grot. says well on θέλετε πορεύεσθαι, "Admonet tacite, melius forte facturos, si non eant: ire tamen non prohibet: supra,

m here only †. n Luke xx. 37. John xi. 57. Acts xxiii. 30 only †. 2 Macc. iii. 7. vi. 11. xiv. 37 only. o = ch. x. 12 reff. p 2nd pers., 2 Cor. vii. 11 reff. q Paul, here only. Matt. ix. 4. xxvii. 46. Luke xiii. 7. Acts iv. 25. vii. 26 only. Gen. iv. 6. t = Rom. vi. 17 reff. dat., Rom. iv. 19, see note. 8 reff. y so ch. iii. 22 reff.

e ἀνακρίνοντες διὰ τὴν f συνείδησιν· 28 ἐὰν δέ τις ὑμῖν εἴπῃ Τοῦτο m ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν n μηνύσαντα καὶ τὴν f συνείδησιν. 29 f συνείδησιν δὲ o λέγω οὐχὶ τὴν p ἑαυτοῦ, ἀλλὰ τὴν b τοῦ ἑτέρου. q ἵνα τί γὰρ ἡ r ἐλευθερία μου κρίνεται ὑπὸ s ἄλλης f συνειδήσεως; ...ελευθερια H. 30 εἰ ἐγὼ t χάριτι u μετέχω, τί v βλασφημοῦμαι w ὑπὲρ οὗ ABCDP KLPℵ ἐγὼ x εὐχαριστῶ; 31 y εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι a b c d e f g h k l

r = Gal. ii. 4. v. 1, 13 al. u ch. ix. 10, 12 reff. x = Rom. xiv. 6. i. 8 al. absol., ch. xi. 24 reff. s = Job xix. 27 vat. v = Rom. iii. w ellips., ch. vii. 1 al. m n o 17. 47

28. om υμιν F latt goth Tert Aug$_1$. rec (for ιεροθ.) ειδωλοθυτον (*see notes*) with CDFKLP rel syr copt goth arm Chr Thdrt: *immolaticium* D-lat F-lat [in ver 19 *simulacro immolatum* D-lat, *idolis immolatum* F-lat vulg]: txt ABHℵ sah Eus (Clem) Orig. om εκεινον τον μηνυσαντα και F Ambrst. aft και ins δια D Syr syr-w-ob. rec at end ins του γαρ κυριου η γη και το πληρωμα αυτης (*repetition from ver* 26: *see also on ver* 31), with H^{2}KL rel syr goth Chr Thdrt Phot Œc Thl: om ABCDFH^{1}Pℵ 17 latt Syr coptt æth arm Damasc Ambrst Aug Pel Bede.

29. for ουχι, ου D^1 17. εμαυτου H m: σεαυτου D^1: *tuam* latt. for αλλης, απιστου F D-lat G-lat goth Ambr Jer Sedul Primas (txt Ambrst Aug Pel Bede).

30. rec aft ει ins δε (*supplementary, but disturbing the sense*), with Œc: om ABCD FKLPℵ rel vss Clem Cyr.

cap. v. 10." On **διὰ τ. συνείδ.**, see above, ver. 25. **28.**] *Who is* the person supposed to say this? not, as Grot., al., think, the *host*, of whom **τις** could hardly be said, but it would stand **ἐὰν δὲ ὑμῖν εἴπῃ**: nor, as Chrys., Theophyl., al., and De Wette, —some *heathen guest*, by whom De W. imagines it said maliciously, or to put the Christian to the proof,—for his **συνείδησις** would hardly be so much taken into account in the matter; but, as Neander, Pfl. u. Leit. p. 399, and Meyer,—*some weak Christian*, wishing to warn his brother. **ἱερόθυτον** is apparently placed advisedly, to represent what would be said at a *heathen's* table. De W. supposes it on this very account to be a correction: but surely this is giving a corrector credit for more fineness of discrimination than they ordinarily shew. Much more probable is it, that the unusual and apparently incorrect **ἱερόθυτον** should give place to the ordinary and more exact term. **δι' ἐκ. τ. μην. . . .**] **On account of the man who informed you, and** (*καί specifying* the particular point or points to which the more general preceding clause applies: as, **τῶνδε εἵνεκα, καὶ γῆς ἱμέρῳ . . . καὶ μάλιστα τῷ χρηστηρίῳ πίσυνος ἐών, καὶ τίσασθαι θέλων . . . . .** Herod. i. 73.· See Hartung, Partikellehre, i. 145) **conscience**: i. e. to spare the informer *being wounded in his conscience*.

29.] Explanation of the last **διὰ τὴν συνείδησιν**, as meaning *not your own*, but *that of the informer*. True to his interpretation (see above), De W. supposes **τοῦ ἑτέρου** not to refer to **τὸν μηνύσαντα**, but to '*your weak Christian brother*;' but then how very harsh and clumsy are the various references to understood persons;—and how simple, on the other interpretation, is the reference in each case of **τὴν συν.** to the subject of the clause. **ἵνα τί γάρ**] **For why is my freedom judged by a conscience not mine own?**—i. e. '*Why should I be so treated* (hazard by my actions such treatment) *that the exercise of my Christian freedom, eating as I do and giving thanks, should become matter of condemnation to another, who conscientiously disapproves of it?*' **If** (no copula) **I partake thankfully** (dat. of the manner, cf. Soph. Antig. 616, **σοφίᾳ γὰρ ἔκ του κλεινὸν ἔπος πέφανται**,—and Bernhardy, Syntax, p. 101), **why am I to be spoken ill of for that for which I give thanks?** These words have been misunderstood. It has been generally supposed that the Apostle is *impressing a duty*, not to *give occasion* for the condemnation of their liberty by another's conscience. But the ground on which he is *here* arguing, is the unfitness, absurdity, *injustice to oneself* and the cause of God, ver. 31, of *so acting as to be condemned* for that in which a man not only allows himself, but for which he *gives thanks to God*. The sentiment is the same as in Rom. xiv. 16, **μὴ βλασφημείσθω ὑμῶν τὸ ἀγαθόν**. The emphasis is each time on **ἐγώ**. **31**—XI. 1.] *General conclusion of this part of the Epistle, —enforced, by the example of himself.*

31] This **εἴτε οὖν . . . .**, passing from the special to the general, is not with-

ποιεῖτε, πάντα [z]εἰς δόξαν θεοῦ ποιεῖτε. 32 [a]ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἕλλησιν καὶ τῇ [b]ἐκκλησίᾳ τοῦ [b]θεοῦ· 33 καθὼς κἀγὼ [c]πάντα πᾶσιν [d]ἀρέσκω, μὴ [e]ζητῶν τὸ ἐμαυτοῦ [f]σύμφορον, ἀλλὰ τὸ [g]τῶν [g]πολλῶν, ἵνα σωθῶσιν. XI. 1 [h]μιμηταί μου γίνεσθε, καθὼς κἀγὼ χριστοῦ. 2 [i]Ἐπαινῶ δὲ ὑμᾶς ὅτι [c]πάντα μου [k]μέμνησθε, καὶ καθὼς [l]παρέδωκα ὑμῖν τὰς [m]παραδόσεις [n]κατέχετε. 3 [o]θέλω δὲ ὑμᾶς [o]εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ

z Rom. iii. 7. ch. ii. 7. Eph. i. 6 al.
a Acts xxiv. 16. Phil. i. 10 only †. P. Sir. xxxv. (xxxii.) 21 only.
b ch. i. 2 reff.
c Acts xx. 35 reff.
d Rom. viii. 8 reff.
e ver. 24.
f ch. vii. 35 only †. Eccl. ii. 3 Symm.
g = Rom. v. 15 reff.
h ch. iv. 16 reff.
i Luke xvi. 8. Rom. xv. 11. vv. 17, 22 only. w. ὅτι, Eccles. viii. 15.
k = 2 Tim. i. 4. Heb. xiii. 3. Prov. xxxi. (xxiv.) 7. xv. 3. 2 Pet. ii. 21. Jude 3. xxxix. (xxxii.) 4. xli. (xxxiv.) 2 only. iii. 6, 14. x. 23‡.
l = Luke i. 2. Acts xvi. 4. ver. 23. ch. m = Matt. xv. 2. Gal. i. 14. 2 Thess. ii. 15. iii. 6 al. ‡ Jer. n = Luke viii. 15. ch. xv. 2. 1 Thess. v. 21. Heb.
o Col. ii. 1.

31. 1st ποιειτε bef τι DF. om 2nd ποιειτε F Ambrst (Gaud). at end add του γαρ κυριου η γη &c (as in ver 28) C³.

32. rec γινεσθε bef και ιουδαιοις, with DKLℵ³ rel: γιν. ιουδ. τε F: txt ABCℵ¹ m 17 Orig Cyr Did. om του F: αυτου G.

33. for παντα πασιν, πασιν κατα παντα F: παντα παντα D. rec συμφερον (*more usual*), with DFKLPℵ³ rel Orig Petr: txt ABCℵ¹. om 2nd το F.

CHAP. XI. **2.** rec aft υμας ins αδελφοι (*addition at beginning of a new section*), with DFKL rel vss(add μου Syr al) Thdrt: om ABCPℵ a coptt æth-rom arm Ath Cyr-jer Bas Chr Thl-comm Oros. παντοτε P. om και A¹ o 57. ins παντα-χου bef παρεδωκα F D-lat Ambrst. (In F, *ubique* is not written in the Latin column but inserted over the Greek word.) παραδεδωκα ℵ: παραδωκα F. om υμιν F(and G-lat, not F-lat) Ambrst. aft παραδοσεις ins μου D¹F latt lat-ff. ins ουτως bef κατεχετε C æth Ath$_2$ Chr.

3. om 1st δε F(and G-lat, not F-lat) syr Ambrst. om 1st ο B¹(B³ Tischdf)

out reference to the last verse, in which the hypothesis is, that the *Christian and thankful act* of the believer is *marred* by the condemnatory judgment of his weak brother. All such hindrances to God's glory they are to avoid; and in all things, *eating* or *drinking*, or any other particular of *conduct* (τι, **any thing**, the stress being on ποιεῖτε,—**whether ye eat or drink, or do any thing**; not as E. V. *whatever ye do,—ὁτιοῦν*), *the glory of God is to be the aim*, self-regard being set aside: and so,— **32.**] *all offence is to be avoided* (it being understood that this refers to ἀδιάφορα, for in *other things*, both Jews and Greeks *must be offended*, see ch. i. 23), *whether to Jews or Heathens* (both these out of the Church), *or to the Church of God* (their own brethren). **33.**] *His own course of conduct*:—**As I in all things** (accus. of that on which the subject acts, or over which the quality predicated extends, as in ἀλγῶ τὴν κεφαλήν;—so τοῦ πάνυ' εὐδαίμονος ὄλβου, Soph. Œd. Tyr. 1197. See Kühner, ii. 222. 4) **please** ('am pleasing:' as Meyer well remarks, not the *result*, but the *practice on Paul's part*; for πᾶσιν ἀρέσκειν τὸν συμβουλεύοντα κ. τὰ κοινὰ πράττοντα ἀδύνατον, Demosth. 1481. 4). ἐμαυτοῦ and τῶν πολλῶν are opposed: see ver. 24. ἵνα σωθ., his great aim and end;—so ch. ix. 22.

XI. **1.**] **κἀγώ**, scil. μιμητὴς γέγονα. Compare on the sense, Phil. ii. 4, 5.

XI. **2—34.**] REPROOFS AND DIRECTIONS REGARDING CERTAIN DISORDERS WHICH HAD ARISEN IN THEIR ASSEMBLIES: viz. (1) THE NOT VEILING OF THEIR WOMEN IN PUBLIC PRAYER (vv. 2—16): (2) THE ABUSE OF THE ἀγάπαι (17—34). **2—16.**] *The law of subjection of the woman to the man* (2—12), *and natural decency itself* (13—16), *teach that women should be veiled in public religious assemblies.* **2.**] **δέ**, implying a distinction from the spirit of the last passage, which was one of *blame*, and exhortation to imitate him. He praises them for the degree in which they did this already, and expresses it by the slighter word μέμνησθε. **πάντα**, see above, on ch. x. 33. **And ye keep** (continue to believe and practise) **the traditions** (apostolic maxims of faith and practice, delivered either orally or in writing, 2 Thess. ii. 15), **according as** (according to the words in which) **I delivered (them) to you.** This was their *general practice*: the *exceptions* to it, or departures at *all* events from the *spirit* of those παραδόσεις, *now follow.* **3.**] "It appears, that the Christian women at Corinth claimed

p absol., Matt. vi. 5, &c. Luke iii. 21. Acts vi. 6. x. 9, 30 al. Ezra x. 9. q = Acts xix. 6. ch. xiii. 9.

χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός. 4 πᾶς ἀνὴρ [p]προσευχόμενος ἢ [q]προφητεύων [r]κατὰ [r]κεφαλῆς ἔχων [s]καταισχύνει τὴν κεφαλὴν

ABCDP KLPℵ a b c d e f g h k l m n o 17, 47

r (Mark xiv. 3 rec.) and ellips., Esth. vi. 12. s = ch. i. 27. ver. 22.

D¹F. rec om του bef χριστου, with CℵKLP rel Orig$_1$ Eus$_1$ Chr$_2$ Thdrt Damasc Thl$_2$ Œc$_2$: ins ABDℵ m 17 Clem Eus$_1$Chr$_1$ Thl$_1$ Œc$_1$.

for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. iii. 28). The gospel unquestionably did much for the emancipation of women, who in the East and among the Ionian Greeks (not among the Dorians and the Romans) were kept in unworthy dependence. Still this was effected in a quiet and gradual manner; whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the Apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here however he blames the latter practice only, and reserves the former till ch. xiv. 34. In order to confine the women to their true limits, he reminds them of their subjection to the *man*, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself." De Wette. **παντὸς ἀνδρός**] 'of every *Christian* man' (as Chrys., al., Meyer, De W.), certainly,—and for such the Apostle was writing: but not *only* of every Christian man: the Headship of Christ is *over all things* to His Church, Eph. i. 22, and thus He is Head of **every man.** The word κεφαλή in each case means the head *next above*. This must be borne in mind, for Christ is THE HEAD of the Christian *woman*, as well as of the Christian *man*. God is the Head of Christ, not *only* according to His human Nature: the Son is, *in his Sonship*, necessarily *subordinate to the Father*: see ch. iii. 23, note, and ch. xv. 28. From χριστός, the order *descends* first: then, in order to complete the whole, *ascends* up to God.

Observe that though (Gal. iii. 28) the distinction of the sexes is *abolished* in Christ, *as far as the offer of and standing in grace* is concerned, yet for *practical purposes*, and for *order* and *seemliness*, it *subsists* and *must be observed*. 4.] The case of the *man* here treated, was regarded by the ancient Commentators, Chrys., Theodoret, Theophyl., Œc., and Grot., Mosh., al., as an *actually occurring* one among the Corinthians:—but by recent ones, since Storr and Bengel, as *hypothetically put*, to *bring out* that other abuse which really *had occurred*. Had it been real, more would have been said on it below: but from ver. 5 onwards, attention is confined to the *woman*. **προσευχ.** praying in public: **προφ.** discoursing in the spirit; see on ch. xii. 10.

κατὰ κεφ. ἔχων] scil. τι. The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him: Lightf., Hor. Heb. in loc. Grotius's note on the Greek and Roman customs is important:—"Apud Græcos mos fuit sacra facere capite aperto. Legendum enim apud Macrob. i. Saturn. 8, *Illic Græco ritu capite aperto res divina fit*, apparet ex loco ejusdem libri c. 10, ubi itidem de Saturno agitur, et *sacrum ei fieri* dicitur *aperto capite ritu peregrino*; et ex loco iii. 6, ubi Varronem ait dicere, Græci hoc esse moris, aperto capite sacrificare. ἀπαρακαλύπτῳ κεφαλῇ ait de ejusdem Saturni sacris agens Plutarchus in Romanis quæstionibus. *Lucem facere* id dici solitum Festus testatur. Eodem modo, id est aperto capite, etiam Herculi in ara maxima sacrum fieri solere testatur, præter Macrobium dicto libro iii. 6, Dion. Hal. lib. i., nimirum quia id sacrum institutum erat ab Evandro homine Græco. Sed Æneas (?) contrarium morem in Italiam intulit sacra faciendi velato capite, ne quod malum omen oculis aut auribus obveniret: ut Virg. nos docet Æn. iii. et ad eum Servius, et in Breviario Aurelius Victor: sed et Plutarchus in Romanis quæstionibus. Et ejus moris etiam Plautus meminit in comœdiis quibusdam: ut solet admiscere Romana Græcis. Paulus Græcis Corinthiis scribens Græcum præfert morem, et causas adfert quales ferebat negotii natura. Ex Pauli præscripto perpetuo hunc morem tenuere Christiani veteres. Tertul. Apologetico: 'Illuc suspicientes Christiani manibus expansis, quia innocui: capite nudo, quia non erubescimus: denique sine monitore, quia de pectore oramus,' &c. Nihil huc pertinet mos Septentrionis in reverentiæ signum caput velandi, qui

αὐτοῦ. 5 πᾶσα δὲ γυνὴ [p] προσευχομένη ἢ [q] προφητεύουσα [t] ἀκατακαλύπτῳ τῇ κεφαλῇ [s] καταισχύνει τὴν κεφαλὴν αὐτῆς· [u] ἓν γάρ ἐστιν [u] καὶ τὸ αὐτὸ τῇ [v] ἐξυρημένῃ. 6 εἰ γὰρ οὐ [w] κατακαλύπτεται γυνή, καὶ [x] κειράσθω· εἰ δὲ [y] αἰσχρὸν γυναικὶ [z] τὸ [x] κείρασθαι ἢ [v] ξυρᾶσθαι, [w] κατακαλύπτεσθω. 7 ἀνὴρ μὲν γὰρ οὐκ [a] ὀφείλει [w] κατακαλύπτεσθαι τὴν κεφαλήν, [b] εἰκὼν καὶ [c] δόξα θεοῦ [d] ὑπάρχων· ἡ

[t] ver. 13 only. Levit. xiii, 45 A(there also w. κεφ.) only. Polyb. xv. 27. 2. dat., Winer, gdn. 6, § 31. 7.
[u] ch. xii. (9) 11 only. constr., here only. see 1 Pet. v. 9.
[v] here bis. Acts xxi. 24 only. Num. vi. 9.
[w] here (3ce) only. Gen. xxxviii. 15 al. only. 2 Kings xiv. 26. y ch. xiv. 35. Eph. v. 12.
[x] here bis. Acts viii. 32. xviii. 18 Tit. i. 11 only. P. Gen. xli. 3, &c. only.
[z] constr., Phil. i. 21. a = Acts xvii. 29. Rom. xv. 1. b Rom. viii. 29 reff, Gen. i. 26, 27. c = Ps. xviii. 1. d Acts viii, 16 reff.

..οφειλει n. ..κατακαλ. την b. ABCDF KLPℵ a c d e f g h k l m o 17. 47

5. for πασα δε, και π. A Syr æth: om δε P. om τη D¹F. rec for αυτης, εαυτης (*see note*), with BD³KL rel Orig: txt ACDFLPℵ a b¹ d g² h o 17 Chr Thdrt.
6. aft κειρασθω ins η ξυρασθω B.
7. rec om ἡ (*conforming to the preceding and following*), with CD³KLℵ₁ rel Chr

quanquam per Germanicas nationes late manavit, et Judæis tamen et Græcis, et veteri Italiæ fuit incognitus." **καταισχ. τ. κεφ. αὐτοῦ**] **dishonours his Head**, i. e. *Christ:* not, his *own head* literally,—except in so far as the literal and metaphorical senses are both included,—the (literal) head of the man being regarded as the representative of his spiritual Head. See this brought out in Stanley's note: for the head of the man *in this respect of honouring or dishonouring, has been, ver.* 3, *explained to be* CHRIST. Him he dishonours, by appearing veiled before men, thus recognizing subjection to *them* in an assembly which ought to be conformed to *Christian order.* 5.] The case of the woman is just the converse. She, if she *uncovers* herself (on the manner of covering, see below ver. 15, note) in such an assembly, dishonours her head (*the man;* not, as Meyer and many others, literally, her *own head* [but see above]: of *this kind of dishonour* there is no mention at all in our passage, and ver. 3 has *expressly guarded us against making the mistake*) by apparently casting off his headship: and if this is to be so, the Apostle proceeds, why not go further and cut off her hair, which of itself is a token of this subjection? But if this be acknowledged to be shameful (it was a punishment of adulteresses, see Wetst. in loc. and Tacit. Germ. 19), let the further decency of the additional covering be conceded likewise.

The reading ἑαυτῆς may have arisen from fancying that her *own* head is meant.

ἓν . . . ἐστιν κ. τὸ αὐτό] *she:* not *it*, τὸ ἀκατακάλυπτον εἶναι. The neut. is used because the identity is generic, not individual: cf. Eur. Med. 928,—γυνὴ δὲ θῆλυ κἀπὶ δακρύοις ἔφυ, and other examples in Kühner, ii. 45 (§ 421). 6.] the argument see above. **οὐ κατ.,**—**is to be unveiled**, the *pres.* indicating the *normal habit.* **καὶ κειρ.,** let her ALSO, besides being unveiled, &c. **κείρ. ἢ ξυρ.**] 'plus est radi quam tonderi,' Grot.

7—9.] *A second reason for the same,—from the dependence of the man on God only, but of the woman on the man.*

7.] **γάρ** refers back to and gives a reason for κατακαλυπτέσθω, the difference between the sexes being assumed,—that one *should be* and the other should *not* be veiled. The emphasis is accordingly on **ἀνήρ. οὐκ ὀφείλει, should not, ought not:** see reff. **εἰκὼν θεοῦ,** ref. Gen. This the *man* is, having been created first,—*directly,* and in a special manner: the woman indirectly, only *through the man.* **κ. δόξα θ.**] **And the** (representative of the) **glory of God:** on account of his superiority and *godlike* attributes among other created beings. This is obviously *the point* here brought out, as in Ps. viii. 6: not, that he is *set to shew forth God's glory* (εἰς γὰρ δόξαν θεοῦ ὀφείλει ὁ ἀνὴρ ὑποτετάχθαι τῷ θεῷ, Phot. in Œcum.), however true that may be: nor, as Estius, from Augustine, '*quia in illo Deus gloriatur:*' nor is δόξα the representative of the Heb. דְּמוּת, Gen. i. 26 (ὁμοίωσις), as Rückert, al., suppose, because the LXX have rendered תְּמוּנָה, Num. xii. 8; Ps. xvii. 15, by δόξα: for, as Meyer observes, in so well-known a passage as Gen. i. 26, the Apostle could hardly fail to have used the LXX word ὁμοίωσις.

Man is *God's glory:* He has put in him His Majesty, and he represents God on earth: *woman* is *man's glory:* taken (ver. 8) from the *man,* shining (to follow out Grotius's similitude, "minus aliquid vero,

γυνὴ δὲ [c] δόξα ἀνδρός ἐστιν. 8 οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· 9 καὶ γὰρ οὐκ [e] ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. 10 διὰ τοῦτο [a] ὀφείλει ἡ γυνὴ [f] ἐξουσίαν [g] ἔχειν [g] ἐπὶ τῆς κεφαλῆς

e Rom. i. 25 reff.
f = as ordinarily; e.g. Matt. x. 1 al. fr.
g see note.

H ανηρ ... ABCDF HKLPℵ acdef ghkl mo 17, 47

Damasc: ins ABD¹FPℵ³ Dial Isid Thdrt. ins του bef ανδρος F.
9. om ver K. 10. η γυνη bef οφειλει H m 17.

ut luna lumen minus sole") not with light direct from God, but with light derived from *man*, "τὸ θῆλυ, ἄῤῥεν ἀτελές, philosophis. Imperat materfamilias suæ familiæ, sed viri nomine." Grot. This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman's individual soul directly on God, *not on man*, for supplies of grace and preparations for glory. The Apostle omits εἰκών, because anthropologically the woman is not the *image* of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the *divine* image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable: and so De W. and Meyer. "It may be observed that, whereas in Genesis the general character of man under the Hebrew name answering to ἄνθρωπος is the only one brought forward, here it is merged in the word ἀνήρ, which only expresses his relation to the woman." Stanley. **8.**] **γάρ** gives the reason of the former assertion γυνὴ δόξα ἀνδρός,—viz. that **the man is not** (emphasis on ἐστιν, which prevents the ἐκ having a figurative sense, of *dependence*:—'takes not his being,' in the fact of his *original creation*. The *propagation* of the species is not here in view) **out of the woman, but the woman out of the man** (compare Gen. ii. 23, κληθήσεται γυνή, ὅτι **ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη**).

9.] **For also** (*parallel* with ver. 8—*another* reason: not *subordinate* to it, as Meyer, who renders ἐκ in ver. 8, 'dependent on,' and regards this verse as giving the reason) **the man was not created** (emphasis on ἐκτίσθη, as before on ἐστιν) **on account of the woman, &c.** In this verse, besides the *manner* of creation, **ἐκ τοῦ ἀνδρός**, the *occasion* of creation, **διὰ τὸν ἄνδρα**, is insisted on; see Gen. ii. 18 ff. **10.**] **διὰ τοῦτο**, *on account of what has just been said*, by which the subordination of the woman has been proved:—refers to vv. 7—9, not as Meyer, to ver. 9 only: for vv. 8, 9, give two parallel reasons for γυνὴ δόξα ἀνδρός, the inference from which proposition *has not yet been given*, but now follows, with **ὀφείλει** answering to **οὐκ ὀφείλει** above. **ὀφ. ἡ γ. ἐξουσίαν ἔχ. ἐπὶ τῆς κεφ.**] **The woman ought to have power** (the *sign of power* or *subjection*; shewn by the context to mean *a veil*). So Diodor. Sic. i. 47: εἰκόνα .... εἴκοσι πηχῶν, μονόλιθον, ἔχουσαν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς, ἃς διασημαίνειν ὅτι καὶ θυγάτηρ καὶ γυνὴ καὶ μήτηρ βασιλέως ὕπηρξε, where βασίλειαι evidently are *crowns*, the *tokens of kingdom*. And as there from the context it is plain that they indicated *participation* in the glory of the kingdoms, so here it is as evident from the context that the token of ἐξουσία indicates being *under* power: and such token is the covering. So Chrys. (τὸ καλύπτεσθαι, ὑποταγῆς κ. ἐξουσίας), Theodoret, Theophyl. (τὸ τοῦ ἐξουσιάζεσθαι σύμβολον), Œcum., Beza, Grot., Est., Bengel, Wolf, al., Billroth, Rückert, Olsh., Meyer, De Wette. To enumerate the various renderings would be impossible. Some of the principal are, (1) a sign of *power to pray and prophesy in public, bestowed on her by her husband*. So Schrader, iv. 158: but this would be quite irrelevant to the context. (2) Some suppose ἐξουσίαν actually to mean *a veil*, because the Heb. רָדִיד, 'a veil,' comes from the root רָדַד, '*subjecit*.' So Hammond, Le Clerc, al. But (see Lexx.) '*subjecit*' is not the primary, only a tropical meaning: the primary meaning, '*extendit, diduxit*,' is much more likely to have given rise to the substantive. It is certainly a curious coincidence that the Heb. *terms* should be thus allied,—and that alliance may have been *present to the Apostle's thoughts*: but this does not shew that he used ἐξουσία *for a veil*. (3) Kypke would put a comma after ἐξουσ., and render '*propterea mulier potestati obnoxia est, ita ut velamen* (*see ver.* 4) *in capite habeat*.' But the sense of ὀφείλειν τι would require (see Lexx.) ὑπακοήν, not ἐξουσίαν. (4) Pott renders, '*mulierem oportet servare jus* (*sive potestatem*) *in caput suum*, sc. *eo, quod illud velo obtegat*.' But this, though philologically allowable (see Rev. xi. 6; xx. 6; xiv. 18; and with ἐπάνω, Luke xix. 17), is entirely against the context, in which the woman has *no power* over her own head, and *on*

διὰ τοὺς [h] ἀγγέλους. 11 [i] πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς

h = as ordinarily; so Ps. cxxxvii. 1.

i = Matt. Luke passim (not Mark, John, nor Luke in Acts). Paul, Eph. v. 33. Phil. i. 18. iii. 16. iv. 14 only. Rev. ii. 25. Lam. iii. 3.

11. rec ανηρ χωρις γυν. ουτε γυνη χωρις ανδ. (*appy more natural order*), with D²KL

that very account is to be covered. (5) Hagenbach (in the Stud. und Krit. 1828, p. 401) supposes ἐξουσία here to mean *her origin*, ἐξ-οὐσία from ἐξ-εἰμι, as παρ-οὐσία from παρ-εἰμι:—to shew that she (ver. 8) ἐστιν ἐξ ἀνδρός. But apart from other objections to this, it must thus be, **τὴν** ἐξ. or **τὴν** ἐξ. **αὐτῆς**. Other renderings and conjectures may be seen in Meyer's note, from which the above is mainly taken: and in Stanley's. **διὰ τοὺς ἀγγέλους**] **On account of the angels**: i. e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants,—and by a violation of that order we should be giving offence to them. See ref. So Chrys. (οὐκ οἶδας ὅτι μετ' ἀγγέλων ἕστηκας; μετ' ἐκείνων ᾄδεις, μετ' ἐκείνων ὑμνεῖς, καὶ ἕστηκας γελῶν; cited by Hammond, but from what work of Chrys. I have not been able to find. In his commentary on this passage he is not clear, but seems to take this view,—εἰ γὰρ τοῦ ἀνδρὸς καταφρονεῖς, φησί, τοὺς ἀγγέλους αἰδέσθητι, Hom. xxvi. p. 234. In the Hom. on the Ascension, vol. ii. pt. ii. p. 443 (Migne), he says, εἰ βούλει ἰδεῖν κ. μάρτυρας κ. ἀγγέλους ἀνοιξον τῆς πίστεως τοὺς ὀφθαλμούς, κ. ὄψει τὸ θέατρον ἐκεῖνο· εἰ γὰρ πῶς ὁ ἀὴρ ἀγγέλων ἐμπέπλησται, πολλῷ μᾶλλον ἡ ἐκκλησία .... ὅτι γὰρ ἅπας ὁ ἀὴρ ἀγγέλων ἐμπέπλησται, ἄκουσον τί φησιν ὁ ἀπόστολος, ἐντρέπων τὰς γυναῖκας ὥστε ἔχειν κάλυμμα ἐπὶ τῆς κεφαλῆς· "ὀφείλουσιν κ.τ.λ."), Grot. (whose note see in Pool), Estius, Wolf, Rückert, Meyer, De Wette. (1) Others, with a modification of this rendering, take τοὺς ἀγγέλους as the *guardian angels*, appointed, one to take charge of each Christian. So Theophyl. (τὸ ἀνακεκαλύφθαι ἀναισχυντίαν ἐμφαίνει· ἦν καὶ οἱ τοῖς πιστοῖς παρεπόμενοι ἄγγελοι βδελύσσονται), Jerome (not Aug. de Trin. xii. 7, as Meyer, see below), Theodoret. But, though such angels *certainly do minister* to the heirs of salvation,—see Matt. xviii. 10, and note,—there does not appear to be any immediate allusion to them *here*. (2) Others again understand '*bad angels*,' who might *themselves* be lustfully excited; so Tertull. de Virg. Vel. 7, vol. ii. p. 899, "propter angelos: scilicet quos legimus a Deo et cœlo excidisse ob concupiscentiam fœminarum." See also cont. Marcion. v. 8, p. 488,—or might *tempt men so to be*, —Schöttgen, Mosh., al.,—or might *injure the unveiled themselves*: so, after Rabbinical notions, Wetst. But *οἱ ἄγγελοι, absol.*, never means any thing in the N. T. except *the holy angels of God*. See, in Stanley's note, a modification of this view, which is consistent with that meaning. (3) Clem. Alex. fragm. ix. ὑποτυπ. lib. iii. (p. 1004 P.) says, ἀγγέλους φησὶ τοὺς δικαίους κ. ἐναρέτους. (4) Beza, the Christian *prophets*, "in cœtu loquentes ut Dei nuncios et legatos." (5) Ambrose, the *presidents of the assemblies*. (6) Lightf., the *angeli* or *nuntii desponsationum*, persons deputed to bring about *betrothals*. (7) Rosenm., Schrader, and many others,—*exploratores* vel *speculatores*: "Poterat nempe novæ consuetudinis notitia per ἀπίστους speculatores in publicum emanare, christianasque uxores tum Judæis, de isto mulierum habitu pessime existimantibus, tum Græcis quoque in suspicionem rei christianæ probrosissimam adducere." Rosenm. Against all these ingenious interpretations is the plain sense of *οἱ ἄγγελοι* (Matt. xiii. 49. Mark i. 13. Luke xvi. 22. chap. xiii. 1. Col. ii. 18. Heb. i. 4, 5, 7, 13, al.), which appears to me irrefragable. But still a question remains, WHY *should the Apostle have here named the angels, and adduced them as furnishing a reason for women being veiled in the Christian assemblies?* Bengel has given an acute, but not I believe the correct answer: "mulier se *tegat* propter angelos, i. e. quia etiam angeli teguntur. Sicut ad Deum se habent angeli: sic ad virum se habet mulier. Dei facies patet: velantur angeli: Esa. vi. 2. Viri facies patet: velatur mulier." Surely this lies *too far off* for any reader to supply without further specification. Aug. de Trin. xii. 7 [10], vol. viii. p. 1004, gives an ingenious reason: "Grata est enim sanctis angelis sacrata et pia significatio. Nam Deus non ad tempus videt, nec aliquid novi fit in Ejus visione atque scientia, cum aliquid temporaliter aut transitorie geritur, sicut inde afficiuntur sensus vel carnales animalium et hominum, vel etiam cœlestes angelorum." (He makes no mention,—see above,—of *guardian* angels.) I believe the account given above to be the true one, and the *reason* of adducing it to be, that the Apostle *has before his mind the order of the universal church*, and prefers when speaking of the assemblies of Christians, to adduce those beings who, as not

k ver. 8. 1 ch. viii. 6. Rom. xi. 36. m = Luke vii. 43. Acts iv. 19. Ps. lviii. 1. n Matt. iii. 15 only. 1 Macc. xii. 11 only. (-πει, Eph. v. 3. 1 Tim. ii. 10. Tit. ii. 1. Heb. ii. 10. vii. 26 only. Ps. lxiv. 1.) constr., here only. bis only †.

οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ· 12 ὥσπερ γὰρ ἡ γυνὴ ABCDF HKLPℵ
[k] ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ acdef ghklm
[l] πάντα [l] ἐκ τοῦ θεοῦ. 13 ἐν ὑμῖν αὐτοῖς [m] κρίνατε· [n] πρέπον o 17. 47
ἐστὶν γυναῖκα [o] ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;
14 οὐδὲ ἡ [p] φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν
[q] κομᾷ, [r] ἀτιμία αὐτῷ ἐστιν, 15 γυνὴ δὲ ἐὰν [q] κομᾷ, δόξα
αὐτῇ ἐστιν; ὅτι ἡ [s] κόμη [t] ἀντὶ [u] περιβολαίου δέδοται

o ver. 5. p = Rom. i. 26 (reff.). ii. 27. xi. 21, 24. see James iii. 7. q here only. r Rom. i. 26 reff. s here only. Num. vi. 5. t = Luke xi. 11. u Heb. i. 12 (from Ps. ci. 26) only. Exod. xxii. 27. Job xxvi. 6. Ps. ciii. 6.

rel vulg syrr Chr Thdrt Pel: txt ABCD$^{1\cdot3}$FHPℵ d m 17 coptt æth arm Clem Bas-sel Damasc Sing-cler Ambrst Aug.

12. om ὁ F(not G) 17. for δια, εκ ℵ. om της H.

13. for εν υμιν αυτοις, υμεις αυτοι D vulg(not tol) lat-ff. προσωχ. bef τω θ. DF vss.

14. rec ins η bef ουδε (*addition to mark the* interrogation), with D^{3}KL rel syr-mg sah: om ABCD^{1}FHPℵ 17. 47 latt syrr copt arm Tert Ambr Ambrst. rec αυτη bef η φυσις, with D^{2}KL rel Chr Thdrt: om αυτη F arm Tert: txt ABCD$^{1\cdot3}$HPℵ a m 17 æth Damasc. aft μεν ins γαρ ℵ^{1}(but marked for erasure) copt. for εαν, αν D^{1}.

15. αυτη δεδοται CHP a d m vulg(with F-lat) syr Damasc Ambr: om αυτη DFKL e f h l Chr$_2$ Thdrt Œc Tert$_2$: δεδοται αυτη ABℵ c g k o 17 G-lat Syr coptt æth arm.

entering into the gradation which he has here described, are conceived as *spectators* of the whole, delighted with the decency and order of the servants of God. Stanley thinks the most natural explanation of the reference to be, that the Apostle was led to it by a train of association familiar to his readers, but lost to us: and compares the intimations of a similar familiarity on their part with the subjects of which he was treating in 2 Thess. ii. 5—7.

11.] *Yet is neither sex insulated and independent of the other in the Christian life.* **ἐν κυρίῳ** is not the predicate (as Grot., &c.),—'neque viri exclusis mulieribus . . . participes sunt beneficiorum per Christum partorum:' nor does it mean *according to the ordinance of God*, as Chrys., Beza, Olsh.,—for the phrase **ἐν κυρίῳ** is well known as applying to the *Christian state*, **in the Lord**. See e. g. Rom. xvi. 2, 8, 11, 12 (bis), &c. **12.**] *And in this, the Christian life accords with the original ordinance of God.* **For** (proof of ver. 11) **as the woman is** (was taken, Gen. ii. 21 f.) **out of the man, so the man is** (is born, in the propagation of the human race) **by means of the woman; but all things** (both man and woman and all things else: a general maxim, see 2 Cor. v. 18) **are of** (as their source,—thus uniting in one great head both sexes and all creation) **God.** They are dependent on one another, but *both* on HIM: the Christian life therefore, which unites them in Christ, is agreeable to God's ordinance. **13.**] *Appeal to their own sense of propriety:* cf. ch. x. 15.

ἐν ὑμῖν αὐτ.] Each man within himself, in his own judgment. **14.**] **ἡ φύσις αὐτή, nature herself:** i. e. the mere fact of *one sex* being *by nature unveiled*, i. e. having short hair,—the *other, veiled*, i. e. having long hair. This plainly declares that *man* was intended to be *uncovered,—woman, covered.* When therefore we deal with the proprieties of the *artificial* state, of *clothing the body*, we must be *regulated by nature's suggestion:* that which she has indicated to be left uncovered, we must so leave: that which she has covered, when we clothe the body, we must cover likewise. This is the argument. φύσις is not *sense of natural propriety*, but NATURE,—the *law of creation.*

κομᾷ] So Eustathius, Il. γ. p. 288, in Wetst., κόμην δὲ ἔχειν, καὶ εὔκομον εἶναι, γυναικώτερόν ἐστιν. διὸ καὶ ὁ Πάρις ὀνειδίζεται ὡς κόμην ἔχων. On φύσις and κομᾷ Pool observes, 'locus est vexatissimus doctorum sententiis;' and gives a note of four folio columns; and Bengel has a long discussion on the lawfulness of wigs. The Apostle (see above) makes no allusion to the *customs of nations* in the matter, nor is even the mention of them relevant. **15.**] See on ver. 14: compare Milton, Par. Lost, iv. 304 ff. **περιβόλαιον**, properly a *wrapper*, or enveloping garment: see reff., and Eurip. Herc. fur. 549, and in a metaphorical sense, 1269. "In this passage," says Stanley, "the Apostle would refer to the 'peplum,' which the Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages." See a woodcut in Smith's Dict.

[αὐτῇ]· 16 εἰ δέ τις [v] δοκεῖ [w] φιλόνεικος εἶναι, ἡμεῖς τοιαύτην
..θεου H. [x] συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ [yz] ἐκκλησίαι τοῦ [z] θεοῦ.
ABCDF KLPℵ a c d e f g h k l m o 17. 47' 17 Τοῦτο δὲ [a] παραγγέλλω οὐκ [b] ἐπαινῶν, ὅτι οὐκ [c] εἰς
τὸ [d] κρεῖσσον ἀλλὰ [c] εἰς τὸ [e] ἧσσον [f] συνέρχεσθε. 18 [g] πρῶ-

v = Luke xxii. 24. Gal. ii. 6. Prov. ii. 10.
w here only. Ezek. iii. 7 only. (-κία, Luke xxii. 24. -κεῖν, (-θης, 2 Macc. a Acts i. 4 reff.
Prov. x. 12.) iii. 31.) b ver. 2. only ‡. (Isa. xxiii. 8.)
x John xviii. 39. ch. viii. 7 v. r. only †. y plur., Rom. xvi. 16 reff. c see Rom. xiii. 4 reff. f = Acts i. 6 reff.
Prov. xvii. 9 Symm. z ch. i. 2 reff. d ch. vii. 9 reff. g [Rom. iii. 2.]
e = here (2 Cor. xii. 15)

17. rec παραγγελλων ουκ επαινω (*see vv.* 2 *and* 22), with C[3](appy) D[3](and lat) FKLPℵ rel copt Chr Thdrt: -λω ουκ -νω D[1] 137 sah: -λων ουκ -νων B d: txt AC[1] 17 latt syrr æth arm Ambrst Aug Pel Bede. [κρεισσον, so ABCD[1]FPℵ 17.] [αλλα, so ABCD[1]ℵ m[1].] [ησσον, so ABCD[1]ℵ: ελαττον F Thdrt: ἴσον 17.]

of Antt. art. 'peplum.' **16.**] Cuts off the subject, already abundantly decided, with a settlement of any possible difference, by appeal to universal apostolic and ecclesiastic custom. **But if any man seems to be contentious** (i. e. 'if any arises who appears to dispute the matter, who seems not satisfied with the *reasons* I have given, but is still disputatious;'—this is the only admissible sense of δοκεῖ in this construction: see reff.:—for the meaning, '*if it pleases any one*,' &c. would require τινι δοκεῖ: and '*if any one thinks that he may*,' &c. would not agree with φιλονεικεῖν, which is in itself *wrong*). ἡμεῖς] declarative: **let him know that . . .**; so, εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ, Rom. xi. 18. **We**,—the Apostles and their immediate company,—including the women who assembled in prayer and supplication with them at their various stations, see Acts xvi. 13. τοιαύτην συνήθειαν] The best modern Commentators, e. g. Meyer and De Wette, agree with Chrys. in understanding this, τοιαύτ. συνήθ., ὥστε φιλονεικεῖν κ. ἐρίζειν κ. ἀντιτάττεσθαι. p. 235. And so Ambrose, Beza, Calvin, Estius, Calov, al. But surely it would be very unlikely, that after *so long a treatment of a particular subject*, the Apostle should wind up all by merely a censure of a fault *common* to their behaviour on *this and all the other* matters of dispute. Such a rendering seems to me almost to *stultify the conclusion*:—'If any will dispute about it still, remember that it is neither our practice, nor that of the Churches, *to dispute*.' It would seem to me, but for the weighty names on the other side, hardly to admit of a question, that the συνήθεια alludes to *the practice* (see ref. John) *of women praying uncovered*. So Theodoret, Grot., Michaelis, Rosenm., Billroth, Olsh., al., and Theophyl. altern. He thus cuts off all further disputation on the matter by *appealing to universal Christian usage*: and to make the appeal more solemn, adds τοῦ θεοῦ to αἱ ἐκκλ.,—the assemblies which are held in honour of and for prayer to God, and are *His own Churches*. Obs. αἱ ἐκκλησίαι, not ἡ ἐκκλησία. The *plurality of independent testimonies to the absence of the custom*, is that on which the stress is laid. This appeal, 'to THE CHURCHES,' was much heard again at the Reformation: but has since been too much forgotten. See, on the influence of this passage on the Christian church, the general remarks of Stanley, edn. 2, pp. 198—200.

17—34.] *Correction of abuses regarding the Agapæ and the partaking of the Supper of the Lord.* **17.**] Refers back to what has been said since ver. 2, and forms a transition to what is yet to be said. **But this** (viz. *what has gone before*, respecting the *veiling of women*; not, as Chrys., Theophyl., Grot., Bengel, al., that which follows: see below) **I command you** (not '*announce to you*,' nor '*declare to you from report*,' which are senses of παραγγ. unknown to the N. T., where it only means '*to command*,'—'to deliver *by way of precept*:' see reff., and ch. vii. 10; 1 Thess. iv. 11; 2 Thess. iii. 4, 6, 10, 12. This makes it hardly possible to refer τοῦτο to *what follows*; for if so, some definite command should immediately succeed) **not praising** (refers to the ἐπαινῶ of ver. 2, and *excepts what has been said since* from that category); **because you come together not for the better** (so that edification results) **but for the worse** (so that propriety is violated, and the result is to the hindering of the faith). These last words ὅτι . . . συνέρχ. are introduced with a manifest view to include *more* than the subject hitherto treated, and to *prepare the way* for other abuses of their assemblies to be noticed. **18.**] πρῶτον—where is the *second* particular found, answering to this πρῶτον? Ordinarily, it is assumed that the σχίσματα are the *first* abuse, the disorders in the Agapæ (beginning with ver.

h = ch. v. 3. 2 Cor. ix. 1. i w. acc. and inf., John xii. 18 only. j ch. i. 10 reff. k Acts viii. 16 reff. l = here only. al. fr. Job xxix. 24. Thucyd. ii. 64. iv. 30. = ἐκ μέρους, ch. xiii. 9, &c. n = Acts iv. 12 reff. o Acts v. 17 reff. m = Matt. xxiv. 23, 26 p Rom. xiv. 18 reff.

τον [g]h μὲν [h]γὰρ [f]συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ [i]ἀκούω ABCDF KLPℵ
[j]σχίσματα ἐν ὑμῖν [k]ὑπάρχειν, καὶ [l]μέρος τι [m]πιστεύω. a c d e f g h k l m
19 [n]δεῖ γὰρ καὶ [o]αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ [p]δό- o 17. 47

18. rec ins τη bef εκκλησια (*the meaning being mistaken: see note*), with g h 47 Œc Thl: om ABCDFKLPℵ rel Chr Damasc. υπαρχειν bef εν υμιν D$^{1.3}$F vulg-ed arm: om εν υμιν am(with demid fuld harl) Orig Ambrst Bede.

19. om 1st εν υμιν D^{1}F latt Orig-int lat-ff (not Orig Archel Jer Primas): ins aft ειναι D^{3} Archel. aft ινα ins και B D^{1}(and lat) m 17 vulg sah Ambrst Pel Bede: om ACD^{3}FKLPℵ rel syrr copt æth Orig Epiph Chr Thdrt Damasc Cypr: και ινα και m^{1}.

20), the *second*. But I am convinced, with Meyer, that this view is wrong. For (1) neither special blame, nor correction of abuse, is conveyed in vv. 18, 19: nor is it so much as intimated, on the ordinary hypothesis, what the character of these σχίσματα was. And (2) the words of ver. 22, ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ, plainly refer back to ver. 17, and shew that the whole is continuous. Again (3) the οὖν of ver. 20, as so frequently,—see ch. viii. 4, and Hartung, Partikellehre, ii. 22, —*resumes the subject* broken off by καὶ μέρος . . . γέν. ἐν ὑμῖν. The σχίσματα before the Apostle's mind are, *specifically*, those occurring at the Agapæ,—but on the mention of them, he breaks off to shew that such divisions were to be no matters of surprise, but were ordained to test them,—and in ver. 20 he returns with the very words, συνερχομένων ὑμῶν,—to the immediate matter in hand, and treats it at length. See more on vv. 21 ff. But the question still remains, where is the *second* point, answering to this πρῶτον? Again with Meyer (and Macknight) I answer,—*at* ch. xii. 1. The ABUSE OF SPIRITUAL GIFTS, *which also created disorder in their assemblies*, ch. xiv. 23 al., and concerning which he concludes, xiv. 40, πάντα εὐσχημόνως κ. κατὰ τάξιν γινέσθω,—was the *other point* before his mind, when he wrote this πρῶτον. That he takes no notice in ch. xii. 1, by any ἔπειτα δέ or the like, of what has gone before, will be no objection to the above view to any one but the merest tiro in our Apostle's style.

There is a trajection of the ἀκούω, which, in the sense, precedes συνερχ., &c.

ἐκ ἐκκλ.] in assembly; not *local*, as E. V., '*in the church*,' but = ἐπὶ τὸ αὐτό, ver. 20. σχίσματα] *of what sort*, is specified below; viz. that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them μέρος τι πιστεύω, but strictly to σχίσματα which took place *at their meetings together*, viz. that each takes before other his own supper, &c. So Chrys.: οὐ λέγει, ἀκούω γὰρ μὴ κοινῇ ὑμᾶς συνδειπνεῖν· ἀκούω κατ' ἰδίαν ὑμᾶς ἐστιᾶσθαι, καὶ μὴ μετὰ τῶν πενήτων· ἀλλ' ὃ μάλιστα ἱκανὸν ἦν αὐτῶν διασεῖσαι τὴν διάνοιαν, τοῦτο τέθεικε, τὸ τοῦ σχίσματος ὄνομα, ὃ καὶ τούτου ἦν αἴτιον, Hom. xxvii. p. 241; and Theophyl., Œc., Est., Piscator, Grot., which last remarks, 'Accidebat jam illis temporibus, quod nostris multo magis evenit, ut res instituta ad concorporandos fideles in vexillum schismatis verteretur.' κ. μέρος τι πιστ.] Said in gentleness: q. d. "I am unwilling to believe *all* I hear concerning the point, but *some* (hardly '*much*,' '*in great* part,' as Stanley: nor do his testimonies from Thucyd. i. 23; vii. 30, bear out this meaning. It might, of course, lie beneath the surface, but is not given by μέρος τι) I cannot help believing." 19.] δεῖ, in the divine appointment, the ἵνα which follows expressing *God's purpose* thereby. Our Lord had said ἀνάγκη ἐλθεῖν τὰ σκάνδαλα, Matt. xviii. 7: — and Justin Martyr, Tryph. 35, p. 132, quotes among His sayings prophetic of division in the church, ἔσονται σχίσματα κ. αἱρέσεις. From the pointed manner in which δεῖ γὰρ καὶ αἱρέσεις . . . is said, I should be inclined to think that the Apostle *tacitly referred to the same saying of our Lord*: for there must be (not only dissensions, but) even heresies (not in the ecclesiastical or doctrinal sense,—as Pelag., Est., Calv., Beza, —see reff., but indicating a further and more matured separation, where not only is there present dissension, as in the Agapæ, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corinthians. Nor even in Clement's Epistle, forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dissension and variance, see chaps. iii. and xiv., pp. 213, 257. Chrys. would refer αἱρ. *only to the Agapæ*: οὐ ταύτας λέγων

κιμοι [q] φανεροὶ [q] γένωνται ἐν ὑμῖν. 20 [fr] συνερχομένων οὖν ὑμῶν [rs] ἐπὶ τὸ αὐτὸ οὐκ ἔστιν [t] κυριακὸν [u] δεῖπνον φαγεῖν· 21 ἕκαστος γὰρ τὸ ἴδιον [u] δεῖπνον [v] προλαμβάνει [w] ἐν τῷ φαγεῖν, καὶ [x] ὃς μὲν [y] πεινᾷ, [x] ὃς δὲ [z] μεθύει. 22 [a] μὴ γὰρ οἰκίας [a] οὐκ ἔχετε [b] εἰς τὸ ἐσθίειν καὶ πίνειν; [c] ἢ τῆς [d] ἐκ-

q Mark vi. 14. Luke viii. 17. Acts vii. 13. ch. iii. 13. xiv. 25. Phil. i. 13. Gen. xlii. 16. 1 Macc. xv. 9.
r ch. xiv. 23.
s Acts i. 15 reff.
t Rev. i. 10 only †. xiv. 8. Gal. vi. 1 only †. Wisd. xvii. 17 only. 8. Acts xxvii. 44. Rom. xiv. 5. 2 Cor. ii. 16 al. xxv. 21) al. iv. 11 reff.
u John xiii. 2, 4. xxi. 20 al. Dan. i. 16 (v. 1 Theod.) only.
v Mark
w Acts ix. 3 reff.
x = Matt. xiii.
y Matt. iv. 2. Rom. xii. 20 (from Prov.
z Acts ii. 15 reff.
a Rom. x. 18, 19. ch. ix. 4, 5 only. P.
b Rom.
c = ch. x. 22.
d ch. i. 2 reff.

om 2nd εν υμιν C æth Orig Chr Epiph Damasc-comm Jer.

20. om ουν D^1(and lat) F Clem Chr: δε 17. for εστιν, ετι D^1 F(and G-lat): om D-lat: *jam non est* vulg(and F-lat) lat-ff. φαγει $\aleph^1$.

21. προϛλαμβανει A 46. 106-8-222 Zon. for εν τω, επι τω DF: *ad* vulg(and F-lat) E-lat: εις τω (= το) 17, *in manducandum* G-lat: *in manducando* D-lat.

22. for εις το εσθ. κ. πιν., φαγειν και πειν F.

τὰς τῶν δογμάτων, ἀλλὰ τὰς τῶν σχισμάτων τούτων, p. 242,—and so Theophyl., Œc. But this hardly justifies the climax, δεῖ γὰρ καὶ αἱρ.) **among you, that the approved** [**also**] (i. e. as well as the other party, who would become manifest by their very conduct) **may be made manifest among you**; viz. through a better and nobler spirit being shewn by them, than by the contentious and separatists. **20.**] The same subject—resumed from the συνερχ. of ver. 18: see notes on πρῶτον. **When then ye come together** (*are assembling*, pres. and perhaps here, where he deals with particulars, to be pressed,—as their *intention* in thus assembling is blamed) **to one place** (reff. Acts) **it is not to eat** (*with any idea of eating*. But Meyer, Bengel, and many others, render οὐκ ἔστιν here, '*non licet*,' as in οὐκ ἔστιν εἰπεῖν and the like: De Wette, after Estius, al., as E. V., '*this is not*,' 'cannot be called,'—'*id quod agitis, non est*.' But the greediness which is blamed, seems to refer οὐκ ἔστιν to the συνέρχεσθαι, and φαγεῖν to the motive = ἵνα φαγῆτε) **the Supper of the Lord** (emphasis on κυριακόν, as opposed to ἴδιον below). κυρ. δεῖπν.] '*the Supper instituted by the Lord*.' This was an inseparable adjunct, in the apostolic times, to their agapæ or feasts of love. Chrys. on ver. 17, and Tertull. Apol. § 39, vol. i. pp. 474 ff., give an ample description of these feasts, which were of the nature of ἔρανοι, or mutual contributions, where each who was able brought his own portion,—and the rich, additional portions for the poor. See Xen. Mem. iii. 14, in which the circumstances bear a remarkable similarity to those in the Corinthian church. Not *before* this feast, as Chrys. (μετὰ τὴν τῶν μυστηρίων κοινωνίαν ἐπὶ κοινὴν πάντες ἤεσαν εὐωχίαν, p. 240), al.,—but *during* and *after* it, as shewn by the institution, by the custom at the Passover, by the context here, and by the remnants of the ancient custom and its abuse until forbidden by the council of Carthage,—the ancient Christians partook of the Supper of the Lord. The best account of this matter is to be found in the note in Pool's Synopsis on Matt. xxvi. 26. It was necessary for the celebration of the Lord's Supper that all should eat of the same bread and drink of the same cup; and in all probability, that a prayer should be offered, and words of consecration said, by the appointed ministers. Hence cessation of the feast itself, and solemn order and silence, would be necessitated even by the outward requirements of the ordinance. These could not be obtained, where each man was greedily devouring that which he had brought with him: where the extremes were seen, of one craving, and another being drunken. This being their practice, there could be *no intention* of celebrating the *Lord's* Supper,—no discernment of the solemnity of it. On the whole subject, see Stanley's note. **21.**] προλ., as in E. V., **takes before another**, viz. during the feast (ἐν τῷ φ.), not, *at home*, before coming. Obviously the ἕκαστος must be limited to the *rich*: the poor had no ἴδιον δεῖπνον to take, and were the losers by the selfishness of the rich. πεινᾷ] **one is craving** (the poor), **another is drunken** (the rich. There is no need to soften the meaning of μεθύει: as Meyer says, "Paul draws the picture in strong colours, and who can say that the reality was less strong?"). **22.**] **For** (a reason for the blame in the foregoing: this should not be: for) **have you no houses, to eat, &c.**: meaning, '*at home* is the place to satiate the appetite, *not the assembly of the brethren*.' **Or**

e Matt. xviii. 10. Rom. ii. 4 al. Prov. xiii. 13. f ch. i. 27. vv. 4, 5. g = Luke iii. 11. xxii. 36. Neh. viii. 10 (?). h ver. 2. i = ch. xv. 1, 3. Gal. i. 9, 12 al. j = ver. 2 reff. k = Rom. iv. 25 reff. Gospp. passim. m Acts ii. 46 reff. 11. Ezek. xxxvii. 11. q here bis. ‖ L. Heb. x. 3 only. xxvii. 16.

κλησίας τοῦ [d] θεοῦ [e] καταφρονεῖτε, καὶ [f] καταισχύνετε τοὺς [g] μὴ ἔχοντας; τί εἴπω ὑμῖν; [h] ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ [h] ἐπαινῶ. 23 ἐγὼ γὰρ [i] παρέλαβον ἀπὸ τοῦ κυρίου ὃ καὶ [j] παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ [k] παρεδίδετο ἔλαβεν ἄρτον, 24 καὶ [l] εὐχαριστήσας [m] ἔκλασεν καὶ εἶπεν Τοῦτό μού [n] ἐστιν τὸ σῶμα τὸ [o] ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε [p] εἰς τὴν ἐμὴν [q] ἀνάμνησιν. 25 [r] ὡς-

ABCDP KLPℵ acdef ghklm o 17. 47

l absol., Luke xxii. 19. Rom. i. (8 reff.) 21. ch. xiv. 17 al. + Wisd. xviii. 2 only. n = ‖ M. L. Matt. xiii. 37. John xv. 1. ch. x. 4. Gen. xii. 26, 27. Exod. xii. o ellips., here only? p = Matt. viii. 34. Mark i. 4. xiv. 9. r ‖ L. Matt. xxi. 30. Luke xx. 31. Rom. viii. 26. Prov.

rec υμιν bef ειπω, with KL rel syr Thdrt: om υμιν P æth-pl arm-ed: txt ABCDFℵ m 17 vulg Syr coptt goth Damasc lat-ff. for επαινεσω, επαινω (*conformation to the* pres *follg*) BF latt lat-ff: txt ACDKLPℵ rel vss Chr Thdrt Damasc.

23. for απο, παρα D. om του DF. for κυριου, θεου F(with G-lat, but not F-lat). om ιησους B 44. εν η νυκτι παρεδ. D^1F, *in qua nocte* latt lat-ff. rec παρεδιδοτο, with B^2LP rel Chr Thdrt: txt AB^1CDFKℵ Damasc. ins τον bef αρτον DF.

24. rec aft ειπεν adds λαβετε φαγετε (*interpoln from Matt* xxvi. 26), with C^3KLP rel syrr goth [Cyr-jer] Chr Thdrt Damasc Œc Thl Ambrst,λ. και φ. vulg arm Ambrst; λαβετε (alone) 17 æth Sedul: om ABC^1DFℵ 17 am(with fuld al) coptt arm(ed-1895) Bas Cyr (Ath) Cypr Bede. rec aft υπερ υμων ins κλωμενον, with C^3D^3FKLPN^3 rel syrr goth $Thdrt_{h.l.}$(elsw$_2$ διδομενον η κλωμενον κατα τον αποστ.) Damasc Œc Thl; θρυπτομενον D^1; διδομενον coptt; *quod pro vobis tradetur* vulg Cypr Ambrst-ed: om ABC^1ℵ^1 17. 67^2 Cyr Ath Fulg. om την F.

do ye shew your contempt for (pres.) **the congregation of God** (θεοῦ to express, as Bengel, 'dignitatem ecclesiæ.' This contempt was expressed by their *not sharing* with the congregation the portion which they brought),—**and put to shame those who have not** (houses to eat and to drink in, and therefore come to the daily ἀγάπαι to be fed. There is no reason for rendering with the majority of Commentators τοὺς μὴ ἔχοντας, 'the *poor*;' the μὴ ἔχοντας has a distinct reference to the ἔχετε before. Meyer refers in support of the meaning, 'the poor,' to Wetst. on 2 Cor. viii. 13, where nothing on the subject is found: De Wette, to Luke iii. 11, where the case is as here, the preceding ἔχων being referred to. The meaning is *allowable*, e. g. πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἕρπει, Soph. Aj. 157: πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, Eurip. Alc. 57: πότε μὲν ἐπ' ἦμαρ εἶχον, εἶτ' οὐκ εἶχον ἄν, where however it is qualified by ἐπ' ἦμαρ)? **What must I say to you? Shall I praise you in this matter? I praise you not.** (See ver. 17.) 23—25.] To shew them the solemnity of the ordinance which they thus set at nought, *he reminds them of the account which he had before given them, of its* INSTITUTION BY THE LORD. MATT. xxvi. 26—29. MARK xiv. 22—25. LUKE xxii. 19, 20. 23.] **For I** (see ch. vii. 28; Phil. iv. 11) **received from the Lord** (*by special revelation*, see Gal. i. 12. Meyer attempts to deny that this revelation was made to Paul himself, on the strength of ἀπό meaning '*indirect*,' παρά '*direct*' reception from any one: but this distinction is fallacious: e. g. 1 John i. 5, αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ. He supposes that it was made to Ananias or some other, and communicated to Paul. But the sole reason for this somewhat clumsy hypothesis is the supposed force of the preposition, which has no existence. If the Apostle had referred only to the Evangelic tradition or writings (?) he would not have used the first person *singular*, but παρελάβομεν. I may remark, that the similarity between this account of the Institution and that in Luke's Gospel, is only what might be expected on the supposition of a special revelation made to Paul, of which that Evangelist, being Paul's companion, in certain parts of his history availed himself) **that which I also delivered** (in my apostolic testimony) **to you**, (viz.) **that the Lord Jesus, &c.** παρεδίδετο] the imperf.: **He was being betrayed.** "There is an appearance of fixed order, especially in these opening words, which indicates that this had already become a familiar formula." Stanley.

ἄρτον] not, as Meyer, '*a loaf*,' but **bread**: *cf.* the common expression,

αὑτως καὶ τὸ ποτήριον μετὰ [s] τὸ δειπνῆσαι, λέγων Τοῦτο [s] ‖ L. Luke xvii. 8. Rev. iii. 20 only. Prov. xxiii. 1. Tobit viii. 1 only.
τὸ ποτήριον ἡ [t] καινὴ [t] διαθήκη ἐστὶν [u] ἐν τῷ ἐμῷ αἵματι· [t] ‖ 2 Cor. iii. 6. Heb. viii. 8 (from Jer. xxxviii. [xxxi.] 31). ix. 15.
τοῦτο ποιεῖτε, [v] ὁσάκις ἐὰν πίνητε, [p] εἰς τὴν ἐμὴν [q] ἀνάμνη-
σιν. 26 [v] ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ [u] = Heb. ix. 22, 25. x. 19. 1 John v. 6. Zech. ix. 11.
τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου [w] καταγγέλ-
λετε, [x] ἄχρις οὗ ἔλθῃ. 27 ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ
b ενοχος πίνῃ τὸ [y] ποτήριον τοῦ [y] κυρίου [z] ἀναξίως, [a] ἔνοχος ἔσται
... ABCDF KLPℵ a b c d e f g h k l m o 17. 47

v here bis. Rev. xi. 6 only †. Xen. Mem. iii. 4. 3. xi. 25. Gal. iii. 19 al. ch. vi. 2.) 21, 22 [3ce]) only. (Deut. xix. 10.)
w = Acts xiii. 5 reff. y ch. x. 21. a = and constr., Mark iii. 29. xiv. 64 ‖ Mt. z here only †. 2 Macc. xiv. 42 only. {-τος, Heb. ii. 15. James ii. 10. (Matt. v.
x constr., Rom.

25. for εμω αιματι, αιματι μου ACP m 17: txt BDFKLPℵ rel. homœotel in A, ὁσακις here and at beg of next ver. rec (for ἐαν) αν, with DFKL rel Chr Cyr: txt BCℵ 17 Orig Thdrt Euthal-ms. (om ὁσακις αν πινητε P[appy] a d m.)

26. om γαρ A (*cf homœotel above*) 238 goth æth arm. rec αν, with DFKLP rel: txt ABCℵ a 17 Orig. for τουτον, τουτο ℵ[1]. rec aft ποτηριον ins τουτο (*for uniformity*), with D[2-3]KLPℵ[3] rel tol syrr copt goth æth Chr Thdrt Damasc, Cypr[1]: om ABCD[1]Fℵ[1] c 17 latt sah arm Cyr Damasc, Cypr[1] Ambrst Pel Bede. αχρι B[1]ℵ[1]. rec aft αχρις ου ins αν (*to fill up the constr*), with D[3]KLPℵ[3] rel Thdrt: om ABCD[1]Fℵ[1] 17 Ath Bas Chr-ms Cyr Damasc.

27. αισθειηται and πινηται F. rec aft τον αρτον ins τουτον (*supplementary, or as above*), with KLP rel copt goth æth arm-mss Chr: om ABCDFℵ o 17 am(with demid fuld harl tol mar) syr sah arm-ed Clem Bas Ps-Ath Thdrt Damasc Orig-int Cypr. for η, και A 39. 46. 109 lect-1 vulg-ms syrr coptt æth Clem Ps-Ath Orig-int (Jer) Pel Cassiod: txt BCDFKLPℵ rel latt syr-mg goth Chr Thdrt Damasc Cypr[4]. aft του κυριου αναξιως add του κυριου D[3]Lℵ e 47 syr goth.

φαγεῖν ἄρτον. **24.**] On εὐχ. ἔκλασεν, see note, Matt. xxvi. 26. Meyer well remarks, that "the filling up of τὸ ὑπὲρ ὑμῶν is to be sought in the foregoing ἔκλασεν." Hence the insertion of κλώμενον. τοῦτο ποι. . . .] See note on Matt. ut supra. **25.**] See Luke xxii. 20. ὡσαύτ. καὶ τὸ π.] "viz. ἔλαβεν καὶ εὐχ. ἔδωκεν αὐτοῖς. These last words are implied in ἔκλασεν above." Meyer. ἡ καιν. δ. ἐστὶν ἐν τῷ ἐμῷ αἵμ.] **is the new covenant in** (ratified by the shedding of, and therefore *standing in*, as its conditioning element) **my blood**: = ἐστὶν ἡ καιν. δ. ἡ ἐν τῷ ἐμῷ αἵμ. The position of ἐστιν is no objection to this, nor the omission of the art. Meyer would render it, '*is the N. C. by means of my blood*:' i.e. by virtue of its contents, which are my blood: and this solely on account of the position of ἐστιν. But the meaning is as harsh, as the rendering is unrequired.

ὁσάκις ἐὰν πίν.] Not a *general* rule for all common meals of Christians; but a precept that as often as *that cup* is drunk, it should be *in remembrance of Him*: on these last words is the emphasis: see below. **26.**] γάρ gives an explanatory reason for εἰς τ. ἐμὴν ανάμν., viz. that the act of eating and drinking is a *proclamation of the death of the Lord till His coming*. The rendering of καταγγέλλετε *imperative*, as Theophyl.?, Luth., Grot., Rückert, is evidently wrong. He is substantiating the application of the Lord's words by the acknowledged nature of the rite. It is a *proclamation of His death*: and thus is a *remembrance of Him*. It is so, by our making mention of in it, and seeing visibly before us and partaking of, *His body broken, and His blood shed*.

ἄχρις οὗ ἔλθῃ] The καταγγ. is addressed *directly to the Corinthians*, not *to them and all succeeding Christians*; the Apostle regarding the coming of the Lord as near at hand, in *his own* time, see notes on 2 Cor. v. 1—10. Thdrt. remarks, μετὰ γὰρ τὴν αὐτοῦ παρουσίαν, οὐκέτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος· διὰ τοῦτο εἶπεν, ἄχρις οὗ [ἂν] ἔλθῃ.

The ἄν has been inserted from not being aware that its absence implies the *certainty* of the event. See examples in Lobeck on Phrynichus, pp. 15, 16, note.

27.] A *consequence*, from the nature of the ordinance being, *to proclaim the death of the Lord: the guilt of the unworthy participation of either of the elements*. The death of the Lord was brought about by the breaking of His body and shedding His blood: this Death we proclaim in the ordinance by the bread broken—the wine poured out, of which we partake: whoever there-

b see ch. x. 16. c = ch. iii. 13 reff. d = ch. iv. 1. Gal. vi. 1. e = Rom. v. 12 reff. f = Rom. ii. 2, 3 reff. g Acts xv. 9. James ii. 4. Job xii. 11. h Matt. xiv. 14. Mark vi. 5, 13. xvi. 18 only. 3 Kings xiv. 5 A, Ald. &c. (see xii. 24 sq. B). Mal. i. 8. Sir. vii. 35 only. (-σεῖν, 2 Kings xii. 15. -τημα, Sir. x. 10. -τία, Ps. xl. 3.)

τοῦ [b] σώματος καὶ τοῦ [b] αἵματος τοῦ [b] κυρίου. 28 [c] δοκιμα- ABCDP KLPℵ
ζέτω δὲ [d] ἄνθρωπος ἑαυτόν, καὶ [e] οὕτως ἐκ τοῦ ἄρτου a b c d e
ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· 29 ὁ γὰρ ἐσθίων καὶ f g h k l
πίνων [f] κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ [g] διακρίνων τὸ m o 17. 47
σῶμα. 30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ [h] ἄρρω-

rec om του [bef αιματος] (*as unnecessary?*), with a[1] d h k 47(e sil) Thl: ins ABCDFKLPℵ rel Clem Ps-Ath Bas Chr Thdrt. for κυριου, χριστου A 17 æth-rom Jer.

28. εαυτον bef ανθρωπος CDFP latt goth Damasc: εαυτον εκαστος 17, simly 4 Orig: txt ABKLℵ rel syrr coptt æth arm Clem Orig Cyr.—ins ο bef ανθρ. D[1]. aft εαυτ. ins πρωτον ℵ[3].

29. rec aft πινων ins αναξιως (*gloss from ver* 27), with C[3]DFKLPℵ[3] rel vulg syrr gr-lat-ff: om ABC[1]ℵ[1] 17 sah æth-rom. rec aft το σωμα ins του κυριου (*gloss from ver* 27), with C[3]DFKLPℵ[3] rel vss Chr Thdrt Ambrst: om ABC[1]ℵ[1] 17. 67[2] am[1](with fuld harl[1]) sah æth.

fore shall *either* eat the bread *or* drink the cup of the Lord unworthily (see below ver. 29) shall be guilty of the body and blood of the Lord: i. e. "*crimini et pœnæ corporis et sanguinis Christi violati obnoxius erit:*" Meyer. Such an one proclaims the death of Christ, and yet *in an unworthy spirit*—with no regard to that Death as *his* atonement, or a proof of Christ's love: he proclaims that Death *as an indifferent person:* he therefore *partakes of the guilt of it.* Chrysostom strikingly says, σφαγὴν τὸ πρᾶγμα ἀπέφηνεν, οὐκέτι θυσίαν, p. 247. But the idea ὡς καὶ αὐτὸς ἐκχέας τὸ αἷμα, Theophyl. (and Chrys., τί δήποτε; ὅτι ἐξέχεεν αὐτό, καὶ σφαγ., &c., as above), is irrelevant here, see ver. 29. The Romanists absurdly enough defend by this ἤ (the meaning of which is not to be changed to καί, as is most unfairly done in our E. V., and the completeness of the argument thereby destroyed) their practice of *communicating only in one kind.* Translated into *common language,* and applied to the ordinary sustenance of the body, their reasoning stands thus: 'Whoever eats to excess, *or* drinks to excess, is guilty of sin: *therefore* eating, without drinking, will sustain life.'

28.] The δέ implies an opposition to, and wish to escape from, the ἔνοχος ἔσται.

δοκιμ. ἑαυτ.] **prove himself**—examine τὴν διάνοιαν ἑαυτοῦ, as Theodor.-mops., in loc.: ascertain by sufficient tests, what his state of feeling is with regard to the death of Christ, and how far this feeling is evinced in his daily life—which are the best guarantees for a worthy participation. **καὶ οὕτως**] i. e. '*after examination of himself.*' The case in which the self-examination ends in an *un*favourable verdict, does not come under consideration, because it is assumed that such a verdict will lead to repentance and amendment. **29.**] **For he who eats and drinks** (scil. of the bread and of the cup: certainly not, as Meyer, 'the *mere eater and drinker,* he who partakes as a mere act of eating and drinking,' which is harsh to the last degree, and refuted by the parallel, ver. 27. ἀναξίως is spurious, see var. readd.) **eats and drinks judgment to himself** (i. e. brings on himself judgment by eating and drinking. κρῖμα, as is evident by vv. 30—32, is not '*damnation*' [κατάκριμα], as rendered in our E. V., a mistranslation, which has done infinite mischief), **not appreciating** (*dijudicans,* Vulg. μὴ ἐξετάζων, μὴ ἐννοῶν ὡς χρή, τὸ μέγεθος τῶν προκειμένων, μὴ λογιζόμενος τὸν ὄγκον τῆς δωρεᾶς. Chrys. Hom. xxviii. p. 251) **the body** (scil. of the Lord: here standing for the *whole* of that which is symbolized by the Bread and the Cup, *the Body and Blood.* The mystery of these, spiritually present in the elements, he, not being spiritual, *does not appreciate:* and therefore, as in ver. 27, falls under the divine judgment, as trifling with the death of Christ. The interpretation of Stanley, "not discerning that the body of the Lord is in himself and in the Christian society, and that it is as the body of the Lord, or as a member of that body, that he partakes of the bread," is surely somewhat far-fetched, after τοῦτό μου ἐστὶν τὸ σῶμα, ver. 24). **30.**] Experimental proof of the κρῖμα ἑαυτῷ, from the present sicknesses and frequent deaths among the Corinthian believers. Meyer distinguishes ἀσθενεῖς, *weaklings,* persons whose powers have failed spontaneously, from ἄρρωστοι, *invalids,* persons whose powers are enfeebled by sickness; and cites Tittmann, Synon. p. 76. ἀσθ. and ἄρρ. refer to *physical,* not (as Olsh., altern.)

στοι, καὶ [i] κοιμῶνται [k] ἱκανοί. 31 εἰ δὲ [l] ἑαυτοὺς [g] διεκρί-
νομεν, οὐκ ἂν [m] ἐκρινόμεθα· 32 [m] κρινόμενοι δὲ ὑπὸ [τοῦ]
κυρίου [n] παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ [o] κατακριθῶ-
μεν. 33 [p] ὥστε, ἀδελφοί μου, [q] συνερχόμενοι [r] εἰς τὸ φαγεῖν
ἀλλήλους [s] ἐκδέχεσθε. 34 εἴ τις [t] πεινᾷ, [u] ἐν [u] οἴκῳ ἐσθιέτω,
ἵνα μὴ [v] εἰς [w] κρῖμα [q] συνέρχησθε. τὰ δὲ λοιπὰ [x] ὡς ἂν
ἔλθω [y] διατάξομαι.

XII. [1] Περὶ δὲ τῶν [z] πνευματικῶν, ἀδελφοί, [a] οὐ θέλω

i = ch. vii. 39 reff.
k = Acts xii. 12 reff.
l 1st pers., Rom. viii. 23 reff.
m = Acts xiii. 27. Rev. xviii. 8 al.
n Luke xxiii. 16. Heb. xii. 7, 10. L.P.H., exc. Rev. iii. 19. 2 Chron. x. 11. Prov. xix. 18.
o Matt. xxvii. 3. [John viii. 10.] Rom. ii. 1. Esth. ii. 1. xvii. 16 reff. ‡
p = ch. v. 8 reff.
q ver. 17.
r ver. 22.
s Acts xvii. 11. see Mark ii. 1.
t ver. 21.
u anarth., ch. xiv. 35. Deut. xi. 19.
v ver. 17 reff. xvi. 1 reff. iv. 13.
w ver. 29.
x = Rom. xv. 24. Phil. ii. 23.
y = ch. iv. 19.
z = ch. x. 3, 4 reff.
a Rom. i. 13. xi. 25. ch. x. 1. 2 Cor. i. 8. 1 Thess.

31. rec (for δε) γαρ, with CKLP^{N3} rel syrr coptt arm Chr Thdrt Aug$_2$: txt ABDF^{N1} 17 vulg goth æth Clem Aug$_1$. εαυτον F(not G).

32. απο F. ins του bef κυριου BC^{N} m 17 Clem Damasc-txt: om ADFKLP rel Cæs Chr Thdrt Damasc$_1$ Œc Thl. aft τω κοσμω ins τουτω F, simly latt lat-ff.

34. rec aft ει ins δε, with D$^{2\cdot3}$KLP^{N3} rel demid syrr arm Clem Thdrt Damasc Bede: om ABCD^{1}F^{N1} 17 latt coptt æth Chr-comm Cypr Ambrst Pel. κρισιν K. διαταξωμαι ADF m 47.

CHAP. XII. 1. αγνοειν bef αδελφοι ου θ. ν. D^{1}F latt æth lat-ff.

moral weaknesses. 31.] δέ contrasts with this state of sicknesses and deaths: *it might be otherwise.* This διεκρινόμεθα (parallel with δοκιμαζέτω before) should be rendered by the *same word* as διακρίνων before, the idea being the same. '*Appreciate,*' if etymologically understood, is the nearest to the meaning: in Latin *dijudico,* which the Vulg. has, is an excellent rendering,—preserving also the 'judico,' so essential to the following clause. In the E. V. '*If we would judge ourselves, we should not be judged,*' the tenses are wrong: it should be, '*If we had judged ourselves, we should not have been judged:*' 'no such punishments would have befallen us.'

Thus I wrote in some former editions: and so also Stanley. But this collocation of the (imperfect) tenses may be rendered either way. Donaldson, Gr. Gr., p. 204, renders εἴ τι εἶχεν, ἐδίδου ἄν, '*si quid haberet, daret:*' and so we have it in Æschyl. Suppl. 244, καὶ τἄλλα πόλλ' ἐπεικάσαι δίκαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν: Æschin. Ctes. p. 86, εἰ δ' ἦν ἀναγκαῖον ῥηθῆναι, οὐ Δημοσθένους ἦν ὁ λόγος: and other places (Bernhardy, p. 376). But as certainly, we find the other sense: e. g. Herod. iii. 25, of Cambyses, εἰ . . . ἀπῆγε ὀπίσω τὸν στρατὸν . . . . ἦν ἂν σοφὸς ἀνήρ. So that the E. V. may *here* be kept, if thought desirable. In John v. 46, our translators have adopted the other rendering: 'Had ye believed Moses, ye would have believed me:' but in ib. viii. 39, 42, have rendered as here. 32.] **But now that we are judged, it is by the Lord** (emph.) **that we are being chastised** (to bring us to repentance), **that we may not be** (eternally) **condemned with the** (unbelieving) **world.** 33.] *General conclusion respecting this disorder.* **So then** ('quæ cum ita sint'), **my brethren** (milder persuasive: as has been the assumption of the first person, vv. 31, 32), **when ye are coming together to eat, wait for one another** (contrast to ἕκαστος . . . . προλαμβάνει, ver. 21: as Theophyl.: οὐκ εἶπεν, ἀλλήλοις μετάδοτε, ἀλλ', ἐκδέχεσθε· δεικνύων ὅτι κοινά εἰσι τὰ ἐκεῖσε εἰσφερόμενα. καὶ δεῖ ἀναμένειν τὴν κοινὴν συνέλευσιν), 34.] **The ἀγάπαι were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home: see ver. 22.**

τὰ δὲ λοιπά] viz. *things omitted* (probably matters of detail) *in the above directions.* Perhaps they had asked him questions respecting the most convenient time or manner of celebration of the Lord's supper: points on which primitive practice widely differed. **ὡς ἂν ἔλθω,** see reff., **whenever I shall have come.** *ὡς ἄν,* as *ὅτ' ἄν,* implies uncertainty as to the event anticipated: see Kühner, vol. ii. p. 535, § 807. CHAPP. XII.—XIV.] ON THE ABUSE OF SPIRITUAL GIFTS: especially PROPHESYING, and SPEAKING WITH TONGUES. The *second particular requiring correction in their assemblies,* see ch.

b ch. x. 19 reff. c Acts viii. 32 reff. d = Mark vi. 56. Acts ii. 45. iv. 35. Gen. ii. 19. e Matt. xxvi. 57 al. Epp., here only. Deut. xxviii. 37.

ὑμᾶς [a] ἀγνοεῖν. 2 οἴδατε ὅτι ὅτε ἔθνη ἦτε, πρὸς τὰ [b] εἴδωλα τὰ [c] ἄφωνα ὡς [d] ἂν ἤγεσθε [e] ἀπαγόμενοι. 3 διὸ ABCDP KLPN a b c d e f g h k l m o 17. 47

2. rec om οτε (*either a mistake, or a corrn to help the constr: the same of the omn of* οτι), with F b d l D-lat Syr copt Ambrst: om οτι K m Thdrt Damasc Œc-comm Aug$_2$: txt ABCDLPN rel vulg G-lat syr (sah) arm gr-lat-ff. for αφωνα, αμορφα F. [ἀνήγεσθε B^{2}G m: *ascendebatis* Aug.]

xi. 18, note. Chrys. well says: τοῦτο ἅπαν τὸ χωρίον σφόδρα ἐστὶν ἀσαφές· τὴν δὲ ἀσάφειαν ἡ τῶν πραγμάτων ἄγνοιά τε καὶ ἔλλειψις ποιεῖ τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων. Hom. xxix. p. 257. XII.] ON THE NATURE, INTENT, AND WORTH OF SPIRITUAL GIFTS IN GENERAL. 1—3.] *The foundation of all spiritual utterance is the confession of Jesus as the Lord:* and *without the Spirit, no such confession can be made.* 1.] δέ transitional. Some have thought that the Corinthians had referred this question to the Apostle's decision: but from the οὐ θέλω ὑμ. ἀγνοεῖν, it rather looks as if, like the last, it had been an abuse which he had *heard of*, and *of his own instance corrects.* τ. πνευματικῶν] Most likely *neuter*, as ch. xiv. 1, *spiritual gifts:* so Chrys., Theophyl., Œc., Beza, Calov., Est., al., De Wette, and Meyer: —not masc., as ch. xiv. 37: so Grot., Hammond, al., and Locke, who maintains that the subject of this section is not the *things*, but the *persons*, quoting ch. xiv. 5. But surely the *things* are the main subject, enounced here, vv. 4—11, and treated of through the rest of the chapter; the inspired *persons* being mentioned only incidentally to *them*. Others, as Storr, Billroth, Wieseler cited by Meyer, and De W., limit τὰ πν. to the *speaking with tongues*, which indeed is mainly treated of in the latter part of the section (see ch. xiv. 1): but *here* the gifts of the Spirit *generally* are the subject. οὐ θέλω ὑμ. ἀγν.] Theodor.-mops. cited by Meyer: θέλω ὑμᾶς καὶ τῶν πνευματικῶν χαρισμάτων εἰδέναι τὴν τάξιν, ὥστε βούλομαί τι καὶ περὶ τούτων εἰπεῖν. See reff. 2.] *Reason why they wanted instruction concerning spiritual gifts*—because *they once were heathen*, and could not therefore have any experience in spiritual things. Thus Meyer, and so far rightly: but the stress of this reason lies in the words ἄφωνα and ὡς ἂν ἤγεσθε, which he has not sufficiently noticed:—**Ye know (that) when ye were Gentiles** (the construction is an anacoluthon, beginning with οἴδατε ὅτι, and then as if οἴδατε ὅτι had been merely a formula for 'ye know,' passing into the construction so common, that of placing ὅτε after such verbs as μέμνημαι, οἶδα, ἀκούω, and the like, an ellipsis taking place of τοῦ χρόνου, as Lysias actually fills it up in one place, ἐκείνου τοῦ χρόνου μνησθέντας, ὅτε . . . . in Poliuch. (περὶ δημεύσεως κ.τ.λ.), p. 151, 34. Thus Il. ξ. 71, ἤδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν: Plato, Menon, p. 79, μέμνησαι ὅτ' ἐγώ σοι ἄρτι ἀπεκρινάμην. See more examples in Kühner's Gr. Gramm. ii. 480) led about (ἀπαγ. not necessarily, '*led wrong*;' and the context seems rather to favour the idea of being '*led at will*,' blindly transported hither and thither,—and so De W., and Estius, "qualitercunque, temere, pro nutu ducentium, et huc illuc illos circumagentium, abductos fuisse") **to idols which were without utterance** ('the God in whom you now believe is a living and speaking God—speaking by his Spirit in every believer: how should you know any thing of such spiritual speech or gifts at all, who have been accustomed to *dumb idols?*'), **just as ye happened to be led** (scil., *on each occasion:* the force of ἄν being to indicate the indefiniteness, i. e. in this case, the *repetition* of the act: so Xen. Anab. i. 5. 2: οἱ μὲν ὄνοι, ἐπεί τις διώκοι [whenever any followed them] προδραμόντες ἂν εἱστήκεισαν,—and Eurip. Phœn. 401: ποτὲ μὲν ἐς ἦμαρ εἶχον, εἶτ' οὐκ εἶχον ἄν. See other examples in Kühner, ii. 93, 94). These last words seem to me to imply the absence of all *fixed principle* in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This ὡς ἂν ἤγεσθε might take a man to *contradictory* oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or *evil spirits*, who led them. Chrys., Œc., Theophyl., make this refer to the difference between the heathen μάντις, who was possessed by an evil spirit, and therefore εἴλκετο ὑπὸ τοῦ πνεύματος δεδεμένος, οὐδὲν εἰδὼς ὧν λέγει, and the Christian προφήτης, —which however is entirely unwarranted by the context. 3.] *The negative and positive criteria of inspiration by the Spirit of God:* viz. the *rejection*, or *confession*, of *Jesus as the Lord.* διό, '*because ye*

[f] γνωρίζω ὑμῖν ὅτι οὐδεὶς [g] ἐν [g] πνεύματι θεοῦ λαλῶν λέγει [h] Ἀνάθεμα Ἰησοῦς· καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς, εἰ μὴ [g] ἐν [g] πνεύματι ἁγίῳ. 4 [i] διαιρέσεις δὲ [k] χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα· 5 καὶ [i] διαιρέσεις [l] διακονιῶν εἰσίν, καὶ ὁ αὐτὸς κύριος· 6 καὶ [i] διαιρέσεις [m] ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν· 7 ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον· 8 ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, 9 ἑτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἑνὶ πνεύματι, 10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν· 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

[f] Luke ii. 15. John xv. 15. Acts ii. 28. Rom. ix. 22, 23 al. Ezek. xliv. 23. [g] Matt. xxii. 43. Luke ii. 27. iv. 1. Rev. i. 10 al. Mic. iii. 8. [h] Rom. ix. 3

reff. [i] here (3ce) only. 1 Chron. xxvi. 1. 2 Chron. viii. 14. Ezra vi. 18. (-ρεῖν, ver. 11). [k] = Rom. (v. 15. vi. 23. xi. 29) xii. 6 al. 1 Acts i. 17. vi. 1 al. † [m] ver. 10 only †.

3. om θεου P. om λαλων DF lat-ff. (insd by F-lat Aug &c.) rec ιησουν (*corrn to bring it into government by* λεγει, *whereas it is an* oratio directa), with DKLP rel harl syr-mg-gr sah Orig$_2$ Chr Thdrt Damasc Novat Hil-ed: ιησου F 17^2 vulg lat-ff: txt ABCℵ 17^1 syrr(appy) copt æth arm Orig$_1$ Cyr-p$_6$: rec κυριον ιησουν (*see above*), with DFKLP rel syr arm Ath Mac Chr Thdrt Orig-int$_5$ Did-int Ruf: txt ABCℵ 17 vulg(and F-lat) Syr sah æth Orig$_5$ Cyr Did-gr Bas Epiph Gennad lat-ff.

4. for δε, δ B.

5. for και ο, ο δε 17. 41. 73. 115-9 vulg D-lat Syr arm Eus Ath Epiph$_2$ Cyr Iren-int Orig-int Jer: om ο A^1: txt is cited by Orig Thdrt$_1$ Damasc Œc Iren-int-mss Aug.

have been hitherto in ignorance of the matter.' ἐν πν. θεοῦ—ἐν πν. ἁγ.] The Spirit of God, or the Holy Spirit, is the *Power pervading* the speaker, the *Element in which* he speaks. So Schöttgen, on Matt. xxii. 43, quotes from the Rabbis, '*David* saw רוח הקדש, in the Holy Spirit.'

λαλῶν λέγει] On the difference of meaning between λαλῶ, '*to discourse*,' '*to speak*,' and λέγω, '*to say*,' the former of the *act* of utterance absolutely, the latter having for its object that which is uttered, see note on John viii. 25. In all the seeming exceptions to this, λαλῶ may be justified as keeping its own meaning of 'to discourse:' we may safely deny that it is ever '*to say*' simply. ἀνάθ. Ἰησ.] **Jesus** (not *Christ*, the *Name of office*, itself in some measure the *object of faith*,—but Jesus, the personal Name,—the historical Person whose life was *matter of fact*: the curse, and the confession, are in this way far deeper) **is accursed** (see ref. Rom. note). So κύρ. Ἰησ., **Jesus is Lord** (all that is implied in κύριος, being here also implied: and we must not forget that it is the LXX verbum solenne for the Heb. JEHOVAH). By these last words the influence of the Holy Spirit is widened by the Apostle from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian.

It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the *human* side of this confession is brought out,—Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα, —John having to deal with those who denied the reality of the Incarnation. Or also, as Bengel: "Paulus præbet criterium veri contra *gentes*: Johannes, contra *falsos prophetas*."

4—6.] **But** (as contrasted to this absolute unity, in ground and principle, of all spiritual influence) **there are varieties** (in reff. 2 Chron. and Ezra, used of the courses or divisions of the priests) **of gifts** (χαρίσματα = eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself,—the φανέρωσις τοῦ πνεύματος in each man:—and these either *directly bestowed* by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or *previously granted* them by God in their unconverted state, and now *inspired, hallowed, and potentiated* for the work of building up the church,—as in the case of teaching, exhortation, knowledge. Of all these gifts, *faith working by love* was the necessary substratum and condition. See Neander, Pfl. u. Leit. pp. 232 ff.), **but the same Spirit** (as their Bestower, —see the sense filled up in ver. 11):

5.] **and there are varieties of ministries** (appointed *services* in the church, in which as their channels of manifestation the χαρίσματα would work), **and the same Lord** (Christ, the Lord of the church, whose it is to appoint all ministrations in it. These διακονίαι must not be narrowed to the *ecclesiastical orders*, but kept commensurate in extent with the gifts which are to find scope by their means, see vv. 7—10): **and varieties of operations** (effects of divine ἐνέργειαι: not to be limited to *miraculous* effects, but understood again commensurately with the gifts of whose working they are the results), **and the same** GOD, **Who works all of them in all persons** (all the χαρίσματα in all who are gifted). Thus we have GOD THE FATHER, the First Source and Operator of all spiritual influence in all: GOD THE SON, the Ordainer in His Church of all ministries by which this influence may be legitimately brought out for edification: GOD THE HOLY GHOST, dwelling and working in the church, and

n ver. 11. Rom. vii. 5 reff. o = ch. viii. 6 al. fr. p ch. xv. 25. Eph. i. 23. (Col. iii. 11.) q 2 Cor. iv. 2 only †. r = ch. vi. 5. vii. 35. x, 11 al. u = and constr., Acts xiii. 26 reff. s Acts xx. 20 reff. v = ch. ii. 6 al. t usage, here only. see Matt. xiii. 4 ‖ Mk. ch. iii. 4. ver. 28. w Prov. xxx. (xxiv.) 3. x = 2 Cor. xi, 6 al. y = καθὼς β., ver. 11.

μάτων εἰσίν, καὶ ὁ αὐτὸς θεὸς ὁ [n] ἐνεργῶν [o] τὰ [op] πάντα ἐν [p] πᾶσιν. 7 ἑκάστῳ δὲ δίδοται ἡ [q] φανέρωσις τοῦ πνεύματος [r] πρὸς τὸ [s] συμφέρον. 8 [t] ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δί- δοται [u] λόγος [vw] σοφίας, [t] ἄλλῳ δὲ [u] λόγος [wx] γνώσεως [y] κατὰ ABCDP FLPᵃ bcde ghkl mo 17. 47

6. rec ο δε αυτος (*corrn to express contrast. It can hardly have been altered to* και *o to conform to the precedg clause, the first remaining* το δε), with AKLPℵ rel latt syrr sah arm Eus Epiph$_2$ Cyr Iren-int Hil, *deus hic idem est* copt; ο αυτος δε DF: txt BC m Orig. rec ins εστι bef θεος, with KLℵ^3 rel (syr) Orig Cyr Thdrt Damasc Œc; aft ενεργων B; ins χριστος bef θεος c: om ACDFPℵ^1 m 17 latt (Syr) sah arm Eus Ath Bas Chr Thl Iren-int Orig-int Hil. om τα D^1.

8. homœotel αλλω to αλλω next ver K.

effectuating in each man such measure of His gifts as He sees fit.

7—11.] *These operations specified in their variety, but again asserted to be the work of one and the same Spirit.* **7.**] To each individual, however (the emphasis on **ἑκάστῳ**, as shewing the character of what is to follow, viz. *individual distinction* of gifts. **δέ** again contrasted with the **ὁ αὐτός** of the last verse; though the workings of *One* God, *One* Lord, *One* Spirit, they are bestowed *variously* on each man), is given the manifestation of the Spirit (not, as Meyer, al., the *means of manifesting the Spirit which dwells in him* [gen. obj.]: but, as De W., the *manifestation by which the Spirit acts* [gen. subj.]; it is a general term including χαρίσματα, διακονίαι, and ἐνεργήματα) with a view to profit (with the profit of the whole body as the aim: see reff.). **8—10.**] It has been disputed, whether or not any studied arrangement of the gifts of the Spirit is here found. The most recent and best advocates of the two views are Meyer and De Wette. Meyer gives the following arrangement: grounding it mainly on what he believes to be the intentional use of **ἑτέρῳ δέ** as distinguished from **ἄλλῳ δέ**, and pointing out a new category:—I. gifts having reference to *intellectual* power: (1) λόγος σοφίας. (2) λόγος γνώσεως. II. (ἑτέρῳ δέ) gifts, whose condition is *an exalted faith* (glaubens-heroismus): (1) *faith* itself. (2) *practical* workings of the same, viz. (a) ἰάματα. (b) δυνάμεις. (3) *oral* working of the same, viz. προφητεία. (4) *critical* working of the same, the διάκρισις πνευμάτων. III. gifts having reference to the γλῶσσαι: (1) speaking with tongues: (2) interpretation of tongues. To this De Wette objects, (1) that **ᾧ μέν, ἑτέρῳ δέ, ἑτέρῳ δέ**, do not stand with any reference to one another, but **ἑτέρῳ δέ** is in each case opposed to the **ἄλλῳ δέ** which immediately precedes it, and followed by an **ἄλλῳ δέ** similarly opposed to it: therefore neither can the one betoken the genus, nor the other the species. (2) If any thing could be relied on as marking a division, it would be the repeated κατὰ τὸ αὐτὸ πν., ἐν τῷ αὐτ. πν., and the concluding πάντα δὲ ταῦτα ver. 11: but even thus we get no satisfactory partition, for in ver. 10 dissimilar gifts are classed together. (3) We must not look for a classification, for the catalogue is incomplete, see ver. 28. (4) The classification given is objectionable. Speaking with tongues is plainly more nearly allied to προφητεία than προφ. to gifts of healing: and the two, tongues and prophesying, are subsequently treated of *together*. Besides which, Kling (Stud. u. Krit. 1839, p. 482) rightly remarks, that both διάκρισις πν. and ἑρμηνεία γλ. have reference to the *understanding*. I am inclined to think that De W.'s objections are valid, as applied to a rigorous arrangement like Meyer's; but that at the same time there is a *sort of arrangement*, brought about not so much designedly, as by the falling together of similar terms,—λόγος σοφ., λόγος γν.,—γένη γλωσσῶν, ἑρμ. γλωσσῶν. Unquestionably, any arrangement must be at fault, which proceeding on *psychological* grounds, classes together the *speaking* with tongues and the *interpretation* of tongues: the *working of miracles*, and the *discernment of spirits*. I believe too that Meyer's distinction between ἑτέρῳ δέ and ἄλλῳ δέ is imaginary: see Matt. xvi. 14; Heb. xi. 35, 36. **8.**] **γάρ** appeals to *matter of fact*, as the ground of the assertion in ver. 7, both as to the δίδοται and as to the πρὸς τὸ συμφέρον.

ᾧ μὲν . . . ἄλλῳ δέ, a loose construction, as in ver. 28. **λόγος σοφίας . . . λόγος γνώσεως**] *What is the distinction?* According to Neander, **σοφία** is the *skill*, which is able to reduce the whole *practical* Christian life into its due order in accordance with its foundation principles (see Pfl. u. Leit. p. 247);—**γνῶσις**, the *theoretical*

τὸ αὐτὸ πνεῦμα, 9 t ἑτέρῳ [δὲ] πίστις z ἐν τῷ a αὐτῷ z πνεύ-
ματι, ἄλλῳ δὲ b χαρίσματα c ἰαμάτων z ἐν τῷ a ἑνὶ z πνεύματι,
10 ἄλλῳ δὲ d ἐνεργήματα e δυνάμεων, ἄλλῳ δὲ f προφητεία,
ἄλλῳ δὲ g διακρίσεις h πνευμάτων, ἑτέρῳ δὲ i γένη k γλωσ-
σῶν, ἄλλῳ δὲ l ἑρμηνεία k γλωσσῶν· 11 πάντα δὲ ταῦτα

z ver. 3. a see ver. 11. b ver. 4. c vv. 28, 30 only. Jer. xl. [xxxiii.] 6. (ἴασις, Acts iv. 22.) d ver. 6 only †. e = Acts viii. 13 reff. f = Rom. xii. 6. ch. xiii. 2 al.

g Rom. xiv. 1. Heb. v. 14 only. Job xxxvii. 16 only. (-κρίνειν, ch. vi. 5.) h = ch. xiv. 32. 1 Tim. iv. 1. 1 John iv. 1. 3 Kings xxii. 21. i = Matt. xiii. 47. Mark ix. 29 [‖ Mt.]. ver. 28. ch. xiv. 10 only. (Acts iv. 6 al.) Gen. i. 11, &c. k Acts ii. 4 reff. l ch. xiv. 26 only †. Sir. prol. & xlvii. 17 only. (-εύειν, Heb. vii. 2. -ευτής, ch. xiv. 28 v. r.)

9. om 1st δε BD¹FN¹ latt Syr Clem Orig$_4$ Eus$_2$ lat-ff: ins ACD$^{2\cdot3}$LPN^3 rel syr coptt Orig$_2$ Eus$_4$ Cæs Cyr-jer$_2$ Chr Thdrt$_4$ Did$_1$ Damasc Thl$_1$ Hil$_1$ Aug$_1$. om 2nd δε DF latt Syr Clem Eus lat-ff. rec for ενι, αυτω (*conformation to foregoing*), with C^{3}DFKLPN rel (syrr) copt Clem Chr Thdrt: txt AB a 17 vulg(and F-lat, but over F-gr *eodem* is written) D-lat Did$_2$ lat-ff.—om εν τω ενι πν. C¹ Eus$_1$ Tert$_j$ Cassiod.

10. om 1st δε D¹F latt Clem Hil$_2$. ενεργεια DF, *operatio* latt lat-ff(not Aug$_3$ al). διναμεως DF. om δε (2nd, 3rd, and 4th) BDF latt Clem lat-ff: om 4th δε PN¹ 1 Cæs: ins ACKLN^3 rel syrr copt Chr Thdrt Damasc. διακριοις C(?)D¹FPN¹ 17 latt Syr Clem Orig Bas$_1$ lat-ff. om 5th δε D¹ latt lat-ff. om αλλω δε ερμηνεια γλωσσων (*homœotel*) BK d k. διερμηνεια (*mistake occasioned by* δε? *Tischdf* [ed 7] *says* "*cf xii.* 30; *xiv.* 5, 13, 27, 28") A D¹(adds φενη): txt CD^{3}FKLPN rel Clem Cæs Cyr-jer Chr Thdrt Damasc.

11. ταυτα δε παντα DF latt copt Orig Hil$_1$.

insight into divine things: and similarly Olsh. and Billroth. But Bengel, al., take them conversely, **γνώσ.** for the practical, **σοφ.** for the theoretical. Both, as De W. remarks, have their grounds in usage: *σοφία* is *practical* Col. i. 9, as is *γνῶσις* Rom. xv. 14, but they are *theoretical* respectively in ch. i. 17 ff. and viii. 1. Estius explains **λόγος σοφίας**, 'gratiam de iis quæ ad doctrinam religionis ac pietatis spectant disserendi ex causis supremis,'—as ch. ii. 6 f.:—and **λόγ. γνώσεως**, he says, "gratia est disserendi de rebus Christianæ religionis, ex iis quæ sunt humanæ scientiæ vel experientiæ." Meyer says, "*σοφία* is the *higher Christian wisdom* (see on ch. ii. 6) in and of itself;—so that discourse which expresses its truths, makes them clear, applies them, &c. is *λόγος σοφίας*. But this does not necessarily imply the speculative penetration of these truths,—the philosophical treatment of them by deeper and more scientific investigation, in other words, *γνῶσις*: and discourse which aims at this is *λόγος γνώσεως*." This last view is most in accordance with the subsequently recognized meaning of *γνῶσις* and *γνωστικός*, and with the Apostle's own use of *σοφία* in the passage referred to, ch. ii. 6. **κατὰ τ. αὐ. πν.**] according to the disposition (see ver. 11) of **the same spirit.** 9.] **πίστις**, as Chrys.: *πίστιν οὐ ταύτην λέγων τὴν τῶν δογμάτων, ἀλλὰ τὴν τῶν σημείων, περὶ ἧς φησιν Ἐὰν ἔχητε πίστιν ὡς κόκκον σιν. κ.τ.λ.* (Matt. xvii. 20)· *καὶ οἱ ἀπόστολοι δὲ περὶ αὐτῆς ἠξίουν λέγοντες Πρόσθες ἡμῖν πίστιν* (Luke xvii. 5). *αὕτη γὰρ μήτηρ τῶν σημείων ἐστίν.* Hom. xxix. p. 263. This seems to be the meaning here; a faith, enabling a man to place himself beyond the region of mere moral certainty, in the actual realization of things believed, in a high and unusual manner. **ἐν τ. αὐτ. πν.**] **in,** i. e. by and through, as the effective cause and the medium. **χαρίσματα ἰαμάτων**] **gifts of** (miraculous) **healings**; plur., to indicate the different kinds of diseases, requiring different sorts of healing. **ἐν,** see above. **10. ἐνεργ. δυν.**] **operations of miraculous powers** (in general). **προφητεία**] **speaking in the Spirit.** Meyer gives an excellent definition of it: "discourse flowing from the revelation and impulse of the Holy Spirit, which, not being attached to any particular office in the church, but improvised,—disclosed the depths of the human heart and of the divine counsel, and thus was exceedingly effectual for the enlightening, exhortation, and consolation of believers, and the winning of unbelievers. The *prophet* differs from the *speaker with tongues* . . . . in that he speaks *with the understanding*, not ecstatically: from the **διδάσκαλος**, thus: —*ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ πνεύματος φθέγγεται· ὁ δὲ διδάσκων ἐστὶν ὅπου καὶ ἐξ οἰκείας διαλέγεται*, as Chrys. on ver. 28." (Hom. xxxii. p. 286.) **διακρίσεις πν.**] **discernings of spirits**: i. e. the power of distinguishing between the operation of the Spirit of God and the evil spirit, or the unassisted human spirit: see 1 John iv. 1, and compare *προσέχοντες πνεύμασιν πλάνοις*, 1 Tim. iv. 1. The exercise of this power is alluded

m ver. 6. Rom. vii. 5 reff.
n ch. xi. 5 only. see ver. 9.
o Luke xv. 12 only. Josh. xviii. 5. (-ρεσις, vv. 4, 5, 6.)
p here only. 2 Macc. iv. 34 only. Xen. Cyr. vi. 2. 34.
q = Mark iv. 33 Acts xi. 29. Num. xxvi. 54.
r of God, Heb. vi. 17. James i. 18. 2 Pet. iii. 9 only. 1 Kings ii. 25.
v Acts viii. 16 reff. 16. xix. 18. xvi. 9. Ps. lxviii. 21.
s Rom. iv. 6 reff.
w Eph. vi. 8.
y Rom. xii. 20 reff. acc., see Mark x. 38. Luke xii. 47. 2 Thess. ii. 15. Winer, edn. 6, § 32. 5.
t Rom. vi. 13 reff.
x as above (w). Gal. iii. 28. Col. iii. 11.
u Matt. iii. 11. Acts i. 5. xi. 16. Rev. vi. 15. xiii. Heb. vi. 9. Rev.

m ἐνεργεῖ τὸ n ἓν καὶ τὸ n αὐτὸ πνεῦμα, o διαιροῦν p ἰδίᾳ ABCDP KLPN a b c d e f g h k l m o 17. 47
ἑκάστῳ q καθὼς r βούλεται. 12 s καθάπερ γὰρ τὸ σῶμα
ἕν ἐστιν, καὶ t μέλη πολλὰ ἔχει, πάντα δὲ τὰ t μέλη τοῦ
σώματος, πολλὰ ὄντα, ἕν ἐστιν σῶμα, οὕτως καὶ ὁ χρι-
στός. 13 καὶ γὰρ u ἐν ἑνὶ πνεύματι ἡμεῖς πάντες v εἰς ἓν
σῶμα uv ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, w εἴτε
wx δοῦλοι w εἴτε wx ἐλεύθεροι, καὶ πάντες ἓν πνεῦμα y ἐποτίσθη-
μεν. 14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν t μέλος, ἀλλὰ πολλά.

om το [bef ἑν] D¹F arm Orig Chr. om ιδια (D¹)F latt Syr copt (Orig) Epiph Orig-int Did-int Hil.—for διαιρουν ιδια, διερουμενα D¹, om ιδια F arm.

12. om γαρ K a arm æth; d has it in red. for και μελη, μελη δε D¹(and lat) F Hip Hil Tich. rec εχει bef πολλα, with DFKL rel latt syrr goth Chr Thdrt$_1$ Hil Ambrst: txt ABCPℵ m 17 Hip Thdrt$_1$ Jer. μεληλη(sic) ℵ. ins εκ bef του σωμ. D¹(and lat) goth Hil Ambrst Tich. rec aft σωματος ins του ενος (*gloss*), with Dℵ³ rel goth Chr$_1$ Thdrt$_1$ Damasc Œc Hil: om ABCFKLPℵ¹ d vulg syrr copt arm æth gr-lat-ff. (17 def.) for χρ., κυριος C.

13. om ενι F. rec ins εις bef ἑν πνευμα (*appy to conform to the first member of the sentence*), with D³KL rel vulg(and F-lat) Thdrt Vig: om (A)BCD¹FPℵ d 17. 47 am(with demid harl tol) D-lat syrr copt goth æth arm Ps-Ign Ath$_2$ Did$_5$ Chr Thl-comm lat-ff. for πνευμα εποτισθημεν, σωμα εσμεν A: for πνευμα, πομα a f g l syr-mg-gr: πν. εφωτισθημεν L 21. 39. 116.

to ch. xiv. 29. **γένη γλωσσῶν**] **kinds of tongues**, i. e. the power of uttering, in ecstasy, as the mouthpiece of the Spirit, prayer and praise in *languages unknown to the utterer*,—or even in a *spiritual language unknown to man*. See this subject dealt with in the note on Acts ii. 4, and ch. xiv. 2 ff. **ἑρμηνεία γλωσσῶν**] the power of *giving a meaning to what was thus ecstatically spoken*. This was not always resident in the speaker himself: see ch. xiv. 13. **11.**] The Spirit is the universal worker in men of all these powers, and that according to His own pleasure: see above on vv. 4—6. **ἰδίᾳ**, '*severally*,' **respectively**, or '*severally*,' as E. V. This unity of the source of all spiritual gifts, in the midst of their variety, he presses as against those who valued some and undervalued others, or who depreciated them all. **12—30.**] *As the many members of the body compose an organic whole, and all belong to the body, none being needless, none to be despised; so also those who are variously gifted by the Spirit compose a spiritual organic whole, the mystical body of Christ.* First, however, vv. 12, 13, this likeness of the mystical Christ to a *body* is *enounced*, and *justified by the facts of our Baptism*.

12.] The *organic unity* of the various members in one body, is predicated also of CHRIST, i. e. *the Church as united in Him*, see ch. vi. 15. The γάρ confirms the preceding ἓν κ. τὸ αὐτὸ πνεῦμα, by an analogy. By the repetition,—τὸ σῶμα, ... τοῦ σώματος . . . , σῶμα, the unity of the members as an organic whole is more strongly set forth. **13.**] This shewn from our being *baptized into one* body, and *receiving one* Spirit. **For in** (see on ver. 9) **one Spirit also** (the emphasis on ἑνὶ πν., to which words καί belongs) **we all were baptized into one Body, whether Jews or Greeks, whether slaves or freemen; and we all were made to drink of one Spirit** (or, '*all watered by one Spirit*,' viz. the *water of Baptism*, here taken as identical with the Spirit whose influence accompanied it). So (understanding the whole verse of *baptism*) Chrys., Theophyl., Œc., Rückert, Meyer, De Wette. Luther, Beza, Calv., Estius, Grot., al., refer the latter half to the *Lord's Supper*: and this is *mentioned* by Chrys. and Theophyl.:—Billroth and Olsh. to the abiding influence of the Spirit in strengthening and refreshing. But the aor. **ἐποτίσθημεν**, referring to a *fact gone by*, is fatal to both these latter interpretations: besides that it would be *harsh* to understand even εἰς ἓν πν. ἐποτίσθ. (see var readd.) and *impossible* to understand ἓν πν. ἐποτ., of the cup in the Lord's Supper.

14.] *Analogy, by which this multiplicity in unity is justified*: it is even so

15 ἐὰν εἴπῃ ὁ πούς Ὅτι οὐκ εἰμὶ χείρ, οὐκ [z] εἰμὶ [z] ἐκ τοῦ σώματος, οὐ [a] παρὰ τοῦτο οὐκ [z] ἔστιν [z] ἐκ τοῦ σώματος; 16 καὶ ἐὰν εἴπῃ τὸ [b] οὖς Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ [z] εἰμὶ [z] ἐκ τοῦ σώματος, οὐ [a] παρὰ τοῦτο οὐκ [z] ἔστιν [z] ἐκ τοῦ σώματος; 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, [c] ποῦ ἡ [d] ἀκοή; εἰ ὅλον [d] ἀκοή, [c] ποῦ ἡ [e] ὄσφρησις; 18 [f] νῦν δὲ ὁ θεὸς [g] ἔθετο τὰ μέλη, ἕν [h] ἕκαστον αὐτῶν ἐν τῷ σώματι [i] καθὼς ἠθέλησεν. 19 εἰ δὲ ἦν [k] τὰ πάντα ἓν μέλος, [c] ποῦ τὸ σῶμα; 20 [f] νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα. 21 οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ [l] Χρείαν σου οὐκ [l] ἔχω· ἢ [m] πάλιν ἡ κεφαλὴ τοῖς ποσὶν [l] Χρείαν ὑμῶν οὐκ [l] ἔχω.

[z] of things, = here 4 times only. of pers., Matt. xxvi. 73. John i. 24. Acts xxi. 8al. Obad. 11.
[a] = here bis only. Polyb. i. 32, 4, παρὰ τί νῦν σφαλεῖησαν. Demosth. 545. 22, ταῦτα πέπονθεν,... παρὰ τὴν πενίαν. Winer, edn. 6, § 49 g.
[b] Rom. xi. 8 reff.
[c] ellips., Rom. iii. 27. ch. i. 20.
[d] = 2 Pet. ii. 8. Xen. Mem. i. 4. 6.
[e] here only +.
[f] = Luke xi. 39 al.
[g] = Acts xx. 28. ver. 28. Gen. xvii. 5.
[h] Acts xvii. 27 reff.
[i] ver. 11 reff.
[k] ver. 6.
[l] Matt. vi. 8. Luke v. 31 ||. Prov. xviii. 2.
[m] = 2 Cor. x. 7.

15. for εστιν, ειμι(?) ℵ¹(but corrd).
16. om και D¹. om οτι P. 17. ins ὁ bef οφθαλμος D¹.
18. rec νυνι, with CD³KLPℵ rel Chr₂ Thdrt Damasc Œc: txt ABD¹F l Thl.
19. om τα BF 17: ins ACDKLPℵ rel.
20. νυνι FP 32. 47. 67. 80. 114 Chr₁ Thl. om μεν B D¹(and lat) 73. 114 goth Aug.
21. om δε (*as being in the way? but it brings out a contrast to the unity just insisted on*) ACFP d m 17. 47 fuld(and demid) Syr copt (Orig) Bas (Thdrt₁) Jer: ins BDKLℵ rel vulg syr goth Chr Thdrt Damasc Thl Œc Ambrst Aug₁ Pel. rec om ὁ (*absorbed in the* οφθαλμος *follg?*), with K e h o: ins ABCDFLPℵ rel Orig Bas Chr Thdrt Damasc Œc Thl-comm.

in the *natural body*,—which, though *one*, consists of *many members*. The object of the continuation of the simile seems to be, to convince them that their various gifts had been bestowed by God on them as members of the Christian body, and that they must not, because they did not happen to possess the gifts of *another*, consider themselves *excluded* from the *body*,—in which the weaker as well as the stronger, the less comely as well as the more comely members were necessary. The student will remember the fable spoken by Menenius Agrippa to the mutinous plebs in Livy ii. 32. The passage is also illustrated by Seneca de Ira, ii. 31, 'Quid si nocere velint manus pedibus, manibus oculi? Ut omnia inter se membra consentiunt, quia singula servari totius interest: ita homines singulis parcent, quia ad cœlum geniti sumus: salva autem esse societas nisi amore et custodia partium non potest:'—and by Marc. Antonin. ii. 1, where in his morning meditations on the duty of repressing anger through the day, he says, γεγόναμεν γὰρ πρὸς συνεργίαν, ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοῖχοι τῶν ἄνω καὶ τῶν κάτω ὀδόντων· τὸ οὖν ἀντιπράσσειν ἀλλήλοις, παρὰ φύσιν. See also id. vii. 13: Clem. ad Cor. c. xxxvii. p. 284: and other examples in Wetstein.

15.] The ὅτι is rightly rendered in E. V. **because.** **οὐ παρὰ τ. κ.τ.λ.**] These words are best taken as a question, appealing to the sense of the reader: they thus have more of the vigour of the Apostle's style, than taken affirmatively. **παρά,** see reff. **ἐκ τ. σ.,** **belonging to the body** as an aggregate; so εἷς ἐκ τῶν δώδεκα,—ἦσαν ἐκ τῶν Φαρισαίων. The double negation strengthens,—see Winer, edn. 6, § 55. 9 b (he takes the two, *in this case*, as destroying one another [?], see ib. a). 17.] *The necessity* of the members *to one another*, and to the *body*. Understand ἦν in each clause, which is indeed expressed in ver. 19. 18.] **νῦν δέ, but as the case really stands:** see Hartung, Partikellehre, ii. 25. **τὰ μέλη,** generally,—**ἓν ἕκαστον αὐτῶν,** severally. **καθὼς ἠθέλ.** answers to καθὼς βούλεται, ver. 11. 19.] The *same* '*reductio ad absurdum*' which has been made in the *concrete* twice in ver. 17, is now made in the *abstract*: **if the whole were one member, where would be the body** (which by its very idea μέλη ἔχει πολλά: see vv. 12, 14)? 20.] Brings out the fact *in contrast to ver.* 19, as ver. 18 in contrast to ver. 17. 21—26.] *And the spiritual gifts are also necessary to one another.* This is spoken in reproof of the *highly endowed*, who imagined they could do without those less gifted than themselves, as the preceding to those of small endowment, who were discontented

22 ἀλλὰ [n] πολλῷ [n] μᾶλλον τὰ [o] δοκοῦντα μέλη τοῦ σώματος
ἀσθενέστερα [p] ὑπάρχειν [q] ἀναγκαῖά ἐστιν, 23 καὶ ἃ [o] δοκοῦ-
μεν [r] ἀτιμότερα εἶναι τοῦ σώματος, τούτοις [s] τιμὴν [t] περισ- ...εναιP
σοτέραν [su] περιτίθεμεν, καὶ τὰ [v] ἀσχήμονα ἡμῶν [w] εὐσχημο- ABCDP
σύνην [t] περισσοτέραν ἔχει. 24 τὰ δὲ [x] εὐσχήμονα ἡμῶν οὐ KLN a
[y] χρείαν [y] ἔχει· ἀλλὰ ὁ θεὸς [z] συνεκέρασεν τὸ σῶμα, τῷ b c d e f
[a] ὑστερουμένῳ [t] περισσοτέραν δοὺς τιμήν, 25 ἵνα μὴ ᾖ g h k l
[b] σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων m o 17.
[c] μεριμνῶσιν τὰ μέλη. 26 καὶ εἴτε πάσχει ἓν μέλος, [d] συν-
πάσχει πάντα τὰ μέλη· εἴτε [e] δοξάζεται [ἓν] μέλος, [f] συγ-

n Rom. v. 9, 10 reff.
o = (1) Matt. xvii. 25 al. (2) ch. iv. 9 al.
p Acts ii. 30 reff.
q Acts xiii. 46 reff.
r ch. iv. 10 reff.
s Esth. i. 20.
t Mark xii. 40. Luke xii. 4 ✝. Dan. iv. 33 (36) Theod.
u = here (Matt. xxi. 33 ‖ Mk. xxvii. 28 ‖ Mk., 48 ‖ Mk. J.) only. (Ruth. iii. 3.) (-θεσις, 1 Pet. iii. 3.)
v here only.
Deut. xxiv. 1. (-μονεῖν, ch. vii. 36. -μοσύνη, Rom. i. 27.)
xiii. 50 reff. (-μόνως, ch. xiv. 40.)
39 only. a ch. i. 7 reff. b ch. i. 10 reff. c Matt. vi. 25 al. fr. 2 Kings vii. 10. plur.,
ch. x. 11 reff. constr. acc., ch. vii. 32, &c. reff. w. ὑπέρ, here only. Ps. xxxvii. 18. d Rom. viii. 17
only ✝. 1 Kings xxii. 8 Symm. e = here only. f Luke i. 58. xv. 6, 9. ch. xiii. 6. Phil.
ii. 17, 18 only. L.P. Gen. xxi. 6 only.
w here only ✝. Polyb. x. 18. 7. x Acts
y abs., Acts ii. 45 reff. z Heb. iv. 2 only ✝. 2 Macc. xv.

23. ins μελη bef του σωματος DF latt Damasc lat-ff; bef ειναι 17.

24. aft εχει ins τιμης D F-gr Syr. [αλλα, so ABCDLℵ b e g m o.]
συνεκερασεν bef ο θεος A æth: om ο θ. syr. om το ℵ¹. rec υστερουντι (*appy corrn to more usual N. T. expression*), with DFKLℵ³ rel Orig Dial Chr Thdrt Œc Thl: txt ABCℵ¹ 17 Melet(in Epiph) Damasc. for περισσοτεραν δους τιμην, τι περισσοτερον δους B(see table).

25. σχισματα D¹FLℵ rel fuld arm Bas Antch Damasc Thl Aug$_1$ Sedul: txt ABCD$^{2\text{-}3}$K f h l m o 17 vulg(and F-lat) D-lat syrr copt Orig Ambrst Aug$_1$. for το αυτο, τα αυτα D¹F arm Orig. μεριμνα DF Thl-marg.

26. for 1st ειτε, ει τι BF latt syr arm Ambrst Pel Cassiod Bede: txt ACDKLN rel vss Chr Thdrt Damasc Thl Œc lat-ff. om 1st ἑν A Orig$_1$. om 2nd ἑν ABℵ¹.

with their gifts. **22, 23.**] Nay, the relation between the members is so entirely different from this, that the *very disparagement*, conventionally, of *any member*, is the *reason why more care should be taken of it*. I understand by the τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, those members which in each man's case appear to be *inheritors of disease*, or to have *incurred weakness*. By *this very fact*, their *necessity to him* is brought out much more than that of the others. **23.**] So also in the case of the parts ἃ δοκοῦμεν ἀτιμότερα εἶναι— on which *usage has set the stamp of dishonour*. Perhaps he alludes (as distinguished from τὰ ἀσχήμ. below) to those limbs which we conceal from sight in accordance with custom, but in the exposure of which there would be no absolute indecency. So Chrys., καλῶς εἶπε τὰ δοκοῦντα, καὶ ἃ δοκοῦμεν (but I should draw a distinction between the two, in accordance with the above explanation of ἀσθενέστ., and render τὰ δοκοῦντα, **which appear to be**, and ἃ δοκοῦμεν, **which we think**: notice also ὑπάρχειν and εἶναι, on which see Acts xvi. 20, note) δεικνὺς ὅτι οὐ τῆς φύσεως τῶν πραγμάτων, ἀλλὰ τῆς τῶν πολλῶν ὑπονοίας ἡ ψῆφος. Hom. xxxi. p. 278. τιμ. περισσ. περιτίθ.] viz. by *clothing* (*garments of honour*, as the Targ. of Onkelos on Gen. iii. 21): honouring them more than the face, the noblest part, which we do not clothe.

καὶ τὰ ἀσχ.] Here there is *no* ἃ δοκοῦμεν, and no ambiguity. Chrys. (ibid.) says: . . ἀλλ' ὅμως πλείονος ἀπολαύει τιμῆς· καὶ οἱ σφόδρα πένητες, κἂν τὸ λοιπὸν γυμνὸν ἔχωσι σῶμα, οὐκ ἂν ἀνάσχοιντο ἐκεῖνα τὰ μέλη δεῖξαι γυμνά.

24.] The *comely* parts are in some measure *neglected*, not needing to be covered or adorned: **but** (opposed to χρείαν ἔχει) **God** (at the creation) **tempered the body together** (compounded it of members on a principle of mutual compensation),—**to the deficient part giving more abundant honour, 25.**] **that there be no disunion** (see ver. 21) **in the body, but that the members may have the same care** (viz. that for mutual well-being) **for one another.** The verb is plur., on account of the personification of the individual members (Meyer). **26.**] **καί, and accordingly**, in matter of fact: we see that God's *temperament* of the body has not failed of its purpose, for the members sympathize most intimately with one another. πάσχει . . . συνπάσχει] καὶ γὰρ τῇ πτέρνῃ πολλάκις προσπαγείσης ἀκάνθης, ὅλον τὸ σῶμα αἰσθάνεται καὶ μεριμνᾷ· καὶ νῶτος κάμπτεται, καὶ γαστὴρ καὶ μηροὶ συστέλλονται, καὶ χεῖρες καθάπερ

χαίρει πάντα τὰ μέλη. 27 ὑμεῖς δέ ἐστε σῶμα χριστοῦ καὶ [g] μέλη [gh] ἐκ [h] μέρους. 28 καὶ [i] οὓς μὲν [k] ἔθετο ὁ θεὸς ἐν τῇ [l] ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον [mn] προφήτας, τρίτον [mo] διδασκάλους, ἔπειτα [p] δυνάμεις, ἔπειτα [q] χαρίσματα [q] ἰαμάτων, [r] ἀντιλήμψεις, [s] κυβερνήσεις, [p] γένη [p] γλωσσῶν. 29 μὴ πάντες ἀπόστολοι; μὴ πάντες [mn] προφῆται; μὴ

g = ch. vii. 5 reff.
h ch. xiii. 9 bis, 10, 12 only. (see Rom. xi. 25 reff.) 1 Kings xxiii. 26.
i = ver. 8 al. see note.
k = ver. 18.
l absol., Acts xii. 1. Eph. i. 22 al.
m Acts xiii.
p = ver. 10.

l. Eph. iv. 11. n Acts xi. 27 reff. o 1 Tim. ii. 7. 2 Tim. i. 11.
q ver. 9 (reff.). r here only. Ps. xxi. 19. Sir. xi. 12. 2 Macc. viii. 19. (λαμβάνεσθαι, Acts xx. 35.)
s here only. Prov. i. 5. xi. 14. (xx. 18 F: Prov. xx. 14—22 is omd in ABℵ.) xxiv. 6 only.

27. σωμα bef εστε F Ambr$_1$. for μερους, μελους (*perhaps error: perhaps, as Mey, εκ μερ. was not understood*) D^1(and lat) vulg syr(μερ. mg) arm Orig$_1$ Eus$_1$ Nys Epiph Cyr$_1$ Thdrt$_1$ Procl lat-ff(om εκ με. Hil Aug): txt is supported by Orig$_2$ (and int$_2$) Eus$_2$ Chr Thdrt Damasc Œc Thl.

28. aft τριτ. ins δε D^1. rec for 2nd επειτα, ειτα (*corrn as more usual, follg επειτα: the* omn *may be accounted for by a desire to throw all into one catalogue*), with KL rel Thdrt Œc Thl: om DF Hil Ambr: txt ABCℵ a 17 Bas Cyr-jer Chr Cyr Damasc. om γενη ℵ^1(ins above the line ℵ-corr^1).

δορυφόροι κ. ὑπηρέται προσιόντες ἀνέλκουσι τὸ παγέν, καὶ κεφαλὴ ἐπικύπτει, καὶ ὀφθαλμοὶ μετὰ πολλῆς δρῶσι τῆς φροντίδος. Chrys. p. 282. **δοξάζεται . . . συγχαίρει**] Chrys. again with equal beauty instances, στεφανοῦται ἡ κεφαλή, καὶ ἅπας ὁ ἄνθρωπος δοξάζεται· λέγει τὸ στόμα, καὶ γελῶσιν ὀφθαλμοὶ καὶ εὐφραίνονται (ibid.). But perhaps the analogy requires that we should rather understand δοξ. of those things which *physically* refresh or benefit the member, e.g. *anointing* or *nourishment*.

27.] *Application of all that has been said of the physical body, to the Corinthians as the mystical body of Christ:* and to *individuals* among them, as *members in particular*, i.e. each according to his allotted part in the body. *Each church* is said to be *the body of Christ*, as each is said to be *the temple of God* (see ch. iii. 16, note): not that there are many bodies or many temples; but that each church is an image of the whole aggregate,—a microcosm, having the same characteristics. Chrys. would understand ἐκ μέρους—ὅτι ἡ ἐκκλησία ἡ παρ' ὑμῖν μέρος ἐστὶ τῆς πανταχοῦ κειμένης ἐκκλησίας, καὶ τοῦ σώματος τοῦ διὰ πασῶν συνισταμένου τῶν ἐκκλησιῶν (Hom. xxxii. p. 285): but this, though true, does not appear to have been here before the Apostle,—only *the whole Corinthian church as the body of Christ*, and its individual components as members, each in his appointed place. 28.] *The divine disposition of the members in the spiritual body.* **οὓς μέν** was apparently intended to be followed by οὓς (or ἄλλους) δέ, but meanwhile another arrangement, πρῶτον, δεύτ., τρίτ., occurs to the Apostle, and οὓς μέν is left uncorrected, standing alone. See Eph. iv. 11, where τοὺς μέν is followed by τοὺς δέ, regularly. **ἐν τῇ ἐκκλ.**] in the (universal) church, a sense more frequently found in the Epistle to the Ephesians, than in any other part of St. Paul's writings. **πρ. ἀποστόλους**] Not merely *the Twelve* are thus designated, but they and others who bore the same name and had equal power, e.g. Paul himself, and Barnabas, and James the Lord's brother: see also note on Rom. xvi. 7. **προφ.**] See above, on ver. 10. **διδασκάλους**] See reff.: those who had the gift of expounding and unfolding doctrine and applying it to practice,—the λόγος σοφίας and the λόγος γνώσεως. **δυνάμεις**] He here passes to the *abstract* nouns from the *concrete*,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church: more probably, however, *without any assignable reason;* as in Rom. xii. 6—8, he passes from the abstract to the concrete. **ἀντιλήμψεις**] i.e. ἀντέχεσθαι τῶν ἀσθενῶν and the like, as Chrys. forming one department of the διακονίαι of ver. 5: as do also **κυβερνήσεις**, a higher department, that of the presbyters or bishops—the *direction* of the various churches. **γένη γλωσσῶν**] εἶδες ποῦ τέθεικε τοῦτο τὸ χάρισμα, καὶ πῶς πανταχοῦ τὴν ἐσχάτην αὐτῷ νέμει τάξιν; Chrys. p. 287. There certainly seems to be intention in placing this *last* in rank: but I am persuaded that we must not, with Meyer, seek for a *classified* arrangement: here, as above, vv. 7—11, it seems rather *suggestive* than *logical*: the χαρ. ἰαμ. naturally suggesting the ἀντιλήμψεις,—and those again, the assistances to carry out the work of the church, as naturally bringing in the κυβερνήσεις, the government and guidance of it.

29, 30.] *The application of the*

t Acts ii. 4. x. 46. xix. 6. ch. xiv. 2 &c. u Luke xxiv. 27. Acts ix. 36. ch. xiv. 5, 13, 27 only†. 2 Macc. i. 36 only. (-νευτής, ch. xiv. 28.) v = ch. xiv. 1, 39 (xiii. 4 al.) only. vii. 13 reff.

πάντες [m] διδάσκαλοι; μὴ πάντες [p] δυνάμεις; 30 μὴ πάντες [q] χαρίσματα ἔχουσιν; μὴ πάντες [q] ἰαμάτων; μὴ πάντες [t] γλώσσαις ABCDP KLN a b c d e f g h k l m o 17. 47
[t] λαλοῦσιν; μὴ πάντες [u] διερμηνεύουσιν; 31 [v] Ζηλοῦτε δὲ τὰ [w] χαρίσματα τὰ [x] μείζονα· καὶ ἔτι
[y] καθ' [y] ὑπερβολὴν [z] ὁδὸν ὑμῖν δείκνυμι. XIII. [1] ἐὰν ταῖς

w ver. 4 reff. x = ch. xiii. 13. xiv. 5. y Rom. Sir. li. 18. z ch. lv. 17. 1 Kings xii. 23. see Acts xiii. 10 reff.

31. om 1st τα F. rec for μειζονα, κρειττονα, with DFKL rel (-σσονα DF &c) latt copt(appy) arm Orig$_1$ Sevrn-c Chr Damasc$_2$ Phot Thl (οὐκ εἶπε τὰ μείζονα ἀλλὰ τὰ κρείττονα): txt ABCℵ m 17. 73 am Syr (syr^p) æth Orig$_3$ Thdor-cat Thdrt-comm Damasc$_2$ Phot Jer$_3$. om και F old-lat Syr. for ετι, ειτι D^1: ετει F. δεικ. bef υμιν F.

questions already asked vv. 17—19.

29. **δυνάμεις**] not, as Meyer, al., *accusative*, governed by ἔχουσιν—which involves a departure from the parallelism, besides the harshness of construction:—but *nominative*, in apposition with πάντες. The Apostle has above placed the concrete, ἀπόστολοι, προφῆται, διδάσκαλοι, in apposition with δυνάμεις and χαρίσμ. ἰαμ., and now proceeds with the same arrangement till he comes to χαρίσματα ἰαμάτων, which being too palpably unpredicable of *persons*, gives rise to the change of construction,—μὴ πάντες χαρ. **ἔχουσιν** ἰαμάτων; In the last two questions, he departs from the order of the last verse, and takes in again one particular from the former catalogue, ver. 10. Meyer compares Hom. Il. *v.* 726—734. See Stanley's note and excursus. 31.] **But** (he has been shewing that *all* gifts *have their value*: and that all are *set in the church by God*: *some* however are *more valuable* than *others*) **do ye aim at the greater gifts** (μείζ. is explained ch. xiv. 5). This exhortation is not inconsistent with ver. 11: but, as we look for the divine blessing on tillage and careful culture, so we may look for the aid of the Spirit on carefully cultivated powers of the understanding and speech;—and we may notice that the greater gifts, those of προφητεία and διδασκαλία, consisted in *the inspired exercise of the conscious faculties*, in which culture and diligence would be useful accessories. "Spiritus dat, ut vult (ver. 11): sed fideles tamen libere aliud præ alio possunt sequi et exercere, c. xiv. 26." Bengel. Compare also xiv. 39. There is thus no need to explain away ζηλοῦτε, as Grot. ("*agite cum Deo precibus ut accipiatis*") and others: or to depart from the known usage of χαρίσματα, and explain it to mean *faith, hope, and love*, as Morus, or the *fruits of love*, as Billroth. **καὶ ἔτι**] **And moreover**: besides exhorting you to emulate the greatest gifts.

καθ' ὑπ. ὁδ.] **An eminently excellent way**, viz. *of emulating the greatest gifts*:—so Theophyl.: καὶ μετὰ τούτων (τοῦτο γὰρ δηλοῖ τὸ καὶ ἔτι), ἐὰν ὅλως ζηλωταὶ ὑπάρχητε χαρισμάτων, δείξω ὑμῖν μίαν ὁδὸν καθ' ὑπερβολήν, τουτέστιν, ὑπερέχουσαν, ἥτις φέρει ἐπὶ πάντα τὰ χαρίσματα· τὴν ἀγάπην δὲ λέγει. **καθ' ὑπερβ.**] must not be joined with the verb,—'est adhuc via quam vobis diligentissime demonstro' (Pagnini's version, and some mentioned by Estius): see reff. and cf. ἡ μάλιστα ἀναγνώρισις, Arist. Poet. ii. 6,—μάλα στρατηγόν, Xen. Hell. vi. 2. 39,—εὖ πρᾶξις, Æsch. Agam. 262,—σφόδρα γυναικῶν, Plato, Legg. i. p. 639 C, and other examples in Bernhardy, Syntax, p. 338. The explanation of Estius and Billroth, that the way which he is about to shew them is 'multo excellentiorem iis donis de quibus hactenus egit' (Est.), is clearly wrong: the opening verses of ch. xiii. shewing, that he does not draw a *comparison between love and gifts*, but only shews that it is *the only* WAY, in which *gifts* can be made effectual in the highest sense. See also on ch. xiv. 1.

CHAP. XIII. 1—13.] THE PANEGYRIC OF LOVE; *as the principle without which all gifts are worthless* (1—3): *its attributes* (4—7): *its eternity* (8—12): *its superior dignity to the other great Christian graces* (13). Meyer quotes from Valcknaer, p. 299: "Sunt figuræ oratoriæ, quæ hoc caput illuminant, omnes sua sponte natæ in animo heroico, flagrante amore Christi et huic amori divino omnia postponente." "It may," he adds, "without impropriety be called 'a Psalm of Love:'"—the שִׁיר יְדִידוֹת of the New Test. (see Ps. xlv. title). "On each side of this chapter the tumult of argument and remonstrance still rages: but within it, all is calm: the sentences move in almost rhythmical melody: the imagery unfolds itself in almost dramatic propriety: the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change of his style of

[t] γλώσσαις τῶν [a] ἀνθρώπων [t] λαλῶ καὶ τῶν [a] ἀγγέλων, [a] so ch. iv. 9. [b] = 2 Cor. xii. 11. [c] Mark vi. 8 || Mt. xii. 41. Rev. xviii. 12 only. Gen. iv. 22. [d] here (Luke xxi. 25 v. r.) only. Jer. xxvii. (l.) 42. (-χος, Acts ii. 2.)
ἀγάπην δὲ μὴ ἔχω, [b] γέγονα [c] χαλκὸς [d] ἠχῶν ἢ [e] κύμβα-
λον [f] ἀλαλάζον. 2 κἂν ἔχω [g] προφητείαν καὶ εἰδῶ τὰ
[h] μυστήρια πάντα καὶ πᾶσαν τὴν [i] γνῶσιν, κἂν [k] ἔχω πᾶσαν
τὴν [k] πίστιν ὥστε [l] ὄρη [lm] μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω,
[n] οὐθέν εἰμι. 3 κἂν [o] ψωμίσω πάντα τὰ [p] ὑπάρχοντά

e here only. I Chron. xiii. 8. xii. 10. xiv. 22 al. (Rev. i. 3.) see Sir. xxiv. 33. f Mark v. 38 only. Josh. vi. 20. g = Rom. xii. 6. ch. xiii. 2. h Matt. xiii. 11. ch. xv. 51. Dan. ii. 18 al. i = ch. viii. 1. xii. 8 al. Prov. xxx. (xxiv.) 3. k Acts xiv. 9 reff. l Isa. liv. 10. m -άνειν, here only †. (Luke xvi. 4. Acts xiii. 22. xix. 26. Col. i. 13 only. Judg. x. 16 A.) n ch. vii. 19 reff. o Rom. xii. 20 only. constr., here only. Num. xi. 4, 18 al. p = Matt. xix. 21. xxiv. 47. Heb. x. 34 al. Gen. xiii. 5.

CHAP. XIII. 1. homœotel in ℵ¹ from μη εχω to μη εχω next ver: supplied by ℵ-corr¹. for γεγονα, ἐν ειμι D¹ F (addg ἤ), [*in*] *unum sum ut* old-lat(viz, D-lat E-lat G-lat spec) æth Aug$_{aliq}$ Pel Bede. αλαλαζων AD d.

2. rec (for κἂν) και εαν (twice in this ver and twice in next), with DF K(1st και αν) L(ℵ) rel(om 2nd εαν εχω 47) Chr Thdrt Damasc, 1st (4th και αν) B, 4th 17: txt AC, 2nd and 3rd B, 1st 2nd and 3rd 17. for εἰδῶ, ουδα (= οιδα) F: ιδω AD¹ 17. 47¹. ins τα bef παντα F. μεθισταναι BDFℵ-corr¹ m 17 Clem Thl: txt ACKL rel Orig$_3$ Chr Thdrt Damasc Œc. elz ουδεν, with D¹FK Clem$_1$ Meth Mac$_1$ Chr Thdrt: txt ABCD³Lℵ Clem$_1$ Eph Bas Mac$_1$ Damasc Œc Thl-comm. for εἰμι, ὠφελουμαι A Ambr.

3. elz ψωμιζω (*corrn, the force of the aor not being perceived*), with K: txt ABCD

dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him." Stanley. 1.] ἐὰν λαλῶ supposes a case which never has been exemplified: **even if I can speak**, or as E. V. **though I speak**. So Isocr. Areop. p. 142,—ἀλλ' ἐὰν μὲν κατορθώσωσι περί τινας πράξεις, ἢ διὰ τύχην, ἢ δι' ἀνδρὸς ἀρετήν, μικρὸν διαλιπόντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατέστησαν. See Matthiæ, § 523. 1. **ταῖς γλώσσαις τ. ἀνθρ. κ. τ. ἀγγ.**] ὅρα πόθεν ἄρχεται· πρῶτον ἀπὸ τοῦ θαυμαστοῦ δοκοῦντος εἶναι παρ' αὐτοῖς καὶ μεγάλου, τῶν γλωσσῶν. Chrys. p. 289. It is hardly possible to understand γλῶσσαι here of any thing but *articulate forms of speech*: i. e. *languages*. Meyer and De W., who deny that the speaking with tongues was ever in an articulate language, vehemently impugn such a rendering here. But their own rendering is to me undistinguishable from it, as far as the *sense* is concerned: '*tongues speaking in all possible ways*,' surely, in the common acceptation of words, must mean, *tongues speaking all possible languages*, and the use of the word indifferently for *the tongue* and *a tongue* (a language), when this very gift is spoken of, e. g. Acts ii. 4, compared with 11, and here as compared with ch. xii. 30, is one of the strongest proofs that λαλεῖν γλώσσαις is to speak in *languages*: see note on Acts ii. 4.

Of men (generic) **and of angels** (generic): i. e. '*of all* men and *all* angels,' whatever those tongues may be.

ἀγάπην] LOVE *to all*, in its *most general sense*, as throughout the chapter: no distinction being here drawn between love to *man* and to *God*, but the *general principle* dealt with, *from which both spring*. The '*Caritas*' of the Latin versions has occasioned the rendering '*charity*' in most modern versions. Of this word Stanley remarks, "the limitation of its meaning on the one hand to mere almsgiving, or on the other to mere toleration, has so much narrowed its sense, that the simpler term 'Love,' though too general exactly to meet the case, is now the best equivalent."

γέγονα] **I am become**; the case supposed is regarded as present: '*if I can speak . . . I am become.*' **χαλκ. ἠχ.**] Brass, of any kind, struck and yielding a sound: i. e. ἀναίσθητόν τι κ. ἄψυχον. Chrys. No particular musical instrument seems to be meant. **κύμβαλον**] κύμβαλα ἦν πλατέα κ. μεγάλα χάλκεα, Jos. Antt. vii. 12. 3. The Heb. name is most expressive, צֶלְצְלֵי שָׁמַע; There appear to have been two sorts, mentioned in Ps. cl. 5, צִלְצְלֵי שָׁמַע and צ״ תְּרוּעָה, rendered by the LXX, κυμβάλοις εὐήχοις —and κ. ἀλαλαγμοῦ, as here. Winer thinks the former answered to our *castagnettes*, the latter to our *cymbals*. The larger kind would be here meant. See Winer, Realw. art. 'Becken.' **ἀλαλάζον**] see Ps. cl. cited above. 2.] **τὰ μυστήρ. πάντα** are all *the secrets of the divine counsel*,—see Rom. xi. 25 (note); xvi. 25,—and reff. The knowledge of these would be the perfection of the gift of prophecy. The verb belongs to both μυστ. and γνῶσιν. The full construction would be εἰδῶ μυστ. and ἔχω γνῶσιν. **πᾶσαν**

μου, κἂν [q] παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν [s] ὠφελοῦμαι. 4 ἡ ἀγάπη [tu] μακροθυμεῖ, [uv] χρηστεύεται, ἡ ἀγάπη οὐ [w] ζηλοῖ, [ἡ ἀγάπη] οὐ [x] περπερεύεται, οὐ [y] φυσιοῦται, 5 οὐκ [z] ἀσχημονεῖ, οὐ [a] ζητεῖ τὰ [a] ἑαυτῆς, οὐ [b] παροξύνεται, οὐ [c] λογίζεται [d] τὸ κακόν, 6 οὐ [e] χαίρει ἐπὶ τῇ ἀδικίᾳ, [f] συγχαίρει δὲ τῇ

λογίζεται..P ABCDP KLP𝔎

q = Acts xv. 26. Dan. iii. 28 (95).
s Mark v. 26. Matt. xvi. 26. Prov. x. 2.
t Matt. xviii. 26, 29. Luke xviii. 7. 1 Thess. v. 14. Heb. vi. 15. James v. 7 bis, 8. 2 Pet. iii. 9 only.
u see Rom. ii. 4. 2 Cor. vi. 6.
v here only †. see note.
w Acts vii. 9 reff.
x here only †.
y ch. iv. 6 reff.
z ch. x. 24. Phil. ii. 21.
a ch. vii. 36 only. Deut. xxv. 3.
b Acts xvii. 16 only (reff.).
c = Rom. iv. 8, from Ps. xxxi. 2.
d Rom. ii. 9 reff.
e constr. Matt. xviii. 13. Luke i. 14. Acts xv. 31. ch. xvi. 17. 2 Cor. vii. 13. Prov. xxiv. 19.
f ch. xii. 26 reff.

(-μία, Rom. ix. 22. -μως, Acts xxvi. 3.)
(-μοσύνη, Rom. i. 27. -μων, ch. xii. 23.)

FLℵ rel. παραδωσω **F**. καυθησομαι **DFL** b^2 c d f h k 47 Mac Max-conf: καυχησωμαι **ABℵ** 17 copt-ms æth Ephr Jer(from gr-mss asserts *apud Græcos ipsos ipsa exemplaria diversa esse*, but thinks, *ob similitudinem* καυθησομαι *et* καυχησωμαι *apud Latinos errorem inolevisse*): txt **CK** rel vss Orig Chr Thdrt lat-ff Jac-nisib. **ουθεν ℵ*** 17. 73 Bas-ms: txt **BCDFKL** rel Chr Thdrt.

4. om 3rd η αγαπη **B** a 17-9. 55. 73-4. 118-22[1] lect-17 vulg copt arm Clem Ephr Chr Thl Orig-int$_2$ Tert Cypr Ambrst Ambr. περπορευεται **A** Ephr.

5. for τα εαυτης, το μη εαυτης **B** Clem$_1$. om 1st τη **F**.

τὴν πίστιν hardly, as Stanley, implies '*all the faith in the world*,' but rather, 'all the faith required to,' &c.: or perhaps the art. conveys the allusion to our Lord's saying, Matt. xvii. 20; xxi. 21: 'all that faith,' so as, &c. **3.**] The double accus. after ψωμίζω is found in the reff. to LXX: but here the accus. of the *person* is omitted, and left to be supplied from the context: **If I bestow in food all my substance.** See the quotation from Coleridge in Stanley's note. **παραδ. τὸ σῶμ. μ. ἵνα καυθ.**] So ref. Dan., καὶ *παρέδωκαν τὰ σώματα αὐτῶν εἰς ἐμπυρισμόν*, LXX. πῦρ, Theod.: see also 2 Macc. vii. 37. He evidently means *in self-sacrifice*: for country, or friends. Both the deeds mentioned in this verse are such as ordinarily are held to be the fruits of love, but they may be done *without it*, and if so, are worthless. Stanley prefers καυχήσωμαι—and Lachmann has edited it. The objections to it seem to me to be, (1) It leaves παραδῶ standing in a very vague and undefined meaning—"deliver, *to what?*" (2) It introduces an irrelevant and confusing element, a *boastful motive*, into a set of hypotheses which put forward merely an act or set of acts on the one side, and the absence of love on the other: and indeed, worse still, (3) it makes an hypothesis which would reduce the self-sacrifice to nothing, and would *imply* the absence of love; and so would render ἀγάπην δὲ μὴ ἔχω unnecessary.

4—7.] *The blessed attributes of love.*

4.] **μακροθυμεῖ** is the negative side, **χρηστεύεται** the positive, of a loving temper: the former, the withholding of anger; the latter, the exercise of kindness. **οὐ ζηλοῖ**, '*knows neither envy nor jealousy*:' both are included under the more general sense of ζῆλος. **περπερεύεται**] The word occurs in Cicero ad Attic. i. 14: 'Di boni! quomodo *ἐπερπερευσάμην* novo auditori Pompeio!' and Marc. Antonin. v. 5: *ἀρεσκεύεσθαι, καὶ περπερεύεσθαι, κ. τοσαῦτα ῥιπτάζεσθαι τῇ ψυχῇ*. Among the examples in Wetst. of *πέρπερος* and *περπέρεια*, is a good definition from Basil: *τί ἐστι τὸ περπερεύεσθαι; πᾶν ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν περιλαμβάνεται περπερείας ἔχει κατηγορίαν*. And the Etymol. Mag.,—*ἀντὶ τοῦ, ματαιοῦται, ἀτακτεῖ, κατεπαίρεται μετὰ βλακείας ἐπαιρόμενος*. The nearest English expression would perhaps be **displays not itself.** See Wetst. **φυσ.**, see, for a contrast, ch. viii. 1.

5.] **οὐκ ἀσχημονεῖ** seems to be *general*, without particular reference to the disorders in public speaking with tongues. **τὰ ἑαυτῆς**—Love is so personified, as here to be identified with the man possessing the grace, who does not seek **τὰ ἑαυτοῦ**: see ch. x. 33. **οὐ λογίζ. τὸ κακόν**] **imputeth not (the) evil**: *οὐδὲν πονηρὸν οὐ μόνον οὐ κατασκευάζει ἀλλ' οὐδὲ ὑποπτεύει κατὰ τοῦ φιλουμένου*, Chrys. Hom. xxxiii. p. 304: and so Theod. Theophyl., Estius, Rückert, Meyer: and this is better and more accordant with the sense of *λογίζεται*, than the more general rendering '*thinketh no evil*.' And we must not overlook the article, which seems here to have the force of implying that the evil actually exists, '*the evil*' which is,—but Love does not impute it. So Theodoret, *συγγινώσκει τοῖς ἐπταισμένοις, οὐκ ἐπὶ κακῷ σκόπῳ ταῦτα γεγενῆσθαι ὑπολαμβάνων*.

6. οὐ χ. ἐπὶ τῇ ἀδ.] **rejoices not at (the) iniquity**, i. e. at its commission by others,—as is the habit of the unloving world. **συγχαίρει τῇ ἀλ.**] Most Commenta-

g ἀληθείᾳ, 7 πάντα h στέγει, πάντα i πιστεύει, πάντα ἐλπίζει, πάντα k ὑπομένει. 8 ἡ ἀγάπη οὐδέποτε l πίπτει. ...γλωσσαι C. ABDFK LPℵ a b c d e f g h k l m o 17. 47 m εἴτε δὲ n προφητεῖαι, o καταργηθήσονται· m εἴτε p γλῶσσαι, q παύσονται· m εἴτε n γνῶσις, o καταργηθήσεται. 9 r ἐκ r μέρους γὰρ γινώσκομεν καὶ r ἐκ r μέρους s προφητεύομεν· 10 ὅταν δὲ ἔλθῃ τὸ t τέλειον, τὸ r ἐκ r μέρους o καταργη-

g = Col. i. 5. 2 Thess. ii. 12. Rom. i. 18. 2 Tim. iii. 8.
h ch. ix. 12. 1 Thess. iii. 1, 5 only+. Sir. viii. 17 only.
i acc., Acts xiii. 41 reff.
k constr., 2 Tim. ii. 10. Heb. x. 32. xii. 2, 3. James i. 12. Wisd. xvi. 22.
l = Luke xvi. 17. 1 Kings iii. 19. ἐκπ., = James i. 11. see note, and Acts xii. 7. Rom. ix. 6.
m so ch. xiv. 7. xv. 11. 2 Cor. viii. 23. n ver. 2 (reff.).
o ch. i. 28 reff. 2 Cor. iii. 13. p Acts ii. 4 reff. q absol., Acts xx. 1. Exod. ix. 33, 34.
r ch. xii. 27 reff. s ch. xi. 4, 5 reff. t = ch. ii. 6. xiv. 20. Rom. xii. 2. James i. 4 bis. 1 John iv. 18. Ps. cxxxviii. 22.

7. B[1] repeats *παντα στεγει*.

8. om ἡ B. rec **εκπιπτει**, with C[3]DFKLPℵ[3] rel Clem Orig[3] Mac Chr Thdrt[2] Damasc Œc Thl lat-ff: txt ABC[1]ℵ[1] 17. 47 Nys Orig-int Ambrst Aug. om δε C[1]D[1]FKP latt copt arm Did lat-ff: ins ABC[2]D[2·3]LΝ rel syr goth gr-ff. *προφητεια καταργηθησεται* B: *προφητια καταργηθησονται(sic)* A. *γνωσεις* [or -σις] *καταργηθησονται* (*to conform to the preceding clauses*) AD[3]FΝ 17. 47 (Tert): *γν. παυσεται* P.

9. for γαρ, δε (*perhaps because this sentence was regarded not as rendering a reason for the last, but as* another *assertion of the imperfection of knowledge and prophecy*) KL rel Phot(in Œc: δὲ ἀντὶ τοῦ γάρ. *αἰτία γάρ ἐστι τοῦ διὰ τί μέλλουσι καταργ. κ. παύσ.*) Œc: om 67[2] goth æth Orig[3] Eus Melet Chr: txt ABDFℵ m (17. 47, e sil) latt Orig[1] Thdrt Iren-int Hil.

10. rec ins *τοτε* bef *το εκ μερους* (*for emphasis and precision*), with D[2·3]KL rel syrr Orig[2] Melet Chr Thdrt: om ABD[1]FPℵ 17. 47 latt copt goth æth arm Orig[5] (and int[4]) Eus[1] Ath Damasc Iren-int. *καταργηθησεται* bef *το εκ μερους* D[1·3]F latt Syr goth Orig-int[5] Jer. **τα εκ μ.** F Iren-int.

tors, as the E. V., altogether overlook the force of the verb and the altered construction, and render, '*rejoiceth in the truth*:' others, who respect the verb, make *τῇ ἀληθ.* = *τοῖς εὐδοκιμοῦσι* (Chrys.), those to whom, as in 3 John 12, *μεμαρτύρηται ὑπ' αὐτῆς τῆς ἀληθείας*. But Meyer's rendering is the only one which preserves the force of both words: **rejoices with the Truth**, *ἡ ἀλήθ.* being personified, and meaning especially *the spread among men* (as opposed to *ἀδικία*) of *the Truth of the Gospel*, and indeed of *the truth in general*,—in opposition to those who (ref. Rom.) *τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχουσι*,—who (ref. 2 Tim.) *ἀνθίστανται τῇ ἀληθείᾳ*. **7.**] **πάντα**,—i. e. all things which *can be borne with a good conscience*. So Bengel, of *all four*: 'videlicet, quæ tegenda vel credenda, quæ speranda et sufferenda sunt.' **στέγει**] **bears**: see note, ch. ix. 12. Hammond, Estius, Bengel (above),—'*covers*:' but the variation in sense from ch. ix. is needless. **πιστ.**] viz. without suspicion of another. **ἐλπίζ.**] viz., even against hope—hoping what is good of another, even when others have ceased to do so. **ὑπομ.**] viz. persecutions and distresses inflicted by others, rather than shew an unloving spirit to them. **8—12.**] *The eternal abiding of Love, when other graces have passed away.* **8. πίπτει**] The exact word is that of the E. V., faileth: so Theod.: *οὐ διασφάλλεται, ἀλλ' ἀεὶ μένει βεβαία κ. ἀσάλευτος κ. ἀκίνητος, ἐς ἀεὶ διαμένουσα. τοῦτο γὰρ διὰ τῶν ἐπαγομένων ἐδίδαξεν.* Of the two readings, we may illustrate **πίπτει** by Plato, Phileb., p. 22 E, *ἀλλὰ μήν, ὦ Σώκρατες, ἔμοιγε δοκεῖ νῦν μὲν ἡδονή σοι πεπτωκέναι καθαπερεὶ πληγεῖσα ὑπὸ τῶν νῦν δὴ λόγων*: and Polyb. x. 33. 4, *κἂν ποτε πέσῃ τὰ ὅλα*, "in case the whole plan should fail:" id. i. 35. 5: and **ἐκπίπτει** by Plato, Gorg. p. 517, *εἰ οὗτοι ῥήτορες ἦσαν, οὔτε τῇ ἀληθινῇ ῥητορικῇ ἐχρῶντο (οὐ γὰρ ἂν ἐξέπεσον) οὔτε τῇ κολακικῇ*: where Heindorf,—'proprie usurpatur de actoribus, citharœdis, aliisque, qui a spectatoribus explodunturet exsibilantur:' and by the celebrated passage in Demosthenes *περὶ στεφ.* p. 315,—*ἐρῳτα γωνίστεις, ἐγὼ δ' ἐθεώρουν. ἐξέπιπτες, ἐγὼ δ' ἐσύριττον*: where also, by the way, **ἔπιπτες** is a various reading. By **εἴτε, εἴτε, εἴτε**, the *general* idea, **χαρίσματα**, is split into its *species*—**be there prophesyings**,—**be there** (speakings in) **tongues**,—**be there knowledge**. Chrys., al., understand the two first futures, **καταργ., παύσ.**, of the time when, the faith being every where dispersed, these gifts should be *no longer needed*. But unquestionably the time alluded to is that of *the coming of the Lord*; see ver. 12, and this applies to *all these*, not to the last (*γνῶσις*) only. The two first, **προφ.** and **γλῶσσ.**, shall be *absolutely* superseded: **γνῶσις**, *relatively*: the imperfect, by the perfect. **9, 10.**]

θήσεται. 11 ὅτε [u] ἤμην [v] νήπιος, ἐλάλουν ὡς [v] νήπιος, ABDFK LPN ab cd efg hkim o 17. 47
[w] ἐφρόνουν ὡς [v] νήπιος, [x] ἐλογιζόμην ὡς [v] νήπιος· ὅτε γέ-
γονα ἀνήρ, [c] κατήργηκα [y] τὰ τοῦ [v] νηπίου. 12 βλέπομεν
γὰρ ἄρτι δι' [z] ἐσόπτρου ἐν [a] αἰνίγματι, τότε δὲ [b] πρόσωπον
[b] πρὸς [b] πρόσωπον· ἄρτι γινώσκω [r] ἐκ [r] μέρους, τότε δὲ
[c] ἐπιγνώσομαι [d] καθὼς καὶ [c] ἐπεγνώσθην. 13 [e] νυνὶ δὲ

u gospp. and Acts, passim. Paul, Gal. i. 10, 22 only. Neh. ii. 15. ἤμεθα, Matt. xxiii. 30 bis. Acts xxvii. 37. Eph. ii. 3.
v ch. iii. 1 reff. Gal. iv. 1, 3.
w absol., here only. Isa. xliv. 18.
x = Rom. ii. 3.
y Rom. viii. 5 reff. xii. 8. Sir. xxxix. 3. i. 32. Matt. xi. 27 bis. Jer. v. 5. (absol., Acts ix. 30 only.) vi. 22. vii. 6, 17 al. Job xxx. 1, 9.
z James i. 23 only †. Wisd. vii. 26. Sir. xii. 11 only.
a here only. Num.
b Gen. xxxii. 30. see 2 John 12. 3 John 14. Num. xii. 8.
c = Rom. d ch. xii. 11 reff. e Rom.

11. aft 1st ὁτε ins δε D^1 fuld. rec ως νηπιος bef the verb (3 times), with DFKLP rel fuld syrr goth arm Orig Epiph Chr Thdrt$_1$ Thl Œc lat-ff; 1st time, m: txt ABℵ 17 vulg copt æth Clem Bas Nys (Did) Thdrt$_1$ Damasc Orig-int$_2$ Jer Aug$_1$. rec aft 2nd ὁτε ins δε, with D^3FKLP$\aleph^3$ rel syrr copt æth arm Orig$_{aliq}$ Meth Epiph Chr Thdrt Tert: om ABD^1(and lat) $\aleph^1$ am(with harl^1 tol, agst fuld al) goth Orig$_{aliq}$ Did Hil. for γεγονα, εγενομην B Orig$_1$. τα του νηπιου bef κατηργηκα DF syr goth Bas Orig-int$_3$ lat-ff. (not F-lat Aug.)

12. om γαρ D^1FP latt goth arm Clem Cyr Tert Cypr Ambrst. ins ὡς bef δι εσοπτρου D-gr b g o Syr syr-w-ast arm Clem$_2$ Thdrt$_2$ Tert. ins και bef εν αινιγματι LP f 63. 109-78 Orig$_{sæpe}$ Hil Gaud$_1$. in 2nd τοτε, τε is written over the line by ℵ-corr^1. ins εγω bef επεγνωσθην F D-lat G-lat tol Cypr.

13. for νυνι δε μενει, μενει δε F (μινει) Clem Hil.

Reason given;—that our knowledge, and our prophesying (utterance of divine things) are but *partial*, embracing *but a part:* but when that which is *perfect* (entire—universal) shall have come, this *partial* shall be abolished—superseded. See Eph. iv. 11—13, where the same idea is otherwise expressed. **11.**] *Analogical illustration of ver.* 10. νήπιος and τέλειος are used in contrast ch. ii. 6—iii. 1; xiv. 20. ἐλάλουν, ἐφρόνουν, ἐλογιζόμην **—I spoke, I felt** (was minded), **I judged.** There can hardly be an allusion, as Theophyl., Œc., Bengel, Olsh., al., think, to the *three gifts*, of *tongues* (ἐλάλ.), *prophecy* (ἐφρόν., which suits but very lamely), and *knowledge* (ἐλογιζ.). ὅτε γέγ. κ.τ.λ.] **Now that I am become a man, I have brought to an end the ways of a child:** not, as E. V., '*when I became a man, I put away . . . .*,' as if it were done *on a set day*, and as if γέγ. and κατήργ. were aorists. For this use of ὅτε, cf. Demosth. Olynth. 1, init. ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν: see Kühner, § 813. 2.

12.] *Contrast between our present sight and knowledge,—and those in the future perfect state.* γάρ justifies the analogy of the former verse: for it is just so with *us.* ἄρτι, in our *present condition*, until the Lord's coming. δι' ἐσόπτρου, **through a mirror**: i. e. as Billroth, Meyer, and De W.—*according to the popular illusion*, which regards the object, really seen *behind* the mirror, as seen through it. We must think, not of our mirrors of glass, but of the imperfectly-reflecting metallic mirrors of the ancients. The idea of the *lapis specularis*, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage (e. g. 'omnes prophetæ viderunt per specular obscurum, et Moses doctor noster vidit per specular lucidum' [Wetst.]: and see numerous examples in his Hor. Hebr. i. 646 ff.), and followed by many Commentators, is inconsistent with the usage of ἔσοπτρον, which (Meyer) is *always a* MIRROR (Pind. Nem. vii. 20: Anacr. xi. 2; xx. 5. Lucian, Amor. xliv. 48: see also reff.): the window of *lapis specularis* being διόπτρα (Strabo, xii. 2, p. 540). ἐν αἰνίγματι] There is a reference to ref. Num., στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἴδει, καὶ οὐ δι' αἰνιγμάτων. Many take the words adverbially,—'*enigmatically*' (so E. V., '*darkly*'): but this cannot be, because αἴνιγμα is objective, not subjective: '*a dark hint given by words.*' I agree with Meyer, notwithstanding De Wette's strong objections, in believing ἐν αἰνίγματι to mean '*in a dark discourse*,' viz. *the revealed word*, which is *dark*, by comparison with our future *perfect knowledge.* So also Luther: in einem dunkeln Wort. Thus, as M. observes, ἐν will denote, as ἐν τῷ κρυπτῷ, Matt. vi. 4, the *local department, in which* the βλέπειν takes place. τότε = ὅταν ἔλθῃ τὸ τέλειον, ver. 10: '*at the Lord's coming, and after.*' πρόσωπ. πρὸς πρόσωπ.] **Face towards face**, i. e. by immediate intuition: so Heb. in reff. **I shall thoroughly know even as I was** (during this life: he places himself *in that state*, and uses the aor. as of a thing gone by) tho-

[f] μένει πίστις ἐλπὶς ἀγάπη, τὰ τρία ταῦτα· [g] μείζων δὲ τούτων ἡ ἀγάπη.

XIV. [1] [h] Διώκετε τὴν ἀγάπην, [i] ζηλοῦτε δὲ τὰ [k] πνευματικά, μᾶλλον δὲ ἵνα [l] προφητεύητε. [2] ὁ γὰρ [m] λαλῶν [m] γλώσσῃ οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ [τῷ] θεῷ· οὐδεὶς γὰρ [n] ἀκούει, [o] πνεύματι δὲ λαλεῖ [p] μυστήρια· [3] ὁ δὲ [l] προ-

f = Heb. xiii. 1. see note.
g = ch. xii. 31. xiv. 5. comparat., Matt. xiii. 32. Luke ix. 46. ch. xv. 19.
h = Rom. ix. 30 reff. Pss. xxxiii. 14.
i = ch. xii. 31. ver. 39 only. Sir. li. 18.
k = ch. x. 3, 4

reff. | l ch. xi. 4, 5 reff. | m ch. xii. 30 reff. | n = Mark iv. 38. Gen. xi. 7. xlii. 23.
o = vv. 14, 15. Acts xvii. 16. | p ch. xiii. 2 reff.

Chap. XIV. 2. γλωσσαις D-gr F-gr b o G²-lat arm Chr$_1$ Cyr Aug. ουχ ℵ (*see Acts* ii. 7 *digest*). ανθρωπους F (so in ver 3). om τω [bef θεω] (*for conformity with* ανθρ. ?) BD¹FP ℵ¹ 1 Chr-comm: ins AD³KLℵ³ rel Thdrt Damasc Thl Œc. ουθις ℵ. for πνευματι, πνευμα F-gr G D-lat am² with(fuld flor) Pel Vig Bede.

3. for ο δε, ει γαρ ο F-gr G; *nam qui* vulg(and F-lat) D-lat.

roughly known. In this life we *are known by* God, rather than *know* Him: see Gal. iv. 9; ch. viii. 3, note,—and cf. Philo de Cherub. 32, vol. i. p. 159, νῦν ὅτε ζῶμεν, κρατούμεθα μᾶλλον ἢ ἄρχομεν, κ. γνωριζόμεθα μᾶλλον ἢ γνωρίζομεν. The sense of this aor. ἐπεγνώσθην must not be forced, as in E. V., to a present, or to a future, as by some Commentators. **13.**] *Superiority of Love to the other great Christian graces.* Some gifts shall pass away—but *these three* great graces *shall remain for ever*—FAITH, HOPE, LOVE. *This is necessarily the meaning,*—and *not that love alone shall abide for ever, and the other two merely during the present state.* For (1) νυνὶ δέ is not 'but *now*,' i. e. in this present state, as opposed to what has just been said ver. 12,—but '*rebus sic stantibus*,' '*quæ cum ita sint*,'—and the inference from it just the contrary of that implied in the other rendering: viz. that *since tongues, prophesyings, knowledge, will all pass away,* we have left *but* THESE THREE. (2) From the position of μένει, it has a *strong emphasis,* and carries the weight of the clause, as opposed to the previously-mentioned things which καταργηθήσεται. (3) From τὰ τρία ταῦτα, a *pre-eminence* is obviously pointed out for *faith, hope, and love,* distinct from aught which has gone before. This being the plain sense of the words, how can *faith* and *hope* be said to endure to eternity, when faith will be lost in sight, and hope in fruition? With *hope,* there is but little difficulty: *but one place* has inscribed over its portals, "Lasciate ogni speranza, voi ch' entrate." New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can *faith* abide,—faith, which is the evidence of things *not seen,*—where all things once believed are seen? In the form of *holy confidence and trust,* faith will abide even there. The stay of all conscious created being, human or angelic, is *dependence on God;* and where the faith which *comes by hearing* is out of the question, the faith which *consists in trusting* will be the only faith possible. Thus *Hope* will remain, as anticipation certain to be fulfilled: *Faith* will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. i. Serm. viii. μείζων τ.] **The greater of these,**—not '*greater than* these.' "The greater," as De Wette beautifully remarks, "because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love." And thus the forms of Faith and Hope which will there for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of eternal Love.

Chap. XIV. **1—25.**] *Demonstration of* THE SUPERIORITY OF THE GIFT OF PROPHECY OVER THAT OF SPEAKING WITH TONGUES. **1.**] *Transition from the parenthetical matter of the last chapter to the subject about to be resumed.* **Pursue after Love** (let it be your great aim,—important and enduring as that grace has been shewn to be): **meantime however** (during that pursuit; making that the first thing, take up this as a second) **strive for spiritual gifts, but more** (more than πν. in general: i. e. more for this than for others) **that ye may prophesy** (sc. ζηλοῦτε, ἵνα . . . as the aim of your ζῆλος). **2—20.**] *Prophecy edifies the* BRETHREN *more than speaking with tongues.* **2.**] **For he that speaks in a tongue, speaks not to men but to God; for no one understands him** (so ἀκούω in reff. and Athen. ix. p. 382, ἔλεγεν ῥήματα ἃ οὐδὲ εἷς ἤκουσεν

q = Rom. xiv. 19 reff.
r = Rom. xii. 8 reff.
s here only †. Wisd. xix. 12 only.
-θιον, Phil. ii. 1.
-θεῖσθαι, 1 Thess. ii. 11.)
t = Acts ix. 31 reff.
u = ch. xii. 31. xiii. 13.
v ch. xv. 2. 1 Tim. v. 19 only.
w ch. xii. 30 reff.
x ch. xii. 18 al.

φητεύων ἀνθρώποις λαλεῖ [q] οἰκοδομὴν καὶ [r] παράκλησιν καὶ [s] παραμυθίαν. 4 ὁ [m] λαλῶν [m] γλώσσῃ ἑαυτὸν [t] οἰκοδομεῖ, ὁ δὲ [l] προφητεύων ἐκκλησίαν [t] οἰκοδομεῖ. 5 θέλω δὲ πάντας ὑμᾶς [m] λαλεῖν [m] γλώσσαις, μᾶλλον δὲ ἵνα [l] προφητεύητε· [u] μείζων δὲ ὁ [l] προφητεύων ἢ ὁ [m] λαλῶν [m] γλώσσαις, [v] ἐκτὸς εἰ μὴ [w] διερμηνεύῃ, ἵνα ἡ ἐκκλησία [q] οἰκοδομὴν λάβῃ. 6 [x] νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς [m] γλώσσαις [m] λαλῶν, ABDFK LPℵ a b c d e f g h k l m o 17. 47

4. for λαλων, λαλει F(G adds *aut* λαλων). γλωσσαις D 46 arm Mac. aft εκκλησιαν ins θεου F-gr G vulg-ed(not am demid fuld tol F-lat) Pel Bede.

5. υμας bef παντας A Ambrst. γλωσσαις bef λαλειν A am Chr Thl: om λαλειν k[1]. for ινα προφητευητε, προφητευειν D[1] vulg Jer Pel Bede. rec (for δε aft μειζων) γαρ, with DFKLℵ[3] rel vss Chr Thdrt Jer Ambrst: txt ABPℵ[1] 39 copt. add εστιν F. διερμηνευει (*the later mss confound* ει *and* η *to a very great extent: see the original collations passim*) KL a b c d f g h k l o 47 Chr Thl: διερμηνευων D[1], η ο διερμηνευων F-gr(and G-gr).

6. rec νυνι, with D[2]KL rel Chr Thl Œc: txt ABD[1]FPℵ Chr-ms Thdrt Damasc.

ἄν, i. e. as a *general rule*, the assembly do not understand him; some, who have the gift of interpretation of tongues, may,—but they are the exception), **but** (opposed to οὐδεὶς γὰρ ἀκούει) **in the spirit** (in his spirit, as opposed to in his understanding: his spirit is the organ of the Holy Ghost, but his understanding is unfruitful, see vv. 14, 15) **he speaks mysteries** (things which are hidden from the hearers, and sometimes also from himself): 3.] **but** (on the other hand) **he who prophesies, speaks to men edification** (genus) **and** (species) **exhortation and** (species) **consolation.** See the definition of *prophecy* given on ch. xii. 10: and Stanley's excursus introductory to this chapter. παραμυθία occurs Plato, Axioch. p. 365,—ἀσθενῆ τὴν ψυχήν, πάνυ ἐνδεᾶ παραμυθίας: and Ælian, V. H. xii. 1, fin., παρεμυθήσατο Ἀρταξέρξην, κ. τὸ τῆς λύπης ἴασατο πάθος, εἴξαντος τοῦ βασ. τῇ κηδεμονίᾳ, κ. τῇ παραμυθίᾳ πεισθέντος συνετῶς. 4.] ἑαυτ. οἰκ. does not necessarily involve his *understanding* what he speaks: the *exercise of the gift* in accordance with the prompting of the Spirit may be regarded as an οἰκοδομή: the intensity of the feeling of prayer or praise in which he utters the words is edifying to him, though the words themselves are unintelligible. This view is necessary on account of what is said in ver. 5, that if he can *interpret*, he can edify not only himself but the church. ἐκκλησίαν] not, as Meyer, *a congregation*, but = τὴν ἐκκλησίαν: the art. being often omitted when a noun in government has an emphatic place before the verb: accordingly in ver. 5, it is ἡ ἐκκλ. which is edified. 5.] He shews that it is from no *antipathy* to or *jealousy* of the gift of tongues that he thus speaks: but (force of the δέ) that he *wished them all to speak with tongues, but rather that they should prophesy*. The distinction between the acc. and inf. after θέλω, as the simple direct object of the wish, and ἵνα with the subj., as its higher and ulterior object, has been lost in the E. V. The second δέ is opposed to the subordinate λαλ. γλ., as in ver. 1 to τὰ πνευματικά.

μείζων δέ] δέ is transitional.

μείζων] see reff.,—superior *in usefulness*, and therefore *in dignity*. ἐκτὸς εἰ μή is a mixture of two constructions, ἐκτὸς εἰ, and εἰ μή. It is not a Hebraism, as Grot. supposes; Wetst. gives examples from Demosth., Aristides, Lucian, Sextus Empiricus: and from Thom. Mag., φαμέν, ἐκτὸς εἰ μὴ τόδε, καὶ ἐκτὸς εἰ τόδε. διερμηνεύῃ] viz. ὁ λαλῶν γλώσσῃ, not τις, as suggested by Flatt. On the subj. with εἰ, giving a sense not distinguishable from the ind., see Winer, edn. 6, § 41. *b*. 2 end, and Herm., on Soph. Ant. 706. 6.] *Example of the unprofitableness of speaking with tongues without interpreting*,—expressed in the first person as of himself. νῦν δέ] '*quod cum ita sit*'—viz. that there is no edification without interpretation.

ἐὰν ἔλθω] Chrys. understands the first person to imply 'not even *I myself* should profit you,' &c. But then αὐτὸς ἐγώ or some expression similarly emphatic would have been used. The second ἐάν is parallel to the first, not dependent on ὠφελήσω. It is the negative side of the supposition, as ἐὰν ἔλθω κ.τ.λ. was the affirmative. On this double apodosis Hermann remarks, Soph. Aj. 827,—'Est enim hæc verborum complexio ex eo genere, cujus jam apud Homerum exempla inveniuntur, quod duplicem habet apodosin, alteram

τι ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ [y]ἐν [z]ἀποκαλύψει ἢ [y]ἐν [a]γνώσει ἢ [y]ἐν [a]προφητείᾳ ἢ [y]ἐν [b]διδαχῇ; 7 [c]ὅμως τὰ [d]ἄψυχα φωνὴν [e]διδόντα, [f]εἴτε [g]αὐλὸς [f]εἴτε [h]κιθάρα, ἐὰν [i]διαστολὴν τοῖς [k]φθόγγοις μὴ [e]δῷ, πῶς γνωσθήσεται τὸ [l]αὐλούμενον ἢ τὸ [m]κιθαριζόμενον; 8 καὶ γὰρ ἐὰν [n]ἄδηλον [o]φωνὴν [o]σάλπιγξ [e]δῷ, τίς [p]παρασκευάσεται εἰς πόλεμον; 9 οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης [q]ἐὰν μὴ [r]εὔσημον λόγον [e]δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς [s]ἀέρα λαλοῦντες.

y ch. ii. 7, 13. Matt. xiii. 3. z = ver. 26. 2 Cor. xii. 1, 7. Gal. ii. 2. Rev. i. 1 ‡. a ch. xiii. 2 (reff.). b Acts ii. 42 reff. c John xii. 42. Gal. iii. 15 only. 2 Macc. xv. 5. d here only †. Wisd. xiii. 17. xiv. 29 only. e = Matt. xxiv. 29. Isa. xiii. 10. ἠχὼ διδοῦσα θόρυβον, Eur. Hec. 1093. f ch. xiii. 8 reff. g here only. 1 Kings x. 5 al. (-λητής, Matt. ix. 23.) h Rev. v. 8. xiv. 2. xv. 2 only. Gen. iv. 21 al. i Rom. x. 12 reff. k Rom. x. 18 only, from Ps. xviii. 4, Wisd. xix. 18 only. l Matt. xi. 17 ‖ L. only †. m Rev. xiv. 2 only. Isa. xxiii. 16. n = here (Luke x. 44) only. (Ps. l. 6 [8]). 2 Macc. vii. 34 only. Polyb. viii. 3. 2, ἄδηλοι ἐλπίδες, and al. (-λως, ch. ix. 26. -λότης, 1 Tim. vi. 17.) o Matt. xxiv. 31. Rev. i. 10. viii. 13. Exod. xix. 16, 19. p Acts x. 10. 2 Cor. ix. 2, 3 only. Jer. xii. 5. q arrangt. of words, 2 Cor. ii. 4 reff. r here only ‡. Ps. lxxx. 3 only. s ch. ix. 26 reff.

υμιν P. om 1st ἢ ℵ c 17 syr copt. om last εν D¹Fℵ¹ b tot harl². (am D-lat om 2nd εν: am harl² F-lat D-lat om 3rd.)

7. μη bef διαστολην τ. φθογγ. D¹F. for τοις φθογγοις, φθογγου B tol D-lat arm Ambrst. διδω D³FLP rel Thdrt Damasc Thl: δωτε K: txt ABD¹ℵ f Orig Chr Œc. γνωσθη (for -θησεται) DF.

8. σαλπ. bef φωνην APℵ d 17. 119 coptt Orig. δωη D¹. παρασκευαζεται A Orig.

9. for ευσημον, ευσχημον D¹ 21-3². 80. for δωτε, δω L.

præmissam, sequentem alteram: quæ ratio ibi maxime apta est, ubi in magno animi motu, quasi non satis sit id quod præmissum est, aliud infertur secunda apodosi, quod gravius sit et fortius.' ἢ ἐν ἀποκ. . . . .] It seems best here, with Estius, to understand 'duo juga, ut conjugata sint revelatio et prophetia, ac rursus conjugata scientia et doctrina.' So also Meyer, who observes that the ground of προφητεία is ἀποκάλυψις, and that of διδαχή, γνῶσις: the former being a *direct speaking in the Spirit*, and the latter a *laying forth by the aid of the Spirit* of knowledge acquired. Thus ἐν, as referred to ἀποκ. and γνώσ., denotes the *internal element*:—as referred to προφ. and διδ., the *external element*, of the spiritual activity. 7—11.] *Instances to shew that unintelligible discourse profits nothing.* And first,—7—9.] *from musical instruments.* 7.] ὅμως occurs here and in the two other places where it is used in the N. T. (reff.) at the beginning of the sentence, out of its logical order, which would be before ἐὰν διαστολὴν . ., thus: **Things without life which yield sound, whether flute or harp, yet, if they do not,** &c. The renderings, '*even* things without life' (E. V.), or 'things which, though without life, yet give sound' (Winer, edn. 6, § 61. 5. f), are inadmissible,—the former because of the usage of ὅμως, the latter because no such idea as any surprise at a thing without life yielding sound is here in place. φων. διδ.] so δίδου φωνάν Pind. Nem. v. 93. ἐὰν διαστ.] **If they (the ἄψυχα φ. δ.) shall not have yielded a distinction** (of musical intervals) **in their tones, how shall be known that which is being played on the flute or that which is being played on the harp** (i. e. *what tune is played* in either case: the art. being repeated to shew that two distinct instances are contemplated, not necessarily '*one tune, either piped, or harped*' = τὸ αὐλούμενον ἢ κιθαριζόμενον;) ? The observation of Meyer, that this example is decisive against *foreign languages* being spoken in the exercise of this gift, is shewn to be irrelevant by the next example, from which the contrary might be argued—the ἄδηλος φωνή of the trumpet being exactly analogous to an *unknown language*, not to an *inarticulate sound*. But the fact is that all such inferences, from pressing analogies close, are insecure. 8.] ἄδηλον, **uncertain**, in its *meaning*: for a particular succession of notes of the trumpet then, as now, gave the signals for attack, and retreat, and the various evolutions of an army. The giving the signal for battle with the trumpet is called by Dio Cassius τὸ πολεμικὸν βοᾶν, by Ælian τὸ παρορμητικὸν ἐμπνεῖν: see Wetst., where many examples are to be found. 9.] *Application of these instances.* διὰ τ. γλώσσης is most naturally understood *physically*, **by means of your tongue**, as answering to the utterance of the sound by the musical in-

t ch. xv. 37. only. Philo de Mut. Nom. 26, vol. i. p. 600, μονόκικα μὲν γάρ, εἰ τύχοι, κ. γραμματικά . . . (Dion. Hal. iv. 19, μυρίων ἢ δισμυρ., εἰ τύχοι . . . . Galen. de usu part. vi., δέκα μέν, εἰ τύχοι, Wetst.) see ch. xvi. 6.

10 τοσαῦτα, [t] εἰ τύχοι, [u] γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν [v] ἄφωνον· 11 ἐὰν οὖν μὴ εἰδῶ τὴν [w] δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι [x] βάρβαρος, καὶ ὁ λαλῶν [y] ἐν ἐμοὶ [x] βάρβαρος. 12 οὕτως καὶ ὑμεῖς ἐπεὶ [z] ζηλωταί ἐστε [a] πνευμάτων, [b-c] πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζη-

ABDFK LP𝔎 a b c d e f g h k l m o 17. 47

u = ch. xii. 10 reff. v = here only. (Acts viii. 32 reff.) w = here only. Numb. vi. 21. Dion. Hal., Antt. i. 68, τοῦ π μήπω γράμματος εὑρημένου, τῷ δ δηλοῦν τ. ἐκείνου δύναμιν τ. παλαιούς. Dio Cass. lv. 3, τοιοῦτον γὰρ ἡ δύναμις τοῦ ὀνόματος τούτου δηλοῖ. x Acts xxviii. 2, 4 reff. y = Rom. xi. 25. z Acts xxi. 20 reff. a = ch. xii. 10 reff. b = Rom. xv. 2. c Rom. xiv. 19 reff.

10. om τοσαυτα D¹ F(with G-lat). rec (for εισιν) εστιν (*gramml corrn : see note*), with KL rel Chr Thdrt. Ec : txt ABDFP𝔎 47 Clem Damasc Thl. ins τω bef κοσμω D¹F b o, *hoc* vulg-ed(and F-lat, not am) Ambrst Bede. rec aft ουδεν ins αυτων (*addn for precision*), with D³KL𝔎³ rel G-lat syrr Chr Thdrt : om ABD¹FP𝔎¹ ℵ 17 vulg E-lat coptt arm Clem Damasc Ambrst Bede. aft αφωνον ins εστιν D¹F vulg.

11. for εαν, ει P. ιδω AD¹L a m 17 : γινωσκω F. (*si ergo nesciero* F-lat, and so vulg.) om last clause (*homœotel*) L a¹. om εν DF latt syrr copt arm Clem Chr$_{expr}$(ο εμοι λαλ. βαρβ.) Damasc lat-ff.

struments. But the technical rendering, by means of *the tongue* (in the sense of γλώσσῃ λαλεῖν), is allowable. **ἔσεσθε . . . λαλ.**] This periphrasis of the future implies, **ye will be**, so long as ye speak, **speaking**, . . . On **εἰς ἀέρα**, see ref.: it implies the *non-reception by hearers* of what is said. **10, 11.**] *Another example of the unprofitableness of an utterance not understood.* **10.**] **εἰ τύχοι, if it should so happen, i.e. peradventure:** —it is commonly found with numerical nouns; but sometimes with hypothetical sentences in general, as in ch. xv. 37. See reff. and examples in Wetst. It will not bear the rendering '*for example*,' though in meaning it nearly approaches it. It belongs here to **τοσαῦτα**, itself representing some fixed number, but not assignable by the information which the writer possesses, or not worth assigning. See similar expressions, Acts v. 8,—and 2 Sam. xii. 8 in E. V. **γένη φωνῶν**] **kinds of languages**: the more precise expression would be γένη φωνῆς, or φωναί: we can hardly say, with Meyer, that each language is a γένος φωνῶν. The use of φωνῶν, and not γλωσσῶν, is no doubt intentional, to avoid confusion, γλῶσσα being for the most part used in this passage in a peculiar meaning: but no argument can be grounded on it as to the γλῶσσαι being languages or not. **εἰσίν** (plur.), because it is wished to distinguish them in their variety. **οὐδέν**, scil. γένος. Bleek renders, '*no rational animal is without speech*;' and Grot., reading as the rec. αὐτῶν, understands it as referring to *men*: others supply ἔθνος to οὐδέν. But the common rendering is both simpler, and better sense: **none of them is without signification**, as E. V.: or, **is inarticulate.** **11.**] **οὖν**, *seeing that* none is without meaning: for if any *were*, the imputations following would not be just. We assume that a tongue which we do not understand *has a meaning*, and that it is the way of expression of some *foreign nation.* **βάρβαρος, —a foreigner**, in the sense of one who is ignorant of the speech and habits of a people. So Ovid, Trist. v. 10,—'Barbarus hic ego sum, quia non intelligor ulli: and Herod. ii. 158,—βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφισι ὁμογλώσσους. (Wetst.) The appellation always conveyed a certain contempt, and such is evidently intended here. So Ovid, in the next line,—'Et ridet stolidi verba Latina Getæ.' **ἐν ἐμοί, in my estimation**: so Eurip. Hippol. 1335, σὺ δ' ἔν τ' ἐκείνῳ κἀν ἐμοὶ φαίνῃ κακός,—'in his judgment and in mine:' see Kühner, ii. 275. **12.**] *Application of the analogy*, as in ver. 9. The **οὕτως** is evidently meant as in ver. 9, but is rendered somewhat difficult by the change of the construction into a direct exhortation. It is best therefore to suppose an ellipsis; and give to οὕτως the pregnant meaning, *after the lesson conveyed by this example.* Meyer's rendering, *since in such a manner* (i. e. so as to be barbarians to one another) *ye also are emulous*, &c., is very harsh, besides making the second clause, standing as it does without a μᾶλλον or any disjunctive particle, mean (and I do not see that it will bear any other meaning), *seek this* βαρβαροφωνία *to the edifying of the Church.* **Thus likewise ye** (i. e. after the example of people who would not wish to be barbarians to one another,—avoiding the absurdity just mentioned), **emulous as ye are of spiritual gifts** (reff.), **seek them to the edifying of the church, that ye may abound**: or *perhaps* (but I can

τείτε, ἵνα [e] περισσεύητε. 13 διὸ [f] ὁ [f] λαλῶν [f] γλώσσῃ [g] προσευχέσθω [g] ἵνα [h] διερμηνεύῃ. 14 ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ [i] πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου [k] ἄκαρπός ἐστιν. 15 [l] τί οὖν ἐστιν; προσεύξομαι τῷ

[e] absol., Matt. v. 20. ch. viii. 8. [f] vv. 2 &c. [g] Matt. xxiv. 20 ‖ Mk. Mark xiv. 35. (ὅπως, Acts viii. 15.) Phil. i. 9. Col. i. 9. iv. 3. 2 Thess. i. 11. iii. 1. [h] ch. xii. 30 reff. [i] = Acts xvii. 16 reff. [k] Matt. xiii. 22 ‖ Mk. Eph. v. 11. Tit. iii. 14. 2 Pet. i. 8. Jude 12 only. Jer. ii. 6. Wisd. xv. 4 only. [l] Acts xxi. 26. ver. 26.

12. πνευματικων P 23-mg 73 spec sah ambr. (G-lat has both.) for περισσευητε, προφητευητε A 73 Ambrst.

13. rec διοπερ, with KL^{vid} rel Chr Thdrt Thl Œc: txt ABDFP^{vid} 17 Damasc.

14. om γαρ BF sah arm: ins ADKLPℵ rel vulg(and F-lat) E-lat syrr copt Chr Thdrt Damasc Œc Thl Orig-int$_{1}$ Ambrst Aug$_{1}$ Pel Sedul Bede. (17 def.)

15. om τιουν εστιν K. προσευξωμαι (twice) ADFP 17: -ξωμαι and -ξομαι ℵ: txt

find no instance of ζητῶ ἵνα thus used: ch. iv. 2 is no case in point, see note there) as in E. V. '*seek that ye may excel* (abound in them) *to the edifying of the church.*' 13.] *Hortatory inference from the foregoing examples.* There is some difficulty in the construction of this verse. προσευχ. ἵνα διερμ., is rendered by Chrys., Theodoret, Theophyl., Erasm., Beza, Calv., Grot., Estius, Wetst., Bleek, Rückert, Olsh., al., '*pray that he may interpret.*' But the next verse shews that this is untenable. For the act of προσεύχεσθαι γλώσσῃ is there introduced in strict logical connexion with this verse, so as to shew that the προσευχέσθω here must have the same meaning as there, viz., that of *praying in a tongue*, openly in the church. Seeing this, Luther, Rosenm., al., render it, '*let . . . . . so pray, that he may interpret:*' i. e. '*not pray, unless he can interpret.*' But this rendering of ἵνα is hardly allowable even where οὕτω is expressed, see note on ch. ix. 24. The knot of the difficulty lies in the relation of ἵνα to verbs of this kind. It may be doubted whether in such expressions as προσεύχεσθαι ἵνα (see reff.), the conj. ever represents the mere *purport* of the prayer, as in our "to pray, that." The idea of *purpose* is inseparably bound up in this particle, and can be traced wherever it is used. Thus προσεύχ. ἵνα seems always to convey the meaning, "to pray, *in order that.*" At the same time, *prayer* being a *direct seeking* of the fulfilment of the purpose on account of which we pray,—not, like many other actions, *indirectly* connected with it,—the *purport* and *purpose* become *compounded in the expression.* This will be illustrated by γρηγορεῖτε κ. προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν: where it is plain enough that ἵνα μή represents the *ulterior object* of γρηγορεῖτε, and, *now that it is joined with* γρηγορεῖτε, of προσεύχεσθε: but had it been *merely*, προσεύχεσθε ἵνα μὴ κ.τ.λ., the above confusion would have occurred. Now this confusion it is, which makes the words προσευχέσθω ἵνα διερμηνεύῃ so difficult. Obviously, the προσευχέσθω is not *merely* used to express a *seeking by prayer* of the gift of interpretation, on account of the sense in the next verse: but as plainly, there is in προσευχέσθω *a sense* which passes on to ἵνα διερμηνεύῃ. The rendering of Meyer and De Wette, '*pray, with a view to interpret* (what he has spoken in a tongue),' is unobjectionable, but does not give any reason for the choice of προσευχέσθω, any more than εὐχαριστείτω, or the like. I believe the true rendering to be pointed out by the distinction in the next verse. If a man prays *in a tongue*, his *spirit prays*, but his *understanding is barren.* This prayer of *his spirit* is, the intense direction of his will and affections to God, accompanied by the utterance of sounds to him unintelligible. '*Let then him who speaks with a tongue, pray*, when he does pray, *with an earnest striving* (in this prayer of his spirit) *after the gift of interpretation.*' The meaning might be more strictly given thus in English: **wherefore let him who speaketh with a tongue, in his prayer** (or, **when praying**), **strive that he may interpret.** 14.] This verse has been explained above. It *justifies the necessity of thus aiming at the gift of interpretation.* τὸ πν. μου, not as in ver. 32, and Chrys. (Hom. xxxv. p. 325) τὸ χάρισμα τὸ δοθέν μοι καὶ κινοῦν τὴν γλῶσσαν, —but as in reff., my (own) spirit, taking himself as an example, as above, ver. 6: a use of the word familiar to our Apostle, and here necessary on account of ὁ νοῦς μου following, 'When I pray *in a tongue*, my higher being, my *spirit*, filled with the Holy Ghost, is inflamed with holy desires, and rapt in prayer: but my *intellectual part*, having no matter before it on which its powers can be exercised, bears no fruit to the edification of others (nor of myself:' but this is not expressed in ἄκαρπος; cf. the usage of καρπός by Paul,—Rom. i. 13; vi. 21, 22; xv. 28; Gal. v. 22, al.).

m here bis, Rom. xv. 9, from Ps. xvii. 49. Eph. v. 19. James v. 13 only.
n ch. x. 16 reff.
o = here (Matt. xiii. 14. ch. xvi. 17. Gal. vi. 2. Phil. ii. 30. 1 Thess. ii. 16) only ‡. (Gen. xxix. 28 al.) Jos.

i πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· m ψαλῶ τῷ i πνεύματι, m ψαλῶ δὲ καὶ τῷ νοΐ. 16 ἐπεὶ ἐὰν n εὐλογῇς i πνεύματι, ὁ o ἀναπληρῶν τὸν p τόπον τοῦ q ἰδιώτου πῶς ἐρεῖ r τὸ rs ἀμὴν t ἐπὶ τῇ σῇ u εὐχαριστίᾳ, v ἐπειδὴ τί λέγεις οὐκ οἶδεν; 17 σὺ μὲν γὰρ w καλῶς x εὐχαριστεῖς, ἀλλ' y ὁ y ἕτερος οὐκ z οἰκοδομεῖται. 18 a εὐχαριστῶ τῷ θεῷ, πάντων ABDFK LPℵ a b c d e f g h k l m o 17. 47

B. J. v. 2. 5, στρατιώτου τάξιν ἀναπληροῦν. Philo, Flacc. 12, vol. ii. p. 531, πρεσβευτοῦ τάξ. ἐκπλήσω. Tac. Ann. iv. 38, "locum principem impleam."
p = here only. Sir. xii. 12. q Acts iv. 13 reff.
r 2 Cor. i. 20. s = Rev. v. 14. Neh. v. 13. viii. 6 al. t = Acts xi. 19. 2 Cor. xii. 21. Heb. viii. 1.
u Acts xxiv. 3 reff. v Acts xv. 24 reff. w ch. vii. 37 reff. x abs., ch. xi. 24 reff.
y Rom. ii. 1 reff. z Acts ix. 31 reff. a Rom. i. 8 reff.

BKL rel latt Orig$_4$ Eus$_2$ (*see note*). om 1st δε FKP 35. 46. 109-14 latt Syr sah arm Orig$_3$(om *και* also$_1$) Damasc Orig-int$_6$ lat-ff: ins ABDLℵ rel syr Orig$_3$ Eus$_2$ Chr Thdrt Œc Thl. om *τω* [bef 2nd *πνευματε*] FP. om 2nd δε BF 46. 109 latt Syr sah æth arm Orig$_1$(where he has the 1st δε) Cæs Ps-Ath$_1$ Max-conf Damasc Thl Orig-int$_3$ lat-ff: ins ADKLPℵ rel syr copt Orig$_1$ Eus$_1$ Ath$_1$ Chr Thdrt Œc (homœetel and 47 *νοι* to *νοι*).

16. rec *ευλογησης*, with FKL rel Chr Thdrt Œc Thl; *benedixeris* latt: txt ABDPℵ b^1 o 17 Damasc. rec ins *τω* bef *πνευματι* (*to conform to last ver: but see note*), with KL rel Chr Thdrt: *εν* B(sic: see table) Dℵ^3: *εν τω* P: om AFℵ^1 17 Damasc. om *το* F. for *επειδη, επει* B. *ουκ οιδεν* bef *τι λεγεις* F(not F-lat) E-lat G-lat Jer Aug.

17. *αλλα* B l.

18. rec aft *τω θεω* ins *μου* (*addn from such places as ch* i. 4, *Rom* i. 8 *&c:* 38 æth arm *even further add περι*), with KL rel Thdrt Damasc Ambrst Pel: om ABDFPℵ 17 E-lat G-lat am(with tol, agst demid harl) syrr copt æth arm Chr Thdrt-ms Jer Sedul Bede. (om *θεω* F-lat.) ins *οτι* bef *παντων* F latt syrr copt lat-ff.

15.] What then is (the case) (i. e. as our '*What then?*' Cf. *τί οὖν*, Rom. iii. 9; vi. 15. 'What is my determination thereupon?')? **I will pray** (on the reading *προσεύξωμαι*, see note on Rom. v. 1) **with the** (my) **spirit: I will pray also with my mind** (i. e. will interpret my prayer for the benefit of myself and the church), &c. This resolution, or expression of self-obligation, evidently leads to the inference, by and by clearly expressed, ver. 28, that *if he could not* pray *τῷ νοΐ*, he would *keep silence.* **ψαλῶ**] hence we gather that the two departments in which the gift of tongues was exercised were *prayer and praise.* On the day of Pentecost it was confined to the latter of these. **16.]** The discourse changes from the first person to the second, as De W. observes, because the hypothesis contains an imputation of folly or error. **ἐὰν εὐλ.]** **if thou shalt have blessed in spirit** (no art. now: the dat. is now merely of the *manner in which,* the *element;* not of the *specific instrument,* as in the last verse), **how shall he that fills** (i. e. is in) **the situation of a private man** (*ἰδιώτης,* in speaking of any business or trade, signifies a *lay person,* i. e. one unacquainted with it as his employment. Thus in state matters, it is one out of office—*Δημοσθένει ὄντι ἰδιώτῃ,* Thuc. iv. 2: in philosophy, one uneducated and rude —*ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοίκαμεν, ὑμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε,* Diog. Laert. Aristipp. ii. 71, &c. &c. See examples in Wetst. So here it is, *one who has not the gift of speaking and interpreting.* The word *τόπον* is not to be taken literally, as if the *ἰδιῶται* had any *separate seats* in the congregation: the expression, as in ref., is figurative) **say the AMEN** (the Amen always said: see Deut. xxvii. 15—26 Heb. and E. V. (LXX, *γένοιτο*); Neh. viii. 6. From the synagogue,—on which see Wetst., Schöttg. in loc., Winer, Realw., art. Synagogen, and Philo, Fragm. vol. ii. p. 630—*συνεδρεύουσι . . . . οἱ μὲν πολλοὶ σιωπῇ, πλὴν εἴ τι προσεπιφημίσαι τοῖς ἀναγινωσκομένοις νομίζεται,*—it passed into the Christian church; so Justin Mart. Apol. i. 65, p. 82, *οὗ* (scil. *τοῦ προεστῶτος*) *συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς πανευφημεῖ λέγων, ἀμήν.* See Suicer, sub voc. and Stanley's note here) **to** (at the end of) **thy thanksgiving, since what thou sayest he knows not?** This is, as Doddridge has remarked, decisive against the practice of praying and praising in an unknown tongue, as ridiculously practised in the church of Rome.

17.] **καλῶς** is not ironical, but concessive: it is not the act of *thanksgiving in a tongue* that the Apostle blames, for that is *of itself good,* being dictated by the Spirit: but the doing it *not to the edification of others.* **ὁ ἕτερος,** the *ἰδιώ-*

ὑμῶν μᾶλλον [b] γλώσσῃ [b] λαλῶ· 19 ἀλλὰ ἐν ἐκκλησίᾳ [c] θέλω πέντε λόγους τῷ νοί μου λαλῆσαι, ἵνα καὶ ἄλλους [d] κατηχήσω, [ce] ἢ [f] μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς [g] φρεσίν· ἀλλὰ τῇ [b] κακίᾳ [i] νηπιάζετε, ταῖς δὲ [g] φρεσὶν [k] τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ γέγραπται [l] Ὅτι ἐν [l] ἑτερογλώσσοις καὶ ἐν [m] χείλεσιν [n] ἑτέρων

b vv. 2, &c. c here only. 2 Macc. xiv. 42. d Acts xviii. 25 reff. e constr., Matt. xviii. 8, 9 ‖ Mk. Luke xv. 7. xvii. 2. Gen. xxxviii. 26. f Matt. xviii. 24. ch. iv. 15 only. Esth. iii. 9. g here bis only. Prov. xviii. 2. h Rom. i. 29. ch. v. 8. Eph. iv. 31 al. Ps. li. 3 (5). i here only †. (-πιος, ch. xiii. 11.) (Isa. xxviii. 11.) Ps. cxiii. 1 Aq. iii. 13. Heb. (xi. 12.) xiii. 15. 1 Pet. iii. 10 only. k = ch. ii. 6. Heb. v. 14 al. l Chron. xxv. 8. m = Matt. xv. 8 ‖ Mk. (from Isa. xxix. 13.) n = Acts ii. 4. Exod. xxx. 9. l here only. Rom.

γλωσσῃ bef μαλλον F: om μαλλον 41[1] D-lat Chr-ms.—*omnium vestrum lingua loquor* vulg(and F-lat). rec γλωσσαις, with BKLP rel syrr copt æth Chr Thdrt Orig-int: txt ADFℵ 17 latt arm Damasc Ambrst Fel Bede. rec λαλων (*the* bare present *aft* ευχ. *was not understood, and thus some helped it with* οτι, *some by turning* λαλω *into* λαλων. *Or* λαλων *was understood to belong to* ευχαριστω, '*I give thanks, speaking*,' &c.), with KL rel Chr Thdrt Damasc: om A: txt BDFPℵ c 17 latt syrr copt arm Œc Orig-int lat-ff.

19. [αλλα, so ABD: om ℵ[1].] rec δια του νοος (*see note. If* τω νοι *had come from ver* 15, μου *would prob have been omd*), with KL rel D-lat syr Mac Chr Thdrt Max-conf Phot Thl Œc: δια τον νομον (omg μου) Mcion-e, *per legem* Ambrst-txt; *in lege* Paulin: txt ABD(F)ℵ m (17) vulg Syr copt Nys Epiph$_2$ Marc-mon Damasc lat-ff. — τω ν. μ. bef π. λογ. 17. — λαλη ο μεν (sic) bef τω ν. μ. F.

20. ινα ταις φρ. τελ. γενησθε, omg δε, F D-lat Orig-int Ambrst Aug Gaud.

21. aft νομω ins τι ℵ[1](ℵ[3] disapproving). for ετερογλωσσοις, ετεραις γλωσσαις F lect-8 vulg copt goth Tert. rec ετεροις, with DKLP rel vss Orig Constt Chr Damasc Thl Œc lat-ff: txt ABℵ 17. (*Meyer thinks the dat a mere mechanical corrn to*

της spoken of before. **18, 19.**] *Declaration of his own feeling on the matter, highly endowed as he was with the gift.* **I thank God, I speak with a tongue** (have the gift of speaking with tongues) **more than you all.** This juxtaposition of two clauses, between which '*that*' is to be supplied in the sense, is not unusual: βούλει σκοπῶμεν: 'fac videas,'—Eur. Hippol. 567, ἐπίσχες', αὐδὴν τῶν ἔσωθεν ἐκμάθω. Hom. Od. β. 195, Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός, Μητέρα ἣν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι. See Hartung, Partikell. ii. p. 134. **19.**] **ἐν ἐκκλησίᾳ, in** (the) **assembly, 'in the** congregation,'—not '*in an* assembly,' as Meyer. The art. is omitted after a preposition: so Middleton, ch. vi. § 1; the logical account of which is, that the prep. serves to *categorize* the substantive following it, and so make it general instead of particular.

θέλω . . ., ἤ, as βούλομαι, ἤ, Il. α. 117: similarly ἐπιθυμέω, ζητέω,—see Hartung, ii. p. 72. διὰ τοῦ νοός has probably been a correction, because λαλεῖν τῷ νοί was found harsh, the understanding being only the indirect instrument.

20.] With this exhortation he concludes this part of his argument, in which he reproves the folly of displaying and being anxious for a gift in which there was no edification. '**ἀδελφοί** suavem vim habet,' Bengel. **ταῖς φρεσίν, in your understandings,** as this preference shews you to be. **τῇ κακίᾳ**—dat. of reference, **as regards vice**: see Winer, edn. 6, § 31. 6.

21—25.] By a citation from the O. T. he takes occasion to shew that tongues are a sign *to the unbelieving only*: and that *even for them* they are profitless in comparison with prophecy. **21.**] **ἐν τῷ νόμῳ,** as John x. 34; xii. 34; xv. 25; —where the *Psalms* are thus quoted. The passage stands in the LXX: διὰ φαυλισμὸν χειλέων, διὰ γλώσσης ἑτέρας ὅτι λαλήσουσι τῷ λαῷ τούτῳ . . . κ. οὐκ ἠθέλησαν ἀκούειν. The context is thus: The scoffers in Jerusalem (see ver. 14) are introduced as scorning the simplicity of the divine commands, which were line upon line, precept upon precept, as if to children (vv. 9, 10). Jehovah threatens them that, since they would not hear these simple commands, He would speak to them by men of other tongues, viz. the Assyrians, their captors. Here as in many other cases, the historical sense is not so much considered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues. The ὅτι answers in the LXX to כִּי, '*for*;' or '*yea verily*,' as Louth. It forms part of the citation, not of the text.

ἐν ἑτερ.] **in** (in the person of) **men of other tongues**: Heb. *with another*

o = ch. v. 1 reff. p = Rom. v. 12 reff. q Matt. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7 only. Deut. i. 43. r Acts ii. 4 reff. s so εἰς μαρτύριον, &c. Matt. viii. 4 al. fr. Jer. ix. 22. i. 3 reff. a ver. 16

λαλήσω τῷ λαῷ τούτῳ, καὶ [o] οὐδ' [p] οὕτως [q] εἰσακούσονταί ABDFK LPN a b
μου, λέγει κύριος. 22 ὥστε αἱ [r] γλῶσσαι [s] εἰς [t] σημεῖον c d e f g
εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς [u] ἀπίστοις, ἡ δὲ [v] προ- h k l m o 17. 47
φητεία οὐ τοῖς [u] ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. 23 ἐὰν
οὖν [wx] συνέλθῃ ἡ [y] ἐκκλησία [y] ὅλη [xz] ἐπὶ τὸ αὐτὸ καὶ πάντες
λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ [a] ἰδιῶται ἢ [u] ἄπιστοι, οὐκ .. εδω- ται F.

t Rom. iv. 11 reff. u = ch. vi. 6 reff. v ch. xiii. 2 reff w = Acts x ch. xi. 20. Josh. ix. 2. y Rom. xvi. 23 reff. z Acts i. 15 reff.

suit the other datives.) for ουδ ουτως, ουδεπω F. εισακουσεται F(not lat) 43. 113 lect-14.

22. for (2nd) πιστευουσιν, πιστοις F.

23. om ουν F 67² old-lat goth Ambrst Ambr. for συνελθη, ελθη BG¹. ολη bef η εκκλησια DF latt goth lat-ff. rec παντες γλωσσαις λαλωσιν, with KL rel vulg(and F-lat) syrr arm Chr-txt Thdrt Damasc Œc Vict-vit Bede: λαλ. παν. γλ. copt æth Chr-comm Ambrst: λαλ. γλ. παν. D¹·³ goth: txt ABFPℵ Bas Thl. om η απιστοι B Ambrst.

tongue;—and it is placed *second*. The Apostle personifies it and gives it the prominence. **ἐν. χ. ἑτ.**] in (as speaking in using as the organ of speech) lips of others (strangers, see reff.): Heb. *in* (by) *stammerers of lip:* Louth, *with a stammering lip.* **τῷ λαῷ τούτῳ**] in Isa., *the Israelites:* here taken generally for the unbelieving world. **οὐδ' οὕτως εἰσακούσ.**] This is the point of the passage for St. Paul's argument: see ver. 23:—"for them, and not for us: but *even for them,* profitless in the main:"—*not even under such circumstances will they listen to me: even this sign* will be for them ineffectual. **22.**] **ὥστε,**—viz. according to the words of the foregoing prophetic passage. **αἱ γλ.**] the tongues, in the *then* acceptation of the term. He is not interpreting the prophecy, nor alluding to the tongues *there* spoken of, but returns back to the subject in hand—*the tongues* about which his argument was concerned. **εἰς σημ. εἰσίν**] serve for a sign: but there is no emphasis on the words,—the meaning being much the same as if **εἰς σημεῖον** were omitted, and it stood **ὥστε αἱ γλ. εἰσὶν οὐ τοῖς π.** Not seeing this, Commentators have differed widely about the meaning of **σημεῖον**. So Chrys. (Hom. xxxvi. p. 335): **εἰς σημεῖον, τουτέστιν, εἰς ἔκπληξιν**:—Bengel: 'quo allecti auscultare debebant:'—Calvin: 'linguæ, quatenus in signum datæ sunt:' &c. &c. All dwelling on the word **σημεῖον** would introduce an element foreign to the argument, which is, *that tongues are* (a sign) *for the unbelieving, not for the believing.* **οὐ τ. πιστ.**] not to men who believe, but to unbelievers, i. e. 'men who do not believe:' not, as Neander, Billroth, Rückert, and in substance De Wette, 'men who *will* not believe:' **ἄπιστος** must be kept to the same sense through this whole passage, and plainly by ver. 23 it is *not one who* will *not believe,* but *an unbeliever open to conviction.* The mistake has been occasioned by regarding *those to whom the prophecy was directed,* and interpreting Paul by Isaiah, instead of by himself. **ἡ δὲ προφ.**] scil. **ἐστίν**, as Meyer, or **εἰς σημ. ἐστίν**, as De Wette: it seems to me to import little which we supply, seeing that **εἰς σημ.** is of so very slight weight in the preceding clause. If emphatic meaning had been attached to *σημεῖον as belonging to* **αἱ γλ.**, we must not have supplied it here: but if it be a mere indifferent word, to be interpreted according to the sense in which **αἱ γλ.** and **ἡ προφ.** were **σημεῖα**, there can be no objection to it here: and the uniformity of construction seems to require it. Both here and above, **τοῖς ἀπίστ.** and the other are datives *commodi*—for, not '*to,*' the unbelieving. **ἡ προφητεία** *was* a sign *to* the unbelieving, see vv. 24, 25. Prophecy, i. e. *inspired and intelligent exposition of the word and doctrine,* was eminently *for* believers, but, as below, would be also profitable *to* unbelievers, furnishing a token that God was truly among his assembled servants. **23—25.**] *Instances given of the operation of both on the ungifted or the unbeliever.*

23.] **οὖν,** following up the axiom just laid down, by supposing a case = *if then* .... The first case put answers to the former half of ver. 22: the second, to the latter. The supposition is this: that all the (Corinthian) church is assembled, and all its members speak with tongues (not in a *tumultuary* manner—that is not part of the present hypothesis, for if it

ἐροῦσιν ὅτι [b] μαίνεσθε; 24 ἐὰν δὲ πάντες [c] προφητεύωσιν, εἰσέλθῃ δέ τις [u] ἄπιστος ἢ [a] ἰδιώτης, [d] ἐλέγχεται ὑπὸ πάντων, [e] ἀνακρίνεται ὑπὸ πάντων, 25 τὰ [f] κρυπτὰ τῆς καρδίας αὐτοῦ [g] φανερὰ [g] γίνεται, καὶ [h] οὕτως [i] πεσὼν ἐπὶ [i] πρόσωπον [k] προσκυνήσει τῷ θεῷ, [l] ἀπαγγέλλων ὅτι [m] ὄντως ὁ θεὸς [n] ἐν ὑμῖν ἐστιν. 26 [o] Τί οὖν ἐστιν, ἀδελφοί;

b Acts xii. 15 reff.
c ch. xi. 4, 5 reff.
d = John iii. 20. Ps. xlix. 21.
e Acts iv. 9 reff.
f Rom. ii. 16 reff.
g ch. xi. 19 reff.
h = ver. 21. Rom. v. 12 reff.
i Matt. xvii. 6. xxvi. 39. Luke v. 12. xvii. 16. Rev. xi. 16. Num. xvi. 4. xx. 6.
k Paul, here and Acts xxiv. 11 only. dat., Matt. ii. 2 al. fr. Ps. xxviii. 2.
l gospp. and Acts, passim. elsw., 1 Thess. i. 9. Heb. ii. 12. 1 John i. 2, 3 only. Gen. xiv. 13.
m = Mark xi. 32. Luke xxiii. 47. 1 Tim. v. 5 al. Num. xxii. 37 only.
n = 2 Cor. xiii. 5.
o Acts xxi. 22. ver. 15.

24. for 2nd δε, τε A Syr (æth). om ανακ. ν. π. (*homœot*) K.

25. rec ins και ουτω bef τα κρυπτα (*from below,—the result being imagined better to begin here; the follg κ. ουτως being by some omd, as Chr Ambr, by some carelessly left, or reintroduced without erasing this former. So Meyer*), with D³KL rel syr Chr$_{h.l.}$ Thdrt: om ABD¹FN 17 latt Syr copt goth (æth arm) Orig Bas Chr$_1$ Cyr lat-ff. αναγγελλων F(not G). rec ο θεος bef ουτως, with KL rel syr Chr Thdrt: om ουτως k 3. 32 Thdrt-comm: txt AB(DFN) h 17 latt Syr copt goth æth arm Origint lat-ff. — om ο D¹FN¹ 1^{l} 109^{1} Orig$_1$ Chr$_1$.

were, it must apply equally to ver. 24, which it clearly cannot:—but that all have the gift, and are *in turn* exercising it):—then ἰδιῶται, '*plain* believers,' persons unacquainted with the gift and its exercise, come in. It is obvious that the hypothesis of *all* being assembled, and *all* having the gift, must not be pressed to infer that no such ἰδιώτης could be found: no one hypothesizes thus rigidly. If any will have it so, then, as Meyer, we may suppose the ἰδιῶται to come *from another congregation*: but the whole difficulty seems to me mere trifling. The ἰδ. plainly cannot be, as De W. maintains, an *unbeliever*, for *his* case is separately mentioned. Such **plain men**, or perhaps a company of unbelievers, have come in:—they have no understanding of what is going on: the γλῶσσαι sound to them an unmeaning jargon; and they come to the conclusion, 'These men are mad;' just as men *did infer*, on the day of Pentecost, that the speakers were *drunken*. **24.**] **But if all** (see above) **prophesy** (i. e. intelligibly lay forth, in the power of the Spirit, the Christian word and doctrine) **and there enter any** (singular *now*, setting forth that this would be the effect *in any case*: plural *before*, to shew that however many there might be, *not one could appreciate the gift*) **unbeliever or plain man** (ἄπιστος *first now*, because the great stress is on the power of prophecy in its greatest achievement, the *conversion of the unbeliever*; but ἰδιῶται was first *before*, because the stress there was on the unprofitableness of tongues, *not only to the* ἄπιστοι, *but to the* ἰδιῶται), **he is convicted by all** (the inspired discourse penetrating, as below, into the depths of his heart,—by *all*, i. e. by each in turn), **he is searched into by all** (each inspired speaker opening to him his character), **the hidden things of his heart become manifest** (those things which he had never before seen are revealed,—his whole hitherto unrecognized personal character laid out. Instances of such revelations of a man to himself by powerful preaching have often occurred, even since the cessation of the prophetic gift): **and thus** (thus convicted, searched, revealed to himself:—in such a state of mind) **having fallen on his face, he will worship God, announcing** (*by that his act*, which is a public submission to the divine Power manifest among you: or, but not so well, *aloud*, by declaration of it in words) **that of a truth** (implying that previously he had regarded the presence of God among them as an idle tale; or, if a plain Christian, had not sufficiently realized it) **God is among you** (or in each of you: by His Spirit). In this last description the ἰδιώτης is thrown into the background, and (see above) the greater achievement of prophecy, the conviction and conversion of the ἄπιστος, is chiefly in view. "For a similar effect of the disclosure of a man's secret self to himself, compare the fascination described as exercised by Socrates over his hearers by the 'conviction' and 'judgment' of his questions in the Athenian market-place. Grote's Hist. of Greece, viii. 609—611." Stanley. **26—35.**] *Regulations respecting the exercise of spiritual gifts in the assemblies.*

26.] The rule for *all*, proceeding on the fact of each having his gift to contribute when they come together: viz. that all things must be done with a view to edification. τί οὖν ἐστιν] See ver. 15.

p = Eph. v. 19. Col. iii. 16 (Luke xx. 42. xxiv. 44. Acts i. 20. xiii. 33) only. Isa. lxvi. 20.
q ver. 6 (reff.).
r ch. xii. 10 only †. Sir. prol. & xlvii. 17 only. (-νεύειν, John i. 43.)
s ver. 12.
t = ver. 40. ch. xvi. 14.
u = Mark vi. 40. ἀνά, Luke ix. 3.

ὅταν [w] συνέρχησθε, ἕκαστος [ὑμῶν] [p] ψαλμὸν ἔχει, [q] διδαχὴν ἔχει, [q] ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, [r] ἑρμηνείαν ἔχει· πάντα [s] πρὸς [s] οἰκοδομὴν [t] γινέσθω. 27 εἴτε γλώσσῃ τὶς λαλεῖ, [u] κατὰ δύο ἢ [v] τὸ [v] πλεῖστον τρεῖς, καὶ [w] ἀνὰ [w] μέρος καὶ εἷς [x] διερμηνευέτω· 28 ἐὰν δὲ μὴ ᾖ [y] διερμηνευτής, [z] σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ. 29 [a] προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι [b] διακρινέτωσαν· 30 ἐὰν δὲ ἄλλῳ [c] ἀποκαλυφθῇ καθημένῳ,

ABDFK LN a b c d e f g h k l m o 17. 47

x. 1. John ii. 6. καθ' ἕνα, Eph. v. 33. John xxi. 25. Xen. Anab. iv. 7. 8. [v] here only. (Isa. ix. 3)
w here only. ἀνὰ μ. ᾄδειν, Polyb. iv. 20. 10, and al. freq. see Rom. xi. 25 reff. [x] ch. xii. 30 reff.
y here only †. 6, ᾗ 67. 1. c. [z] Acts xii. 17 reff. change of subject, Luke xv. 15. xix. 4. Acts vi. 6. Winer, edn. [a] Acts xi. 27 reff. [b] ch. vi. 5. [c] ch. ii. 10 reff.

26. om υμων ABℵ[1] a 17 copt: ins DFKLℵ[3] rel vss Chr Thdrt Damasc lat-ff. om διδαχ. εχει (*homœotel*) A k. rec γλωσσαν εχει αποκαλυψιν εχει (*the clauses dropped out by homœotel, and were then confusedly reinserted*), with L rel Chr Thdrt Damasc: om αποκαλυψιν εχει m 35-9. 42-7. 63 arm Chr-mss: om γλωσσαν εχει K 35-9. 42-3. 57. 91[1]. 106-77. 238: txt ABDFℵ 17 latt syrr coptt æth Bas Thl Œc-comm lat-ff. διερμηνειαν DF. rec γενεσθω, with Damasc: txt ABDFKLℵ rel Chr Thdrt &c.

28. for διερμ., ερμηνευτης BD[1]F, pref δ D[1]F. for εαυτω, αυτω F.

29. om οι D[1]FL l[1]. ανακρινετωσαν D[1]F.

30. om δε D[1]F latt Orig-int Ambrst. [κα in καθημενω is written over the line, ο π having been first written, and then marked for erasure by ℵ[1].]

ὅτ. συν.] **whenever ye happen to be assembling together**: the *present* vividly describes each coming with his gift, eager to exercise it. **ψαλμόν**] most probably **a hymn of praise** to sing in the power of the spirit, as did Miriam, Deborah, Symeon, &c. See ver. 15.

διδαχήν] **an exposition of doctrine** or moral teaching: belonging to the gift of *prophecy*, as indeed do also **ψαλμ.** and **ἀποκάλ.**, the latter being something revealed to him, to be prophetically uttered.

γλῶσσαν] **a tongue**, i. e. an act of speaking in tongues: see vv. 18, 22.

ἑρμηνείαν] See below, and ver. 5.

πάντ. πρ. οἰκ. γιν.] THE GENERAL RULE, afterwards applied to the several gifts: and 27, 28.] *to the speaking with tongues.* **εἴτε** begins the construction, but is not carried on, ver. 29, where **προφῆται δέ** answers to it. **27.**] **κατὰ δύο** (scil. let it take place), **by two** (at each time, i. e. in one assembly: not more than two or three might speak with tongues *at each meeting*) **or at the most three, and by turn** (one after another, not together): **and let one** (some one who has the gift,—and *not more than one*) **interpret** (what is said in the tongue). **28.**] **But if there be not an interpreter** (Wieseler, in the Stud. und Krit. for 1838, p. 720, would render it, '*if he be not an interpreter*,' viz. himself. But this would exclude the possibility of *others* interpreting, which we know from ch. xii. 10 might be the case. And thus the preceding **εἷς** could hardly bear its proper meaning. Wieseler tries to make it mean '*one at a time*.' Besides, the emphatic position of **ᾖ** seems to require more stress than this sense would give, which would be better expressed by **ἐὰν δὲ διερμηνευτὴς μὴ ᾖ**), **let him** (the speaker in a tongue, see reff.) **be silent in the church**: but (as if **σιγάτω** had been **μὴ λαλείτω**) **let him speak for himself and for God**: i. e. in private, with only himself and God to witness it. Chrys. **καθ' ἑαυτὸν φθεγγέσθω**: which Theophyl. enlarges to **τουτέστιν ἀψοφητὶ καὶ ἠρέμα καθ' ἑαυτόν**: which does not seem to agree with **λαλείτω**, the *speaking* being essential to the exercise of the gift. **29—33.**] *Similar regulations for* PROPHECY. **29.**] **δέ**, transitional. **δύο ἢ τρεῖς**, viz. *at one assembling*;—not *together*; this is plainly prohibited, ver. 30. There is no **τὸ πλεῖστον** as in the other case, because he does not wish to seem as if he were limiting this most edifying of the gifts.

οἱ ἄλλοι, scil. **προφῆται**,—or perhaps, any person possessing the gift of **διακρίσεις πνευμάτων**, mentioned ch. xii. 10 in immediate connexion with **προφητεία**. Such would exercise that gift, to determine *whether the spirit was of God*: see ch. xii. 3; 1 John iv. 1—3. **30.**] **But if**

ὁ πρῶτος [z] σιγάτω. 31 δύνασθε γὰρ [u] καθ' ἕνα πάντες [d] προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες [e] παρακαλῶνται· 32 καὶ [fg] πνεύματα [ag] προφητῶν [a] προφήταις [h] ὑποτάσσεται· 33 οὐ γάρ ἐστιν [i] ἀκαταστασίας ὁ [j] θεός, ἀλλὰ [j] εἰρήνης, ὡς ἐν [k] πάσαις ταῖς [k] ἐκκλησίαις τῶν [l] ἁγίων. 34 Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις [z] σιγάτωσαν· οὐ γὰρ

d ch. xi. 4, 5 reff. e = Rom. xii. 8 reff. f = ch. xii. 10 reff. g Rev. xxii. 6. h Luke ii. 51. Rom. viii. 7, 20 al. i Chron. xxix. 24. i Luke xxi. 9. 2 Cor. vi. 5. xii. 20. James iii. 16 only. Prov. xxvi. 28. Tobit iv. 13 only. (-στατος, James i. 8.) j Rom. xv. 33 reff. k Rom. xvi. 16. ch. vii. 17. 2 Cor. viii. 18. xi. 28 only. l Rom. i. 7. Acts ix. 13 reff.

31. παντες bef καθ ενα DF h[1] latt Syr arm: om παντες 17 Ambrst: εκαστοι 6. 67[2]: εκαστοι παντες 38-72.

32. for πνευματα, πνευμα DF 1. 43. 52. 67[2]. 218 Syr æth Orig[1](and int) Thdrt lat-ff: txt ABKLℵ rel vulg(and F-lat) syr copt Orig[2/3](and int[1]) Epiph Did[1] Chr Thdrt-ms Damasc Œc Thl Tert. (*The plur was corrd to the sing because, One Spirit inspiring all the prophets,* πνευματα *was not understood.*) υποτασσονται L.

33. ο θεος bef ακαταστασιας A 57 Syr copt: om ο F. [αλλα, so ABDℵ e g k 47.] at end ins διδασκω (*from ch* iv. 17) F b o 2. 10. 39 vulg(not am) syr-w-ast Chr[1]: διατασσομαι Chr-ms[1] Damasc.

Vv. 34, 35 are placed aft ver 40 in DF 93 fuld Ambrst Sedul.

34. rec aft γυναικες ins υμων, with DFKL rel Syr syr-w-ob Chr Thdrt Œc Ambrst Ambr Sedul: om ABℵ 17 vulg(and F-lat: *vestræ* is written over υμων in the gr column) coptt æth arm Mcion·e Epiph Dial Orig[2] Nys Damasc (Cypr) Pel Bede.

a revelation shall have been made to another (prophet) **while sitting by, let the first** (who was prophesying) **hold his peace** (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse). The rendering of Grot., al., '*let him* (the second) *wait till the first has done speaking*,' q. d., '*let the first have left off*,' is ungrammatical. See also vv. 28, 34.

31, 32.] He shews that the ὁ πρῶτος σιγάτω is *no impossibility*, but *in their power to put into effect*. **For ye have the power** (the primary emphasis of the sentence is on δύνασθε, which is not merely permissive, as E. V., '*ye may*,' but asserts the *possession of the power*;—the secondary on καθ' ἕνα) **one by one all to prophesy** (i. e. you have power to bring about this result—you can be silent if you please), **in order that all may learn and all may be exhorted** (or, **comforted**):

32.] **and** (not, *for*: but a parallel assertion to the last, 'ye have power, &c. *and*') **spirits of prophets** (i. e. *their own spirits*, filled with the Holy Spirit: so Meyer, and rightly: not, as De Wette, the Spirit of God within each: and so ver. 12: the inspired spirit being regarded as a πνεῦμα *in a peculiar sense*—from God, or otherwise. See the distinction plainly made 1 John iv. 2: ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. πᾶν πνεῦμα κ.τ.λ. The omission of the art. generalizes the assertion, making it applicable to all genuine Christian prophets) **are subject to prophets** (i. e. to the men whose spirits they are. But very many Commentators, e. g. Theophyl.(alt.), Calvin, Estius, and more recently Bleek and Rückert, take προφήταις to signify *other prophets*—τὸ ἓν σοι χάρισμα, καὶ ἡ ἐνέργεια τοῦ ἓν σοι πνεύματος, ὑποτάσσεται τῷ χαρίσματι τοῦ ἑτέρου τοῦ κινηθέντος εἰς τὸ προφητεύειν (Theophyl.). But the command ὁ πρῶτος σιγάτω would be superfluous, if his gift was in subjection to *another*).

33.] *Reason of the above regulations.* The premiss, *that the church is God's church*, is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him:—we have a proof of it wherever a church of the saints has been gathered together. '*In all the churches of the saints*, God is a God of peace: let Him not *among you* be supposed to be a God of confusion.' I am compelled to depart from the majority of modern critics of note, e. g. Lachmann, Tischendorf (ed. 7), Billroth, Meyer, De Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph, it is harsh beyond example, and superfluous, as anticipating the reason about to be given οὐ γὰρ κ.τ.λ. Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8, 11, 12;

m = & constr., Acts xxvi. 1 reff.
n Gen. iii. 16.
o ch. xi. 34 reff.
p Matt. xii. 10 al. fr. Epp., Rom. x. 20 (from Isa. lxv. 1) only.
q ch. xi. 6 reff.
r Acts xi. 1 reff.
s = Rom. x. 18 reff.
t Acts xxvi. 7 reff.
u = ch. iii. 18 reff.

m ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ *h ὑποτάσσεσθαι, καθὼς ABDFK
καὶ ὁ n νόμος λέγει. 35 εἰ δέ τι μαθεῖν θέλουσιν, o ἐν LMabc
οἴκῳ τοὺς ἰδίους ἄνδρας p ἐπερωτάτωσαν· q αἰσχρὸν γάρ defgh
ἐστι γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. 36 ἢ ἀφ' ὑμῶν ὁ r λόγος klmo
τοῦ r θεοῦ s ἐξῆλθεν, ἢ t εἰς ὑμᾶς μόνους t κατήντησεν; 37 εἴ 17. 47
τις u δοκεῖ a προφήτης εἶναι ἢ v πνευματικός, w ἐπιγινωσκέτω
ἃ γράφω ὑμῖν, ·w ὅτι κυρίου ἐστὶν [ἐντολή]· 38 εἰ δέ τις

v ch. ii. 15 reff. w constr., Acts iii. 10. iv. 13. 2 Cor. i. 14. xiii. 5.

rec επιτετραπται (*'the sense of the perfect,* permissum est, *was more familiar to the transcribers.' Meyer*), with K rel syrr Mcion-e$_1$ Chr Thdrt, επιτετρεπται L: txt ABDFℵ 17 vss Mcion-e$_1$ Damasc lat-ff. [αλλα, so ABD^{1}ℵ.] * υποτασσέσθωσαν ABℵ 17 Syr coptt æth Mcion-e Damasc: υποτασσεσθαι DFKL rel latt syr arm Dial Chr Thdrt Thl Œc lat-ff. add τοις ανδρασιν A.

35. ει τι δε *si quid autem* DF vulg Ambrst. μανθανειν A^{2}ℵ^1 17. 23-6. 31. 73 Nys. (A^1 doubtful.) θελωσιν A 73 Damasc. om εστιν B. rec γυναιξιν (*to agree with plurals preceding*), with DFKLℵ^3 rel syrr Orig$_1$ Chr-mss Thdrt Ambrst: txt ABℵ^1 17 vulg(and F-lat: *mulieribus* is written over γυναιξιν in gr column) coptt æth arm Orig$_2$ Chr Damasc Pel. rec εν εκκλησια bef λαλειν, with D(F)K(L) 47 syrr Orig$_1$ Chr Thdrt Ambrst: txt ABℵ m 17 vulg coptt æth Orig$_2$ Damasc Bede. —εκκλησιαις FL 49. 69. 106-8 D-lat syr Thdrt.

36. κατηντ. bef μονους F copt.

37. επιγιγνωσκετω D: γινωσκετω B Chr(addg ταυτα). rec ins του bef κυριου, with Thl: om ABDFKLℵ rel Orig$_2$ Chr Thdrt Damasc Œc. for κυριου, θεου A copt Orig$_2$. rec εισιν εντολαι, with D$^{2\cdot3}$KL rel vulg(and F-lat) syrr basm Chr Thdrt Ambrst-ms: εντολαι εισιν m: εντολη εστιν ℵ^1: εστιν, omg εντολη, D^1(and lat) F G-lat Orig$_2$(and int$_1$) Hil Ambrst-ed: εστιν εντολη ABℵ^3 17 copt æth Orig$_2$ Aug.

and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16: but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say. **34, 35.**] *Regulation prohibiting women to speak publicly in the church, and its grounds.* If **ὡς . . . ἁγίων** be placed at the beginning of this sentence, we must not, as Lachm. absurdly does, put a comma before τῶν ἁγίων, which would throw the emphasis on it and disturb the sense: and which besides would then be expressed ἁγίων γυναῖκες, or even ἁγίων αἱ γυναῖκες, but certainly not τῶν ἁγίων αἱ γυναῖκες.

34.] **ἀλλὰ ὑποτάσσεσθαι,** scil. κελεύεται αὐταῖς. The same construction where a second verb must be supplied from the context, occurs 1 Tim. iv. 3. So Soph. Œd. Tyr. 236, τὸν ἄνδρ' ἀπαυδῶ τοῦτον . . . . . μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινα, ὠθεῖν δ' ἀπ' οἴκων πάντας: Lucian, χάρων ἢ ἐπισκοποῦντες, line 49 from beg.,—σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ θανάτου ἔργα, καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν. See other examples in Kühner, § 852 κ. **ὁ νόμος**—ref. Their speaking in public would be of itself an act of *in*dependence; of teaching the assembly, and among others their own husbands. **35.**] This prohibits another kindred irregularity—their *asking questions* publicly. They might say in answer to the former σιγάτωσαν, 'But if we do not understand any thing, are we not to ask?' The stress is on μαθεῖν. **ἰδίους,** confining them to their *own husbands,* to the exclusion of other men. **αἰσχρόν**] See ref.: **indecent,** bringing deserved reproach.

36—40.] General Conclusion: *the unseemliness and absurdity of their pretending to originate customs unknown to other churches, as if the word of God first went forth from them: and the enforcement of his apostolic authority.* Then, *a summary in a few words of the purport of what he has said on the spiritual gifts, and a repetition,* in another form, *of the fundamental precept,* ver. 26.

36.] I cannot agree with Meyer in referring this only to the regulation concerning women which has preceded. It rather seems to refer to *all the points of church custom* which he has been noticing, and to be inseparably connected with what follows,—the recognition *of his* apostolic orders, as *those of God.* **37.**] **πνευματικός,** one spiritually endowed: not quite as in *ch. ii. 15.* **ἃ γράφω**] **the things which I am writing,** viz.

x ἀγνοεῖ, x ἀγνοείτω. 39 y ὥστε, ἀδελφοί [μου], z ζηλοῦτε
P κωλυε- τὸ a προφητεύειν, καὶ τὸ b λαλεῖν μὴ c κωλύετε b ἐν b γλώσ-
τε . . . σαις, 40 πάντα δὲ d εὐσχημόνως καὶ κατὰ e τάξιν f γινέσθω.

XV. 1 g Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ

x = 2 Pet. ii. 12. Sir. v. 15. (pass., 2 Cor. vi. 9.)
y = ch. v. 8 reff.
z = ver. 1.
a ch. xi. 4, 5.
b ver. 19 only (ch. xii. 30 reff.).
c = Matt. xix. 14. Luke xxiii. 2 al. Exod. xxxvi. 6.
d Rom. xiii. 13. 1 Thess. iv. 12
only +. (-μων, ch. xii. 24.)
e Luke i. 8. Col. ii. 5. Heb. v. 6, 10 & vi. 20 (from Ps. cix. 4). vii. 11, &c. only. L.P.H. Job xxxviii. 12.
f = ver. 26. ch. xvi. 14.
g ch. xii. 3 reff. 2 Cor. viii. 1.

38. for ἀγνοειτω, ἀγνοειται D¹(-τε) F(ηγν-) ℵ¹ 17 Orig$_{gr}$ and perhaps A¹(ω is written secunda manu, the original letter being erased): *ignoratur* D-lat: *ignorabitur* vulg G-lat Orig-int lat-ff: *non cognoscetur* Hil: txt A²BD³KLℵ³ rel syrr copt æth arm Orig$_2$ Chr Thdrt Damasc Thl Œc. (*There appears no reason why the indic should have been altered to the imperat; but the form of exprn in ch* viii. 2, 3 *may perhaps have occasioned an alteration of the imperat into the indic, esp if, as Meyer supposes, in writing* αγνοειτω ωστε, *one* ω *had dropped out, and left the last letter of* αγνοειτ. *to be supplied.*)

39. aft αδελφοι ins μου AB¹D²·³ℵ c g m o syrr copt Chr Thdrt Damasc: om B²(sic: see table) D¹FKL rel latt basm arm Ambrst Pel. om 1st το F. om 2nd το B 48. rec γλωσσαις bef μη κωλυετε, with DFKL rel latt syrr æth arm Chr Thdrt Ambrst: txt ABPℵ m 17 Damasc.—rec om εν (λαλ. γλ. *being the more usual exprn?*), with AD³KLℵ rel vulg(and F-lat) syrr Chr Thdrt Ambrst: ins BD¹(and lat) F G-lat coptt. (P?)

40. rec om δε (*because there appeared to be no contrast?*), with KL rel basm Thl Œc Orig-int$_2$ Ambr: ins ABDFPℵ 17 a m vulg Syr copt arm Chr Thdrt Damasc Pel Bede.

CHAP. XV. **1.** [aft γνωριζω ℵ¹ has written α, but erased it.]

'*these regulations* which I am now making.' **κυρίου,** emphatic: **the Lord's [commandment]**: carrying His authority. No more direct assertion of inspiration can be uttered than this. "Paul stamps here *the seal of apostolic authority*; and on that seal is necessarily *Christ*." Meyer.

38. ἀγνοείτω] implying both the hopelessness of reclaiming such an one, and the little concern which his opposition gave the Apostle. The other reading, ἀγνοεῖται, gives a passable sense —'he is ignored,' scil. by God: cf. ch. viii. 2, 3; xiii. 12; Gal. iv. 9.

39.] **ζηλοῦτε** and **μὴ κωλύετε** express the different estimations in which he held the two gifts. **40.**] **δέ, only provided, that . . . . κατὰ τάξιν**] i. e. in right time, and due proportion.—Meyer compares Jos. B. J. ii. 8. 5, of the Essenes: οὔτε κραυγὴ ποτὲ τὸν οἶκον οὔτε θόρυβος μολύνει, τὰς δὲ λαλιὰς ἐν τάξει παραχωροῦσιν ἀλλήλοις. See Stanley, edn. 2, pp. 293 f.

CHAP. XV.] OF THE RESURRECTION OF THE DEAD; WHICH SOME IN THE CORINTHIAN CHURCH DENIED. For the enquiry, WHO they were that denied the Resurrection, see note on ver. 12.

1—11.] The Apostle lays the foundation of his intended polemical argument in the historical fact of the RESURRECTION OF CHRIST. But he does not altogether *assume* this fact. He deals with its *evidence*, in relating minutely the various appearances of the Lord after His Resurrection, to *others*, and to *himself*. Then, in ver. 12, the *proclamation* of Christ's Resurrection as the great fact attending the preaching of the gospel, is set against the denial of the Resurrection by some of them, and it is subsequently shewn that the two hang together, so that they who denied the one must be prepared to deny the other; and the consequences of this latter denial are pointed out. But it by no means follows, as De W. (in part) and Meyer have assumed, that the impugners were *not prepared* to deny the Resurrection of Christ. The Apostle writes not only for *them*, but for the rest of the Corinthian believers, shewing them the historical certainty, and vital importance of Christ's Resurrection, and its inseparable connexion with the doctrine which they were now tempted to deny. **1, 2.**] **δέ** transitional. **γνωρίζω**, not, as most Commentators, aft. Œc., οἷον ὑπομιμνήσκω, nor as Rück., '*I direct your attention to*' (both which meanings are inadmissible, from the usage of the word: see reff.),—but as E. V. **I declare**: i. e. '*declare anew*:' not without some intimation of surprise and reproach to them. **τὸ εὐαγγ.**] **the (whole) Gospel**: not merely the Death and Resurrection of Christ, which were ἐν πρώτοις parts of it; the reproach still continues; q. d. 'I am constrained to begin again, and declare to you the whole gospel which I preached to

h constr. acc. & dat., Luke i. 19. ii. 10. Acts xiii. 32 [xvii. 18]. 2 Cor. xi. 7. i = ch. xi. 23. Gal. i. 9, 12 al. see John i. 11. j John viii. 44 Rom. v. 2. (2 Cor. i. 24.) l ch. xi. 2 reff. xiii. 11. ch. iii. 5. r Heb. v. 1. vii. 27. x. 12.

h εὐηγγελισάμην ὑμῖν, ὃ καὶ i παρελάβετε, j ἐν ᾧ καὶ ABDFK LPN a b c d e f g h k l m
j ἑστήκατε, 2 δι' οὗ καὶ k σώζεσθε, τίνι λόγῳ εὐηγγελισά- o 17. 47
μην ὑμῖν εἰ l κατέχετε, m ἐκτὸς m εἰ μὴ n εἰκῇ o ἐπιστεύσατε.
3 p παρέδωκα γὰρ ὑμῖν q ἐν q πρώτοις ὃ καὶ i παρέλαβον,
ὅτι χριστὸς ἀπέθανεν r ὑπὲρ τῶν r ἁμαρτιῶν ἡμῶν s κατὰ

Col. iv. 12. Eph. i. 13. Ezek. xlv. 22.

k pres., Acts ii. 47. ch. i. 18. 2 Cor. ii. 15. 1 Pet. iii. 21. iv. 18. Isa. xlv. 20.
m ch. xiv. 5. 1 Tim. v. 19 only. n Rom. xiii. 4 reff. o = Acts xix. 2. Rom.
p = ch. xi. 2 reff. q here only. see note. Gen. xxxiii. 2.
s Psa. xxi. 16. Isa. liii. 5. Dan. ix. 24. Zech. xiii. 7.

εναγγελισαμην D Orig-catn. for εστηκατε, στηκετε D^1F latt copt Ambrst.

2. aft λογω ins και D^1(and lat); *quod et sermone* Ambrst. for ει κατεχετε, οφειλετε κατεχειν D^1(and lat) F G-lat lux Ambrst.

you.' **ὃ καὶ παρ.**] The thrice repeated *καί* indicates a climax:—**which ye also received** (see especially ref. John), **in which moreover ye stand, by means of which ye are even being saved** (in the course of salvation). **τίνι λόγ.**] **if ye hold fast, with what discourse** (not, as Moulton supposes me to interpret [in his Winer, Gr. Gr. p. 211, note 2,] = *the discourse with which*) **I preached to you**: the clause *τίνι λόγ.* being prefixed for emphasis' sake. **λόγος**, of the *import*, not the *grounds* of his preaching: for *of this* he reminds them below, *not of the arguments*. Some Commentators take *τίνι λόγῳ κ.τ.λ.* as a mere epexegesis of *εὐαγγέλιον*,—'*the gospel . . . ., with what discourse I preached to you*,' as *οἶδά σε, τίς εἶ*. But as Meyer has remarked, in that case,—(1) *σώζεσθε* and *εἰ κατέχετε* being altogether severed from one another, *εἰ κατέχετε* becomes the conditional clause to *γνωρίζω ὑμῖν*, with which it has no logical connexion: (2) *εἰ κατέχετε* would be inconsistent with *ἐν ᾧ καὶ ἑστήκατε*, which would thus be an *absolute assertion*: (3) the words *ἐκτὸς εἰ μὴ εἰκῇ ἐπιστ.* would have to be referred as a second conditional clause to *εἰ κατέχετε* (see below).

ἐκτὸς εἰ μὴ εἰκῇ ἐπιστ.] The only chance, if you hold fast what I have taught you, of your missing salvation, is the hardly supposable one, that your *faith is vain*, and the gospel a fable; see ver. 14, of which this is an anticipation:—**unless** (perchance) **ye believed** (not as E. V. '*have believed*,' which confuses the idea: it is, '*became believers*,' see reff.) **in vain** (*εἰς κενόν*, as ver. 14). So Chrys., who remarks: *νῦν μὲν ὑπεσταλμένως αὐτό φησι, προϊὼν δὲ καὶ διαθερμαινόμενος· γυμνῇ λοιπὸν τῇ κεφαλῇ βοᾷ καὶ λέγει Εἰ δὲ χριστὸς οὐκ ἐγήγερται, κ.τ.λ.*, ver. 14. Hom. xxxviii. p. 352. This explanation of the words appears to me the only tenable one. Meyer, and in the main De W., understand them of a *vain and dead faith*, which the Apostle will not suppose them to have. But surely if the previously expressed condition of *κατέχετε* were fulfilled, their faith *could not be vain or dead*; and again the *aorist* is against this interpretation: **unless ye became believers in vain**, not, '*unless your faith has been a vain one*.' A still further reason is, the parallelism of *εἰκῇ ἐπιστεύσατε* here and *οὕτως ἐπιστεύσατε*, ver. 11: leading to the inference that *εἰκῇ* here relates, not to the subjective insufficiency of their faith, but to the (hypothetical) objective nullity of that on which their faith was founded. Œc., Theophyl., Theodoret, Luther, Calv., Estius, and De W. connect *ἐκτὸς εἰ μή* (see above) as a second conditional clause to *εἰ κατέχετε*, supplying between, *κατέχετε δὲ πάντως* (Theophyl.): but this is arbitrary and unnatural. **3—11.**] *A detail of the great facts preached to them, centering in* THE RESURRECTION OF CHRIST.

3. ἐν πρώτοις] *in primis*, with relation not to order of time (as Chrys.: *ἐξ ἀρχῆς*), but to *importance* (as Theophyl.: *οἱονεὶ γὰρ θεμέλιός ἐστι πάσης τῆς πίστεως*). So Plato, Rep. vii. 6, p. 522: *τοῦτο τὸ κοινὸν . . . . ὃ καὶ παντὶ ἐν πρώτοις ἀνάγκη μανθάνειν.* **ὃ καὶ παρέλαβον**] viz. (see ch. xi. 23 and note) *from the Lord himself*, by special revelation. Before his conversion he may have known the bare fact of the *death* of Jesus, but the nature and reason of that Death he had to learn from revelation:—the Resurrection he regarded as a fable,—but revelation informed him of its reality, and its accordance with prophecy. On the following clauses, 'the earliest known specimen of what may be termed the creed of the early Church,' see Stanley's notes, and dissertation at the end of the section. **ὑπὲρ τ. ἁμ. ἡμ.**] ON BEHALF OF OUR SINS: *viz.* to atone for them. Meyer makes the important remark, that this use of *ὑπέρ* with *τῶν ἁμαρτιῶν ἡμ.* shews, that when Paul uses it in speaking of Christ's sufferings with *ἡμῶν only*, he *does not mean by it* '*loco* nostri.' He also quotes from Butt-

τὰς [t]γραφάς, 4 καὶ ὅτι [u]ἐτάφη, καὶ ὅτι [v]ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ [w]κατὰ τὰς [t]γραφάς, 5 καὶ ὅτι [x]ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. 6 ἔπειτα [x]ὤφθη [y]ἐπάνω πεντακοσίοις ἀδελφοῖς [z]ἐφάπαξ, ἐξ ὧν [a]οἱ πλείονες [b]μένουσιν [c]ἕως [c]ἄρτι, τινὲς δὲ [καὶ] [d]ἐκοιμήθησαν· 7 ἔπειτα [x]ὤφθη Ἰακώβῳ,

t plur., Acts xvii. 2.
u Matt. viii. 21, 22 ‖ L. xiv. 12. Luke xvi. 22. Acts ii. 29. v. 6, 9, 10 only. Gen. xxiii. 4.
v = Matt. x. 8. xiv. 2. xvi. 21 al. Isa. xxvi. 19.

w Psa. xv. 10. Isa. liii. 9, 10. Hosea vi. 2. Jon. i. 17 (ii. 1). see Matt. xii. 40.
x Acts ii. 3 reff. 1 Tim. iii. 16. in this ref., = ἐφάνη or ἐφανερώθη, (Mk. xvi. 9—20) John. See Stanley.
y = Mark xiv. 5 only. Exod. xxx. 14 al. elsw. of *place or authority*. See Winer, edn. 6, § 37. 5. z = here
(Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10) only †. a ch. ix. 19 reff. b = John xxi. 22,
23. Phil. i. 25. c ch. iv. 13 reff. d = ch. vii. 39 reff.

4. rec τῃ τριτῃ ημ. (*see Matt* xvi. 21; xvii. 23. *Here* τῃ ημ. τῃ τρ. *is solemn and emphatic*), with FKLP rel vulg Syr basm goth Mcion-e Dial Eus Chr Thdrt Iren-int Tert: txt ABDℵ m 17 syr copt Cyr-jer Cyr$_2$ Hil.

5. επειτα Aℵ m 17 Eus Cyr-jer Chr: και μετα ταυτα D^{1}F am goth. for δωδεκα, ενδεκα D^{1}F nonnulli-condices-in-Aug latt syr-mg goth arm-use Archel Damasc Phot Jer.

6. rec πλειονες, with KLP rel Orig$_1$ Eus$_1$ Chr Thdrt Damasc: txt ABDFℵ k m 17 Orig Eus$_1$ Cyr. aft δε ins εξ αυτων K. om και (*not perceiving its force or confusion from* ε και εκοι) A^1(perhaps) BD^{1}Fℵ^1 latt syr coptt goth arm lat-ff: ins A^{2}D^{3}KLPℵ^3 rel Syr æth Orig Archel Eus Chr Thdrt Damasc.

7. for 1st επειτα, ειτα D copt: txt ABFKLPℵ 17 rel Orig Cyr-jer Chr Damasc.

mann (Index to Meidias, p. 188), on the distinction between ὑπέρ and περί: "id unum interest, quod περί usu frequentissimo teritur, multo rarius usurpatur ὑπέρ, quod ipsum discrimen inter Lat. præp. *de* et *super* locum obtinet." It may be noticed, that in 3 Kings xvi. 19, where it is said that Zimri ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ ὧν ἐποίησεν, it is for his own sins, as their punishment, that he died. So that ὑπέρ *may* bear the meaning that Christ's death was the punishment of the sins of that our nature which he took upon Him. But its undoubtedly inclusive vicarious import in other passages where ὑπὲρ ἡμῶν and the like occur, seems to rule it to have that sense here also.

κατὰ τὰς γρ.] This applies to Christ's *Death, Burial,* and *Resurrection on the third day:* see reff. **4. ἐγήγερται**] the perfect marks the continuation of the state thus begun, or of its consequences: so Herod. vii. 8, ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό οἱ τιμωρήσασθαι: see Kühner, § 441. 6. **5.**] That the following appearances are related in chronological order, is evident from the use of the definite adverbs of sequence, εἶτα, ἔπειτα, ἔσχατον δὲ πάντων. See examples in Wetstein. Wieseler, Chron. Synops. der vier Evv. pp. 420 f., attempts to disprove this, but certainly does not succeed in getting over ἔσχατον πάντων, ver. 8.

ὤφθη Κηφᾷ] See Luke xxiv. 34.

τοῖς δώδεκα] used here popularly, as *decemviri*, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff.; Luke xxiv. 36 ff. Clearly we must not with Chrys., suppose *Matthias* to be included as possibly having seen Him *after His ascension:* for the appearance is evidently *one and the same.*

6.] He drops the construction with ὅτι, dependent on παρέδωκα, and proceeds in a direct narration. But evidently the *sense* of the former construction continues: he is relating what he had received and preached to them.

ἐπάνω πεντακ. ἀδ. ἐφάπ.] From Matt. xxviii. 17, it appears (see note there) that others besides the eleven witnessed the appearance on the mountain in Galilee. But we cannot say that it is the appearance here referred to:—nor indeed is it likely that so many as 500 believers in Jesus would have been gathered together in Galilee: both from its position in the list, and from the number who witnessed it, this appearance would seem rather to have taken place *at Jerusalem*, and before the dispersion of the multitudes who had assembled at the passover: for we find that the church of Jerusalem itself (Acts i. 15) subsequently contained only 120 persons.

ἐφάπαξ] not here in its commoner meaning of '*once for all*,' but **at once, at one and the same time**; as Theodoret, οὐ καθ' ἕνα, ἀλλ' ὁμοῦ πᾶσιν.

μένουσιν] **survive**; see reff. The circumstance of most of them remaining alive is mentioned apparently by way of strengthening the evidence: q. d. "and can attest it, if required:"—hardly for the reason suggested by Stanley, that the dead among them would have been worse off even than others, if there were no resurrection, having been "tantalised by the glimpse of another world in the vision of their risen Lord." **7. Ἰακώβῳ**] Probably,

ἔπειτα τοῖς ἀποστόλοις πᾶσιν. 8 [e] ἔσχατον δὲ [f] πάντων A B D P K L P ℵ a b c d e f g h k l m o 17. 47
[g] ὡσπερεὶ τῷ [h] ἐκτρώματι [x] ὤφθη κἀμοί. 9 ἐγὼ γάρ εἰμι ὁ
ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμὶ [i] ἱκανὸς καλεῖσθαι
ἀπόστολος, διότι [j] ἐδίωξα τὴν [k] ἐκκλησίαν τοῦ [k] θεοῦ·
10 χάριτι δὲ θεοῦ εἰμὶ ὅ εἰμι, καὶ ἡ [l] χάρις αὐτοῦ ἡ [l] εἰς ἐμὲ
οὐ [m] κενὴ ἐγενήθη, ἀλλὰ [n] περισσότερον αὐτῶν πάντων

e adv., here only. Numb. xxxi. 2.
f neut., see Mark xii. 28, and note.
g here only †. Jos. Antt. iii. 7. 1. Diod. Sic. iii. 39.
h here only. Job iii. 16. Eccles. vi. 3 only.
i = Matt. iii. 11. 2 Cor. iii. 5.
k ch. i. 2 reff.
j = Matt. v. 10, 11 al. fr. Ps. vii. 1. 2 Macc. v. 8.
l 1 Pet. i. 10.
m = Acts iv. 25 (from Ps. ii. 1). vv. 14, 58. 1 Thess. ii. 1. Deut. xxxii. 47.
n adv., Mark vii. 36. Heb. vi. 17. vii. 15.

rec (for 2nd επειτα) ειτα, with BDLP$\aleph^3$ rel Chr Thdrt: txt AFK$\aleph^1$ a c e g 17 Orig Eus Cyr-jer Damasc.

8. ωσπερ (for -περει) D^1 Eus^2. om τω F lect-19 sah. και εμοι F.

10. om 2nd ἡ D^1F, *gratia ejus in me* latt lat-ff. for ου κενη εγενηθη, πτωχη ουκ εγενηθη D^1: πτωχη ου γεγονεν F: *pauper*[*a*] *non fuit* D-lat G-lat lat-ff(not Jer Aug:

from no distinguishing epithet being added, *the celebrated* James, *the brother of the Lord*: see Gal. i. 19. So Chrys.: ἐμοὶ δοκεῖ, τῷ ἀδελφῷ τῷ ἑαυτοῦ, p. 355. See notes on ch. ix. 5, Matt. xiii. 55, and the Prolegg. to the Epistle of James. On Wieseler's view that this is the appearance on the road to Emmaus, see note on Luke xxiv. 13. This appearance cannot however be identical with that traditional one quoted by Jerome (from the Gospel according to the Hebrews), Catal. Script. Eccles. ii. vol. ii. p. 831 f.: "Juraverat enim Jacobus, se non comesturum panem ab illa hora qua biberat calicem Domini, donec videret eum resurgentem a mortuis." This would imply that the appearance was very soon after the Resurrection, and before any of those to large collections of believers, in which James would naturally be present. ἀποστ. πᾶσιν] This is decisive for the much wider use of the term ἀπόστολος than as applying to the Twelve only: and a strong presumption that James, just mentioned, and evidently here and Gal. i. 19, included among the ἀπόστολοι, was not one of the Twelve. Chrys. (ubi supra) extends the term to the Seventy of Luke x. and others: ἦσαν γὰρ καὶ ἄλλοι ἀπόστολοι, ὡς οἱ ἑβδομήκοντα.

8.] **But last of all** (not *masc.*, as Meyer, who refers it to τῶν ἀποστόλων,—for others than the Apostles have already been mentioned,—but *neut.*, as in ref. and in the expression πάντων μάλιστα [Plato, Protag. p. 330]), **as to the abortively born** (τῷ pointing out the Apostles as a family, and himself as *the abortion* among them,—the one whose relation to the rest in point of worthiness, was as that of the immature and deformed child to the rest of the family. That this is the meaning is evident from ver. 9, which drops the figure. On ἔκτρωμα, see examples in Wetstein. It is not, as τινες in Theophyl., τὸ ὕστερον γέννημα, '*a weakling child of old age*.' The grammarians find fault with the term, and prefer ἄμβλωμα or ἐξάμβλωμα: but it occurs in Aristotle, de generatione animalium, iv. 5,—οὐ δύναται τελειοῦν, ἀλλὰ κυήματ' ἐκπίπτει παραπλήσια τοῖς καλουμένοις ἐκτρώμασιν. The suggestion of Valcknaer, al., that τῷ is τῳ for τινι, is equally inconsistent with usage and the sense of the passage), **He appeared to me also**: viz. *on the road to Damascus*. This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition.

9, 10.] Digressive, explanatory of ἐκτρώματι. **9. ἐγώ**] The stress is on ἐγώ, '*I, and no other*.' **ὅς**] '*ut qui*:' assigns the reason. **ἱκανός**] see reff. **καλεῖσθαι**] 'to bear the honourable name of an Apostle.' **10. χάρ. δὲ θεοῦ**] "With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him,—and this introduces his chastened self-consciousness of the extent and success of his apostolic labours." De Wette. The position of χάριτι δὲ θεοῦ, and the repetition of ἡ χάρις αὐτοῦ afterwards, shew the emphatic prominence which he assigns to the divine Grace. **ὅ εἰμι**] viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sunday after Trinity, with that other speech of a Pharisee, Luke xviii. 11,—ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων: see note there. **ἡ εἰς ἐμέ**] **which was** (manifested) **towards me**: see ref. and Rom. viii. 18. **ἀλλά** opposed to κενὴ ἐγ.,—'*by means of God's grace*' being understood after ἀλλά, as afterwards explained. **περισσότερον**] adverbial, as in reff.: or perhaps neut. accus. governed by ἐκοπίασα.

[o] ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ θεοῦ [p] σὺν ἐμοί. 11 [q] εἴτε οὖν ἐγὼ [q] εἴτε ἐκεῖνοι, οὕτως [r] κηρύσσομεν, καὶ οὕτως [s] ἐπιστεύσατε. 12 εἰ δὲ [t] χριστὸς [t] κηρύσσεται * ἐκ [u] νεκρῶν ὅτι [uv] ἐγήγερται, [w] πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι

o Matt. vi. 28. Acts xx. 35. Rom. xvi. 6, 12. Phil. ii. 16. Ps. cxxvi. 1.
p Acts xiv. 4.
q ch. xiii. 8 reff.
r absol., Matt. iii. 1, and passim. Exod. xxxii. 5.
s = ver. 2 reff.
t see Acts viii. 5 reff.
u Matt. xvii. 9. (ἤγ. ἀπὸ τ. ν., Matt. xiv. 2 al. not in Mk., who has ἐκ ν. ἀναστ., vi. 14.) Luke ix. 7. John ii. 22. xii. 1, 9, 17. xxi. 14. Acts iii. 15 al. Paul, passim. Heb. xi. 19. 1 Pet. i. 21.
v = ver. 4 al. fr.
w = Rom. vi. 2. Gal. ii. 14. iv. 9.

egena Hil). om αυτων D^1-gr L^1 : παντων bef αυτων a. απαντων (but α erased) ℵ. [αλλα, so ABD^1ℵ 17.] rec ins η bef συν (*see note*), with A D-corr(2 or 3 ?) KLPℵ^3 rel sah æth arm Ath Chr Cyr Thdrt$_2$ Damasc$_2$ Thl Œc Orig-int$_2$ Jer$_3$: om BD^1Fℵ^1 latt goth Orig(gr and int$_6$) lat-ff.

11. for ουν, δε *autem* D^1F goth Iren-int : *enim* vulg Tert Pel. πιστευσατε ℵ^1.

12. *rec ὅτι ἐκ νεκρῶν, with ABD^2KLPℵ rel vulg(and F-lat) Iren-(gr and int) Chr Thdrt : εκ νεκρων οτι $D^{1\cdot3}$(and lat) F G-lat Orig$_2$. rec τινες bef εν υμιν, with DFKL rel goth arm Epiph Chr$_2$ Thdrt Ambrst Promiss : *quidam dicunt in vobis* latt Tert : txt ABPℵ a 17 syrr Orig(gr and int) Chr$_1$(and 2-mss) Damasc.

αὐτῶν πάντων] either, '*than any of them*,' or '*than them all*,' scil. *together*. Meyer prefers the latter, on account of τοῖς ἀπ. πᾶσιν, ver. 7. But it seems hardly necessary, and introduces an element of apparent exaggeration. **ἐκοπίασα**] Spoken of his apostolic work, in all its branches; see reff., especially Phil. **οὐκ ἐγὼ δέ**] explanatory, to avoid misapprehension: it had been implied (see above) in the ἀλλά:—**not I, however, but the Grace of God with me** (see var. readd.): scil. ἐκοπίασεν κ.τ.λ. That is,—the Grace of God worked with him in so overwhelming a measure, compared to his own working, that it was no longer the work of himself but of divine Grace. Augustine, de Grat. et Lib. Arb. § 5 [12], vol. x. p. 889, hardly expresses this: "Non ego autem, i. e. non solus, sed gratia Dei mecum: ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo:"—for he overlooks the *entire preponderance* of Grace, which Paul asserts, even to the exclusion of his own action in the matter. The right view of this preponderance of Grace prevents the misunderstanding of the words which has led to the insertion of the article, ἡ σὺν ἐμοί, whereby Grace becomes absolutely the *sole agent*, which is contrary to fact. On the coagency of the human will with divine Grace, but in subordination, see Matt. x. 20; 2 Cor. v. 20; vi. 1, and ch. iii. 9, note. **11.**] He resumes the subject after the digression respecting himself:—**it matters not whether it were I or they** (the other Apostles) —SUCH **is the purport of our preaching**—SUCH **was your belief**:—**οὕτως, after this manner**, viz. *that Christ died, was buried, and rose again*, as vv. 3, 4.

12—19.] *On the fact of Christ's Resurrection, announced in his preaching, and confessed in their belief, he grounds* (negatively) *the truth of the general Resurrection*:—*If the latter be not to happen, neither has the former happened*:—*and he urges the results of such a disproof of Christ's Resurrection.* **12.**] introduces the argument for the resurrection, by referring to its denial among a portion of the Corinthian church. **δέ** belongs to the whole question, and is opposed to οὕτως κηρ. and οὕτ. ἐπιστ. of the foregoing verse. The position of χριστός before the verb gives it the leading emphasis, as an *example* of that which is denied by some among you: **But if** CHRIST **is preached that He is risen from the dead** (if an instance of such resurrection is a fact announced in our preaching), **how say some among you** (how comes it to pass that some say) **that a resurrection of the dead does not exist** (οὐκ ἔστ. as ver. 13)? If the *species* be *conceded*, how is it that some among you *deny* the *genus*? τινες] It is an interesting question, WHO *these* τινες *were*; and one which can only be answered by the indications which the argument in this chapter furnishes. (1) *Were they Sadducees?* If so, the Apostle would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not *with the deniers*, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadduceism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) *Were they Epicureans?* Probably not for two reasons: (α) the Epicurean maxim, "Let us eat and drink," &c., is represented as a legitimate *consequence* of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it: and (β) had the Epicurean element entered to any

x Matt. xxii. 31 only in gospp. Acts xvii. 32 al⁴. Paul, Rom. i. 4. here &c. 4 times only. Heb. vi. 2. see Acts iv. 2 reff. x. 41 reff.
y ver. 4.
z ver. 10.

x ἀνάστασις x νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ x ἀνάστασις x νε- ABDFK
κρῶν οὐκ ἔστιν, οὐδὲ χριστὸς y ἐγήγερται· 14 εἰ δὲ χριστὸς LPNa b
οὐκ y ἐγήγερται, z κενὸν a ἄρα καὶ τὸ b κήρυγμα ἡμῶν, c d e f g
z κενὴ καὶ ἡ πίστις ὑμῶν· 15 c εὑρισκόμεθα δὲ καὶ d ψευδο- h k l m
μάρτυρες τοῦ θεοῦ, ὅτι e ἐμαρτυρήσαμεν f κατὰ τοῦ θεοῦ o 17. 47

a 2 Cor. v. 15. Gal. iii. 29. see Rom. vii. 3, 25.
b Rom. xvi. 25 reff.
c = ch. iv. 2 reff.
d Matt. xxvi. 60 only †. see Acts vi. 13. (-ρεῖν, Mark x. 19. -ρία, Matt. xv. 19.)
e = John i. 7, 8, 15. Acts xxiii. 11 al.
f = here only. Xen. Cyrop. i. 2. 16, ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν λέγειν. Arist. Eth. Nic. i. 10. 7, ἀληθεύσεται κατ' αὐτοῦ.

13. om εἰ δε το εστιν(*homœotel*) ℵ¹(ins ℵ-corr¹) a d 17. — for εἰ, εαν F.

14. om εἰ το εγηγ. (*homœotel*) D¹. rec om 1st και (*as superfluous*), with BLℵ³ rel Ps-Ign Constt Epiph Cyr-jer Chr Thdrt Damasc Jac-nisib: ins ADFKPℵ¹ d (e) f² l m 17. 47 G-lat basm goth Dial Œc Tert. (D-lat lat-ff express neither και nor αρα.) rec aft κενη ins δε, with D³KL rel (am) syr Ps-Ign Constt Chr Thdrt Thl Œc: om ABD¹FPℵ a¹ m 17. 47 latt coptt Cyr-jer Dial Damasc lat-ff. ημων BD¹ 67². 73. 91. 106 sah goth Ps-Ign-2-mss Dial Cyr-jer Œc Ruf Arnob Bede.

extent into the Corinthian church, we certainly should have had more notice of its exceedingly antichristian tenets. It is possible that the deniers may have been, or been in danger of being, *corrupted by mixture* with Epicureans *without*, from the warning of ver. 33. (3) *Were they Jews?* If not Sadducees, hardly Jews at all, or Judaizers: a strong tenet of Pharisaism was *this very one* of the Resurrection, see Acts xxiii. 6: and we know of no tendency of Essenism which should produce such a denial. (4) They must then have been *Gentile believers*, inheriting the unwillingness of the Greek mind to receive that of which a full account could not be given, see vv. 35, 36: and probably of a philosophical and cavilling turn. Meyer argues, from the antimaterialistic turn of the Apostle's counter-arguments, vv. 35 ff.,—that the objections were antimaterialistic also: De W. infers the very opposite, which certainly seems to me more probable. No trace whatever is found in the argument of an *allegorizing* character in the opponents, as was that of Hymenæus and Philetus, who maintained that the resurrection was past already, 2 Tim. ii. 17, 18,—as Olsh. after Grot. supposes. Whether the Apostle regarded the resurrection of the body as inseparably bound up with a future existence of the soul, does not very clearly appear in this chapter. From the use of the word ἀπώλοντο, ver. 18, which must refer, not to annihilation, but to *perdition*, it would seem that he admitted an independent existence of the soul; as also from Phil. i. 23. But from ver. 32, εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν κ. πίωμεν, αὔριον γὰρ ἀποθνήσκομεν, it would seem that the Apostle regarded the denial of the resurrection as involving that of the future state and judgment. On the question, to which of the (supposed) Corinthian parties the opponents belonged, I have nothing to say, not recognizing the divisions into the Pauline, Apollonian, Petrine, and Christine parties as having any historical foundation; see note on ch. i. 12.

13.] δέ is the but argumentandi, frequent in mathematical demonstrations. **ἀν. νεκ. οὐκ ἔστιν**] the words (οὐκ) of the deniers. **οὐδὲ χριστ. ἐγήγερται**] This inference depends, as Grot. observes, on the maxim, "Sublato genere tollitur et species;" the Resurrection of Christ being an *instance* of the *rule*, that dead *men* rise; inasmuch as *He is man*. This is enlarged on, vv. 20—22.

14.] **δέ**, again introducing a new inference. **οὐκ ἐγ.**] Again repeating and using as matter of fact (οὐκ) the inference of the last verse; q. d. εἰ δὲ χρ. οὐκ-ἐγήγερται. **κενόν**] **idle**, 'empty,' 'without result:' placed first for emphasis. **ἄρα**] **then**: 'rebus ita comparatis' (Meyer). **καί**] **also**, q. d. "If Christ's Resurrection be gone, then also our faith is gone." Without the copula δέ, the clause is much more forcible:—**idle also is our preaching, idle also is your faith.** Thus καί *both times* refers to the hypothesis, εἰ χρ. οὐκ ἐγήγ.

15.] Not to be joined with the former verse, as Lachm., al., and Meyer: for it does not depend on εἰ δὲ χρ. κ.τ.λ., but has its reason given below. **δὲ καί, moreover.** **ψευδ. τοῦ θ.**] **false witnesses concerning God** (gen. obj.), not '*belonging to God*' (gen. subj.), as Billroth: and false witnesses, as *bearing false testimony* (see below), not, as Knapp, as *pretending to be witnesses, and not being*:—there is no such distinction as Müller attempts to lay down (Diss. Exeget. de loco Paul. 1 Cor. xv. 12—19, cited by De Wette) between ψευδεῖς μάρτυρες, 'qui falsum testimonium dicunt,' and ψευδομάρτυρες, 'qui mentiuntur se esse testes:' see reff., and compare (De

ὅτι [y] ἤγειρεν τὸν χριστόν, ὃν οὐκ [y] ἤγειρεν [g] εἴπερ ἄρα νεκροὶ οὐκ [y] ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ [y] ἐγείρονται, οὐδὲ χριστὸς [y] ἐγήγερται· 17 εἰ δὲ χριστὸς οὐκ [y] ἐγήγερται, [h] ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ [i] ἐν ταῖς [i] ἁμαρτίαις ὑμῶν· 18 ἄρα καὶ οἱ [k] κοιμηθέντες [l] ἐν χριστῷ [m] ἀπώλοντο. 19 εἰ ἐν τῇ [n] ζωῇ ταύτῃ [o] ἐν χριστῷ [op] ἠλπικότες [q] ἐσμὲν μόνον, [r] ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. 20 [s] νυνὶ δὲ χριστὸς [t] ἐγήγερται [t] ἐκ νεκρῶν, [u] ἀπαρχὴ τῶν

g = Rom. viii. 9 (reff.), 17. 1 Pet. ii. 3.
h ch. iii. 20 reff.
i John viii. 24 bis. ix. 34.
k = ch. vii. 39 reff.
l = 1 Thess. iv. 16. Rev. xiv. 13.
m = Rom. xiv. 15 reff.
n = Phil. i. 20. James iv. 14. 1 Pet. iii. 10, from Ps. xxxiii. 12.
o 4 Kings xviii. 5. see Eph.
q constr., s = ch. xiii. 13 reff.

i. 12. p perf., John v. 45. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only. Acts xxv. 10 reff. r Rev. iii. 17 only †. compar., ch. xiii. 13 reff. t ver. 12. u Rom. viii. 23 reff.

15. om και D[1] goth arm Tert. aft χριστον ins αυτου ℵ[1](ℵ[3] disapproving). om ειπερ to εγειρονται D 43 harl[1] Syr sah goth Iren-int. ins οι bef νεκροι F.
16. om ει to εγειρ. (*homœotel*) P am(with fuld). ins ο bef χρ. P.
17. aft υμων ins εστιν BD[1] (vss [not arm]). ins και bef ετι AN[1] Syr sah æth Damasc: ετι γαρ Orig lat-ff.
19. rec ηλπικοτες εσμεν bef εν χριστω, with D[3]KLP rel (vss) Orig[1] Chr Thdrt Œc: txt ABD[1]FN m 17 latt goth (Orig[1]) Chron (Thl) Iren-int Ambr Ambrst. 2nd εσμεν bef παντων ανθρωπων D latt goth Orig[1] lat-ff: *omnibus sumus hominibus* Iren-int.
20. for νυνι, νυν F Dial. ins των bef νεκρων F Damasc-comm.

Wette) ψευδοδιδάσκαλος, ψευδοκατήγορος. **κατὰ τοῦ θεοῦ**] not, as commonly, and even Meyer, '*against God*:' but as E. V., **of**, or **concerning God**: see, besides ref., Plut. de Liberis Educandis, § 4:—ὃ κατὰ τῶν τεχνῶν κ. τῶν ἐπιστημῶν λέγειν εἰώθαμεν, ταὐτὸν καὶ κατὰ τῆς ἀρετῆς φατέον ἐστίν. ὡς εἰς τὴν παντελῆ δικαιοπραγίαν τρία δεῖ συνδραμεῖν, φύσιν, κ. λόγον, κ. ἔθος. **εἴπερ ἄρα**] **if in reality, as they assert**, . . . , compare Plato, Protag. p. 319 (§ 27), ἦ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, and see Hartung, Partikellehre, i. 343. **16.**] Repetition of the inference in ver. 13, for precision's sake. **17, 18.**] Repetition of the consequence already mentioned in ver. 14, but fuller, and with more reference to its present and future calamitous results. **17. ματαία**] from *μάτην*, and thus more directly pointing at the *frustration* of all on which faith relies as accomplished,—e. g. the removal of the guilt and power of sin;—and of all to which hope looks forward, e. g. bliss after death for those who die in Christ. This is so, because Christ's Resurrection *accomplished our justification* (Rom. iv. 25), and, through justification, our *future bliss*, even in the *disembodied state* (for that seems *here* to be treated of). **18. ἄρα καί**] **then also.** **οἱ κοιμ.**] **those who fell asleep in Christ, perished** (i. e. passed into misery in Hades) He uses the aorists, speaking of the act of death, not of the continuing state: the act of falling asleep in Christ was to them **ἀπώλεια.** **ἐν χρ.**, in communion with, membership of Christ. On **κοιμηθέντες** Meyer quotes a beautiful sentence from Photius (Quæst. Amphiloch. 168 [al. 187 or 197], vol. i. p. 861, Migne): ἐπὶ μὲν οὖν τοῦ χριστοῦ θάνατον καλεῖ, ἵνα τὸ πάθος πιστώσηται· ἐπὶ δὲ ἡμῶν **κοίμησιν**, ἵνα τὴν ὀδύνην παραμυθήσηται. ἔνθα μὲν γὰρ παρεχώρησεν ἡ ἀνάστασις, θαῤῥῶν καλεῖ θάνατον. ἔνθα δὲ ἐν ἐλπίσιν ἔτι μένει, κοίμησιν καλεῖ. **19.**] Assuming this **ἀπώλεια** of the dead in Christ, the state of Christians is indeed miserable. It has perhaps not been enough seen that there are here *two emphases*, and that *μόνον* belongs to the aggregate of both. According to the ordinary interpretation, 'If *in this life only* we have hope in Christ . . .,' it would be implied that in reality we *shall have* hope in Christ in another state also, which would not agree with the perfect **ἠλπικότες ἐσμέν.** The right arrangement of the Greek gives the key to the sentence: εἰ [ἐν τῇ ζωῇ ταύτῃ ἐν χριστῷ ἠλπικότες ἐσμὲν] μόνον,—'if all we have done is merely *having hoped in Christ in this life*,' 'if it is there to end, and that hope have no result . . .' The perf. **ἠλπικότες ἐσμ.** implies the endurance of the hope through our lives. **ἐλεειν. πάντ.**] **We are most to be pitied** (most miserable) **of all men**; viz. because they, all other men, live at ease,—we on the contrary are ever exposed to danger and death: because our hope is more intense than that of all others, and leads us to forego more: and to be disappointed *in it*, would be the height of misery. **20—28.**] *Reassertion of the truth that Christ* IS RISEN *from the dead,—and prophetic exposition of the consequences of that great event.*

v Acts xv. 24 reff.
w ver. 13 reff.
x = Acts iv. 2. ch. vii. 14. 2 Cor. v. 19. Col. i. 16. Gal. ii. 17. Eph. i. 4. iii. 11.
y Rom. iv. 17 reff.
z here only. 1 Kings iv. 10. 2 Kings xxiii. 13.

k κεκοιμημένων. 21 v ἐπειδὴ γὰρ δι' ἀνθρώπου [ὁ] θάνατος, ABDFK LPNab cdefg hklm o 17. 47
καὶ δι' ἀνθρώπου w ἀνάστασις w νεκρῶν. 22 ὥσπερ γὰρ x ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ x ἐν τῷ
χριστῷ πάντες y ζωοποιηθήσονται. 23 ἕκαστος δὲ ἐν τῷ
ἰδίῳ z τάγματι· u ἀπαρχὴ χριστός, ἔπειτα a οἱ τοῦ χριστοῦ

a w. gen., see Rom. xvi. 10, 11. ch. i. 11.

rec at end adds εγενετο (*supplemental gloss*), with D³KL rel syrr goth Orig-int$_1$ Thdrt Damasc: γενομενος 80: om ABD¹FPN 17 latt coptt arm Orig$_3$(and int$_1$) Dial Iren-int Hil.

21. δια (twice) F. om *o* [bef θανατος] ABD¹KN 17 (appy) Orig$_1$ Dial Ath$_1$ Ps-Ath Damasc (*appy to conform to αναστ. below: this is more prob than to suppose with Meyer that it has been introd from Rom* v. 12): ins D³FLP rel Orig$_1$ Eus$_1$ Ath$_1$ Cyr-jer(but η ζωη afterwards) Chr(but η αναστ. also) Thdrt Eucher.

23. δε is written over the line by ℵ¹. rec om του [bef χριστου] (*by a mistake*

20.] νυνί, 'as matters now stand:' see reff. ***ἀπαρχ. τ. κεκοιμ.] (as) (the) first-fruit of them that sleep*** *(anarthrous,* because categorematical). For the construction Meyer compares Eur. Or. 1098: Ἑλένην κτάνωμεν, Μενελέῳ λύπην πικράν. The sense is, 'Christ, in rising from the dead, is but the firstling or earnest of the resurrection of the whole number of those that sleep.' There does not appear to be any intended reference to the legal ordinance of the first-fruits (Lev. xxiii. 10, 11): but however general the application of the analogy may be, it can hardly fail to have been suggested to the mind of a Jew by the Levitical ordinances, especially as our Lord rose on the very morrow after the Paschal Sabbath, when (l. c.) the first-fruits were offered. **τῶν κεκοιμημένων**, from the logical connexion, should mean, not the dead *in Christ*, but *all the dead*; see next verse: but it is the *Christian dead* who are before the Apostle's mind, when he calls our risen Lord **ἀπαρχὴ τῶν κεκ.**

21.] MAN *the bringer-in both of death and life: explanation* (not proof) *of Christ being the* **ἀπαρχὴ τ. κεκοιμ.**: and (1) *in that He is* MAN: it being necessary that the first-fruit should be *as* the lump. The verity lying at the root of this verse is, that *by* MAN ONLY can *general effects pervading the whole human race* be introduced. **δι' ἀνθρώπου,** sc. *ἐστίν.* **22.**] (2) *In that He is* (and here the fact of His being the Lord of Life and Righteousness, and the second and spiritual Head of our nature, is assumed) *to us the bringer-in of* LIFE, *as Adam was the bringer-in of* DEATH. **ἐν τῷ Ἀδ., ἐν τῷ χριστῷ**] in community with, as partakers in a common nature with, Adam and Christ: who are respectively the sources, *to the whole of that nature* (**πάντες**), of *death*, and *life*, i. e. (*here*) *physical death*, and *rescue from physical death*. The practice of Paul to *insulate the objects of his present attention from all ulterior considerations*, must be carefully here borne in mind. The antithesis is *merely* between the bringing in of death by Adam, and of life (its opposite) by Christ. No *consequence*, whether on the side of death or of life, is brought into consideration. That death physical involved death eternal—that life eternal (in its only worthy sense) involves bliss eternal, is not so much as thought of, while the two great opposites, Death and Life, are under consideration. This has been missed by many Interpreters, and the reasoning thereby marred. But the ancients, Chrys., Theophyl., Theodoret, Œcum., and Olsh., De Wette, and Meyer, keep to the *universal* reference. Theophylact's note is clear and striking: αἰτίαν προστίθησι δι' ἧς πιστοῦται τὰ εἰρημένα· ἔδει γάρ, φησιν, αὐτὴν νικῆσαι τὴν ἡττηθεῖσαν φύσιν, καὶ τὸν καταβληθέντα, αὐτὸν ἐκνικῆσαι· καὶ γὰρ ἐν τῷ Ἀδάμ, τουτέστι διὰ τὸ τοῦ Ἀδὰμ πταῖσμα, πάντες τῷ θανάτῳ ὑπέπεσον· οὕτως οὖν ἐν χριστῷ πάντες ἀναστήσονται· τουτέστι διὰ τὸ εὑρεθῆναι τὸν χριστὸν ἀναμάρτητον κ. ἀνένοχον τῷ θανάτῳ, καὶ ἐκόντα μὲν ἀποθανεῖν, ἀναστῆναι δέ, καθὸ οὐκ ἦν δυνατὸν αὐτὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς, τὸν ἀρχηγὸν τῆς ζωῆς. See on the great antithesis, Rom. v. 12 ff., and notes.

23.] *But in this universal Resurrection,* ALL SHALL NOT HOLD THE SAME RANK. Chrys. rightly, εἶτα, ἵνα μὴ τὴν ζωοποίησιν κοινὴν ἀκούσας, καὶ τοὺς ἁμαρτωλοὺς νομίσῃς σώζεσθαι, ἐπήγαγεν **ἕκαστος δὲ** κ.τ.λ. Hom. xxxix. p. 367. **τάγμα** is not *order of priority*, but rank, or '*troop in an army*,' so Plut., Otho, p. 1072 (Wetst.): λεγεῶνες, οὕτω γὰρ τὰ **τάγματα** Ῥωμαῖοι καλοῦσιν ἐπίκλησιν. The three ranks are *mentioned in order of priority*, but this does not constitute their distinctive character:—Christ is the **ἀπαρχή**

b ἐν τῇ bc παρουσίᾳ αὐτοῦ, 24 εἶτα τὸ d τέλος, ὅταν e παρα- b = 1 Thess. ii. 19. iii. 13. v. 23. 1 John ii. 28.
διδοῖ τὴν f βασιλείαν g τῷ θεῷ καὶ g πατρί, ὅταν h καταρ- c = Matt. xxiv.

3, &c. James v. 7, 8 al. (ch. xvi. 17 reff.) xi. 27. d = Matt. xxiv. 6, 14. 1 Pet. iv. 7. e = Matt. f = Acts xx. 25 al. g see Rom. xv. 6 reff. h ch. i. 28 reff.

appy). ins οι bef εν τη παρουσια and add ελπισαντες F G-lat vulg-ed lat-ff. (*qui in adventu*[*m*] *ejus crediderunt* demid fuld, *sperantes* is written over ελπ. in the gr column of F: on the other hand, am D-lat F-lat have *in adventu ejus*; fri Aug, *in præsentia ejus*.)

24. rec παραδω (*alteration to conform to* καταργηση, *the propriety of the pres being overlooked: see note*), with ℵL rel Orig$_2$ Eus$_1$ Chr Thdrt Damasc: παραδιδω ADPℵ Hip Eus$_1$ Ath Did Bas Nys: txt BF. (17 def.) του θυ ℵ^1.

—this is His ἴδιον τάγμα, see Col. i. 18:—*οἱ τοῦ χριστοῦ* follow at His coming, who are the *φύραμα* (as understood by the context, and implied by ἀπαρχή), in the proper and worthiest sense, made like unto Him and partaking of His glory; then (after how long or how short a time is not declared, and seems to have formed no part of the revelations to Paul, but was afterwards revealed,—see Rev. xx. 4—6: compare also 1 Thess. iv. 15—17) shall come THE END, viz. the resurrection of the rest of the dead, here veiled over by the general term *τὸ τέλος*,—that resurrection not being in this argument specially treated, but only that of Christians. *The key* to the understanding of this passage is to be found in the prophecy of our Lord, Matt. xxiv., xxv., but especially in the latter chapter. The resurrection and judgment of *οἱ τοῦ χριστοῦ* forming the subject of vv. 1—30 there, and *τὸ τέλος*,—the great final gathering of *πάντα τὰ ἔθνη*, of vv. 31—46.

ἀπαρχή, therefore necessarily *the first* **τάγμα**: and hence the word stands first.

οἱ τοῦ χρ.] =*οἱ νεκροὶ ἐν χριστῷ*, 1 Thess. iv. 16. No mention occurs here of any judgment of these his *ἴδιοι δοῦλοι*, as in Matt. xxv., for it does not belong to the present subject. **ἐν τῇ παρ. αὐτ.**] *ἐν* as *forming part of, involved in*, His appearing,—which, as the great event of the time, includes their resurrection in it. It ought to be needless to remind the student of the distinction between this *παρουσία* and the final judgment; it is here peculiarly important to bear it in mind. **24. εἶτα**] then, next in succession, introducing the third *τάγμα*,—see above. **τὸ τέλος**] the end *κατ' ἐξοχήν*: not the end *of the resurrection*, as Meyer, after Theodoret, Œcum., Bengel, al.:—nor, *of this present world*, as Chrys., al.,—which properly happens at the *παρουσία*: nor exactly, *of the Kingdom of Christ*, as Grot. and Billroth: but *generally*, THE END, when all shall be accomplished, the bringing in and fulness of the Kingdom by the subjugation of the last enemy, the whole course of mediatorial work of Christ, the salvation of the elect; the time indicated by Matt. xxv. ult.: *καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.*

ὅταν παραδιδοῖ] **when He** (Christ) **gives up** (the pres., for that which is certainly attached to the event as its accompaniment—*ὅταν* indicating the uncertainty of the time when, and the verb being probably subjunctive: see Winer, Moulton's Trans. p. 360, note 2), **the Kingdom to God, and the Father** (reff.: to Him who is God and His Father). Then the rest of the section as far as ver. 28, is in explanation of the giving up the kingdom. And it rests on this weighty verity: the KINGDOM OF CHRIST *over this world*, in its beginning, its furtherance, and its completion, has one great end,—THE GLORIFICATION OF THE FATHER BY THE SON. *Therefore*, when it shall be fully established, every enemy overcome, every thing subjected to Him, He will,—not, reign over it and abide its King, but DELIVER IT UP TO THE FATHER. Hence as in ver. 25, His reign will endure, not, like that of earthly kings, WHEN He shall have put all enemies under His feet, but only TILL He shall have, &c.,—and then will be absorbed in the all-pervading majesty of Him for whose glory it was from first to last carried onward. It may be observed that the whole of this respects the mediatorial work and kingdom: the work of redemption,—and that Lordship over dead and living, for which Christ both died and rose. Consequently nothing is here said which can affect either (1) His coequality and coeternity with the Father in the Godhead, which is prior to and independent of this mediatorial work, and is not limited to the mediatorial kingdom; or (2) the eternity of His Humanity: for that Humanity ever was and is subordinate to the Father; and it by no means follows that when the mediatorial kingdom shall be given up to the Father, the Humanity, in which that kingdom was won, shall be put off: nay, the very fact of Christ in the body being the first-fruits of the resurrection, proves that His body, as ours, will endure for ever: as the truth that our

γήσῃ πᾶσαν [1] ἀρχὴν καὶ πᾶσαν [k] ἐξουσίαν καὶ [l] δύναμιν. ABDFK LPN a b
25 [l] δεῖ γὰρ αὐτὸν [m] βασιλεύειν, ἄχρι οὗ [n] θῇ πάντας τοὺς c d e f g h k l m
ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς o 17. 47
[k] καταργεῖται ὁ θάνατος. 27 Πάντα γὰρ [o] ὑπέταξεν ὑπὸ
τοὺς πόδας αὐτοῦ. ὅταν δὲ [p] εἴπῃ ὅτι πάντα [k] ὑποτέ-
τακται, [qr] δῆλον [q] ὅτι [s] ἐκτὸς τοῦ [o] ὑποτάξαντος αὐτῷ τὰ

i = Rom. viii. 38 (reff.). k = Rom. xiii. 1 &c. reff. l = Acts iv. 12 reff. m = ch. iv. 8 reff. n Matt. xxii. 44 ‖, Acts ii. 35, & Heb. i. 13. x. 13, from Psa. cix. 1. o Rom. viii. 20 reff. Psa. viii. 6. p ellips., ch. vi. 16 (reff.). q Gal. iii. 11 only. r as above (q). Matt. xxvi. 73 only. Num. xxvii. 21. s = Acts xxvi. 22. Isa. xxvi. 13.

25. rec αχρις, with B²DFKLN³ rel: txt AB¹PN¹ 17 Chr-cat Damasc. rec aft αχρι ου ins αν (*perhaps from Matt* xxii. 42 ‖, *or, as Meyer, from* LXX, *Ps* cix. 1), with D²·³KLN³ rel Orig₂ Marcell₂ Eus₁ Cæs Chr Thdrt: om ABD¹FPN¹ a² 17 Hip Orig₂ Eus₂ Ath Epiph$_{\text{sæpe}}$ Damasc. aft εχθρους ins αυτου AF 17 Syr coptt goth æth Orig₃(and int₅) Marcell₂ Eus Cæs Cyr-jer Tert Hil: om BDKLPN rel vulg(with am demid, agst harl F-lat) syr arm Iren Hip Orig₅(and int₂) Marcell₁ Eus₃ Ath Chr Thdrt Damasc Hil. om αυτου F Jer₁. (not F-lat.)

26. This ver in DN-corr¹ tol harl¹ goth æth Ambrst Jer stands after ποδας αυτου ver **27**: om ver **26** and 1st clause of ver **27** (*homœotel*) 17. 92(sic).

27. om 1st clause N¹(ins [but see above] N-corr¹·³). om 1st οτι B vulg D-lat Iren Hip lat-ff. (not F-lat Aug.) ins τα bef 2nd παντα N. aft υποτεταται ins αυτω *ei* F (vss) Iren Hip Orig Hil Ambr; bef υπ., Epiph. om τα F.

humanity, even in glory, can only subsist before God *by virtue of* His Humanity, makes it plain that He will be VERY MAN to all eternity. **τὴν βασιλείαν**] That kingdom, which in its fullest sense is then *first* His. At this very time of **τὸ τέλος**, Matt. xxv. 34, He first calls Himself by the title of **ὁ βασιλεύς**. The name will no sooner be won, than laid at the feet of the Father, thus completing by the last great act of Redemption the obedience which He manifested in his Incarnation, and in his Death. **ὅταν καταργήσῃ**] (aor.) **when He shall have brought to nought**, &c.: see above. **πᾶσ. ἀρχ. κ.τ.λ.**] not *only*, as Meyer, &c., *hostile* power and government, but as the *context necessitates*, ALL power. Christ being manifested as universal King, *every* power co-ordinate with His must come under the category of *hostile*: all *kings* shall submit to Him: the *kingdoms* of the world shall become the kingdoms of the Lord and of His Christ:—and see the similar expressions Eph. i. 21, where speaking proleptically, the Apostle clearly indicates that *legitimate* authorities, all the powers that be, are included. Compare by all means Rev. xi. 15.

25.] See on the last verse:—this is the divine appointment with regard to the mediatorial kingdom,—that it should last *till*, and only till, all enemies shall have been subdued to it. **θῇ**, viz. *Christ*, not *the Father*, as Beza, Grot., Est., Billr., al.: it is parallel with **καταργήσῃ**, and included in the mediatorial acts of Christ, who in His world's course goes forth **νικῶν καὶ ἵνα νικήσῃ**, Rev. vi. 2. It is otherwise with **ὑπέταξεν**, ver. 27: see there. **26.**] Connect **ἔσχατ. ἐχθρός** together; not as Bloomf., "last of all, the enemy Death is to be destroyed," which is ungrammatical. If **ἔσχ.** is to stand alone, **ἐχθρὸς καταργεῖται** must be "is destroyed as an enemy." Death is *the last enemy*, as being the *consequence of sin*: when he is overcome and done away with, the whole end of Redemption is shewn to have been accomplished. Death is personified, as in Rev. xx. 14. **καταργεῖται**,—pres., either as a prophetic certainty as **παραδιδοῖ** above,—or as an axiomatic truth. **27.**] *Scriptural proof of the above declaration.* **ὑπέταξ.** viz., from the Psalm,—GOD, *the Father*. See on the Psalm itself, Heb. ii. 6 ff. notes. **εἴπῃ**, scil. **ὁ θεός**, the same subject as **ὑπέταξεν**. Meyer alone, as it seems to me, gives the right construction of **ὅταν . . . ὑποτέτακται**. "The aor. **εἴπῃ** must be rendered regularly, not in the *present* sense, but as a *futurum exactum*: see Luke vi. 26: Plato, Parm. p. 143, C (**τί δ' ὅταν εἴπω οὐσία τε καὶ ἕν, ἆρα οὐκ ἀμφοτέρω;**),—Ion, p. 535, B (**ὅταν εὖ εἴπῃς ἔπη καὶ ἐκπλήξῃς μάλιστα τοὺς θεωμένους**). The time referred to, is that when the as yet unfulfilled **πάντα ὑπέταξεν** shall be fulfilled and completed: hence it is no longer the aor., but the perf. **ὑποτέτακται**. The meaning then is: 'when God, who in Ps. viii. 6 has announced the **ὑπόταξις**, shall hereafter have declared that this **ὑπόταξις** is *come to pass*,' . . . This *form* of expression was suggested to the Apostle by his having already expressed himself in the words of a *saying of God*." I render then, **But when God shall have declared that all things have been**

πάντα· [28] ὅταν δὲ [o] ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] [t] αὐτὸς ὁ υἱὸς [o] ὑποταγήσεται τῷ [o] ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα [t] ᾖ ὁ θεὸς [t] πάντα ἐν πᾶσιν. [29] ἐπεὶ [u] τί [u] ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ [v] ὅλως

t = Col. iii. 11. (ch. xii. 6.) Herod. iii. 157, πάντα ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος. Polyb. v. 26. 5, τὸ ὅλον αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς.

u = Mark xi. 5. John xi. 47. Acts xxi. 13.

v Matt. v. 34. ch. v. 1. vi. 7 only †.

28. om 1st clause (homœotel) ℵ¹(ins ℵ-corr¹) m. αυτω bef υποταγη D Iren$_1$ Eus$_1$ Orig-int$_1$. om και BD¹F 17 am(with fuld harl mar tol, agst demid) Syr goth Orig$_2$ Marcell Iren-int Ps-Ath-int Hil$_5$ Jer: ins AD³KLPℵ rel syr copt Ps-Ign Hip Dial Eus$_1$ Ath Ps-Ath Cæs Cyr-jer Chr Thdrt Damasc Orig-int$_5$ Tert Hil$_2$. ο θεος bef η D¹. rec ins τα bef 3rd παντα, with D³FKLPℵ rel Orig$_4$ Marcell$_2$ Eus$_3$ Dial Ath Tit Epiph Cæs Cyr-jer Chr Thdrt Damasc: om ABD¹ 17 Hip Orig$_2$ Marcell Eus$_2$.

29. ποιησωσιν m 47, ποιουσιν F. aft ολως ins οι P.

subjected to Him, it is evident that they have been subjected (ellipsis of the predicate of the foregoing sentence after δῆλον ὅτι and οἷδ' ὅτι is common; so Plato, Gorg. p. 475, c, '*οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι*,'—'*δῆλον δή ὅτι*,'—scil. *κάκιον ἂν εἴη*. Kühner, § 852, d) **with the exception of Him who subjected all things to Him.** 28.] On the sense, see above. "The interpretations, that *subjection* is only an hyperbolical expression for the *entire harmony of Christ with the Father* (Chrys., Theophyl., Œc.):—the limitation of it to His human nature (Theodoret, Aug., Jerome, Est., Wolf, al.), with the *declarative* explanation, that it will then *become plain to all, that Christ even in regard of His kingship, is, on the side of His Humanity, dependent on the Father* (Flatt)—and the addition, *that Christ will then in His divine nature reign with the Father* (Calv.:—'regnum—ab humanitate sua ad gloriosam divinitatem quodammodo traducet');—the interpretation (of *αὐτὸς ὁ υἱός*!) as referring to Christ's *mystical Body*, i. e. *the Church* (Theodoret),—are idle subterfuges (*leere Ausflüchte*)." De Wette. The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the *ultimate subordination of the Son*, is contained in the three precise and unambiguous words, **αὐτὸς ὁ υἱός. ἵνα ᾖ ὁ θ. πάντα ἐν πᾶσιν**] **that God (alone) may be all things in all,**—i. e. recognized as sole Lord and King: 'omnia erunt subordinata Filio, Filius Patri.' Bengel. Numerous examples of *πάντα* in this sense (less commonly *τὰ πάντα*, Kühner, § 422) may be found in Wetst. **29—34.**] **ARGUMENTS FOR THE REALITY OF THE RESURRECTION,** *from the practice* (1) *of those who were baptized for the dead,* (2) *of the Apostles, &c., who submitted to daily peril of death.* **29.**] **ἐπεί** resumes the main argument, which has been interrupted by the explanation since ver. 23 of **ἕκαστος ἐν τῷ ἰδίῳ τάγματι.** After it is an ellipsis of 'if it be as the adversaries suppose.'

τί ποιήσουσιν] There is in these words a tacit reprehension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person, and by the art. before *βαπτ.*, he indirectly separates himself and those to whom he is writing from participation in or approval of the practice:—the meaning being, **what will become of**—'what account can they give of their practice?'

οἱ βαπτιζόμενοι] **those who are in the habit of being baptized**—not *οἱ βαπτισθέντες*. The distinction is important as affecting the interpretation. See below. **ὑπὲρ τῶν νεκρῶν**] **on behalf of the dead**; viz. *the same νεκροί* who are spoken of in the next clause and throughout the chapter as the subjects of *ἀνάστασις*—not *νεκροί* in any figurative sense. **τῶν νεκρ.**, the art. marking the particular dead persons on behalf of whom the act took place. Before we pass to the exegesis, it will be well to go through the next question—**εἰ ὅλως** κ.τ.λ. **If dead men are not raised at all, why do they trouble themselves** (*τί καί* as in reff.) **to be baptized for them?** Thus much being said as to the plain meaning of the words used, there can be no doubt as to their interpretation. The *only legitimate reference* is, to a practice, not otherwise known to us, not mentioned here with any approval by the Apostle, not generally prevalent (**οἱ βαπτ.**), but in use by some, of *survivors allowing themselves to be baptized on behalf of* (believing?) *friends who had died without baptism.* With the subsequent similar practices of the Cerinthians (Epiph. Hær. xxviii. § 6, p. 114) and Marcionites (Chrys., Tertull. de resurr. 48, vol. ii. p. 864, adv. Marc. v. 10, p. 494 f.) this may or may not have been connected. All we clearly see from the text, is that it unquestionably *did exist.* With regard to the other interpretations, Bengel well says, "Tanta

w ver. 4. x here bis. [Rom. viii. 24.] y Acts xix. 27 reff. (-νος, 2 Cor. xi. 26.)

νεκροὶ οὐκ [w]ἐγείρονται, [x]τί [x]καὶ βαπτίζονται ὑπὲρ αὐτῶν; 30 [x]τί [x]καὶ ἡμεῖς [y]κινδυνεύομεν [z]πᾶσαν [z]ὥραν; ABDFK LPℵ a b c d e f g h k l m o 17. 47

z here only. Exod. xviii. 22, 26. Levit. xvi. 2.

rec (for αυτων) των νεκρων (*mechanical repetition of the above*), with D³L rel Syr Chr Thdrt Œc Thl Jac-nisib: αυτων των νεκρων m 43. 52: txt ABD¹FKPℵ a d 17. 47 latt syr coptt goth arm Orig$_1$ Dial Ephr Epiph.

est interpretationum varietas, ut is, qui non dicam varietates ipsas, sed varietatum catalogos colligere velit, *dissertationem* scripturus sit." I will give a few of them, mostly in the words of their authors: Chrys. (Hom. xl. p. 379):—ὑπὲρ τῶν νεκρῶν, τουτέστι τῶν σωμάτων. καὶ γὰρ ἐπὶ τούτῳ βαπτίζῃ, τῇ τοῦ νεκροῦ σώματος ἀναστάσει, πιστεύων ὅτι (Migne reads την τ. ν. σ. ἀνάστασιν πιστ., ὅτι) οὐκέτι μένει νεκρόν. καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάστασιν· ὁ δὲ ἱερεύς, ὥσπερ ἐν εἰκόνι τινὶ . . . . δείκνυσί σοι . . . . διὰ τοῦ ὕδατος· τὸ γὰρ βαπτίζεσθαι κ. καταδύεσθαι, εἶτα ἀναπνεύειν, τῆς εἰς ᾅδου καταβάσεως ἐστι σύμβολον κ. τῆς ἐκεῖθεν ἀνόδου. διὸ κ. τάφον τὸ βάπτισμα ὁ Π. καλεῖ (Rom. vi. 4),—Theophyl.: φησὶν οὖν, ὅτι οἱ πιστεύσαντες ὅτι ἔσται ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ἐπὶ τοιαύταις ἐλπίσι, τί ποιήσουσιν ἀπατηθέντες; τί δὲ ὅλως καὶ βαπτίζονται ἄνθρωποι ὑπὲρ ἀναστάσεως, τουτέστιν ἐπὶ προσδοκίᾳ ἀναστάσεως, εἰ ν. οὐκ ἐγ.; and so in the main, Pelag., Œcum., Phot., Corn.-a-Lap., Wetst.—Theodoret: —ὁ βαπτιζόμενος, φησι, τῷ δεσπότῃ συνθάπτεται, ἵνα τοῦ θανάτου κοινωνήσας καὶ τῆς ἀναστάσεως γένηται κοινωνός· εἰ δὲ νεκρόν ἐστι τὸ σῶμα, καὶ οὐκ ἀνίσταται, τί δήποτε καὶ βαπτίζεται; and so Castal., al. All these senses would require τί ποιήσετε βαπτισθέντες, to say nothing of the impossibility of thus understanding ὑπὲρ τῶν νεκρῶν. Estius explains ὑπὲρ τῶν νεκρ. as = '*jamjam morituri*,' and Calvin justifies this, 'baptizari pro mortuis erit sic baptizari *ut mortuis non vivis prosit*.' So too Epiph. (l. c.),—of catechumens who πρὸ τῆς τελευτῆς λουτροῦ καταξιοῦνται:—and Bengel:—"baptizantur super mortuis ii, qui mox post baptismum ad mortuos aggregabuntur." But against this ὑπὲρ τῶν νεκρῶν is decisive,—as is ὑπέρ against '*over* the dead,' i. e. over their sepulchres (Luth., al.): this local sense of ὑπέρ not being found in the N.T. Le Clerc, Hammond, Olsh., al., explain ὑπ. τ. νεκρ., '*to fill the place of the dead*.' But, as Meyer observes, such an idea can hardly be gathered from the words, but would want explaining in the context;—and besides, the *question would thus be irrelevant*, because, the place of the dead being supplied by their successors, it would be *no matter to them, whether the dead themselves rose or not*: whereas now, the benefits of baptism being supposed to be conveyed to the *dead* by the baptism of his substitute, the *proceeding would be stultified*, if the dead could never rise to claim those benefits. This, the only justifiable rendering, is adopted by Ambrose, and by Anselm, Erasmus, Grotius, al., and recently by Billroth, Rückert, Meyer, De Wette, al. The ordinary objection to it is, that thus the Apostle would be giving his sanction to a superstitious usage, or at all events mentioning it without reprobation. But this is easily answered, by remembering that if the above view of τί ποιήσουσιν is correct, he does *not* mention it without a slur on it;—and more completely still, as Rückert (in Meyer), "usurpari ab eo morem, qui ceteroqui displiceret, ad errorem, in quo impugnando versabatur, radicitus evellendum; ipsius autem reprehendendi aliud tempus expectari." See a multitude of other interpretations in Pool's Synopsis and in Stanley's note. His concluding remarks are worth quoting: "On the whole, therefore, this explanation of the passage (*that given above*) may be safely accepted, (1) as exhibiting a curious relic of primitive superstition, which, after having, as the words imply (?), prevailed generally in the apostolical church, gradually dwindled away till it was only to be found in some obscure sects, where it lost its original significance: (2) as containing an example of the Apostle's mode of dealing with a practice, with which he could have no real sympathy; not condemning or ridiculing it, but appealing to it as an expression, however distorted, of their better feelings." 30.] *Not only the practice of those just spoken of, but his own, and that of those like him, who lived a life of perpetual exposure to death, were absurd, if there be no resurrection.* Observe that the argument *here* applies equally to the *future existence of the soul*; and so Cicero uses it, Tusc. Quæst. i. 15: "Nescio quomodo inhæret in mentibus quasi seculorum quoddam augurium futurorum . . . quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret?" 31.] To **die daily** is a strong expression for to be daily in sight of death and expecting it. See 2 Cor. iv. 11. This he strengthens by an

31 [a] καθ' ἡμέραν ἀποθνήσκω, [b] νὴ τὴν [c] ὑμετέραν [de] καύχησιν, ἀδελφοί, ἣν [e] ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ [f] κατὰ ἄνθρωπον [g] ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ [h] ὄφελος; εἰ νεκροὶ οὐκ [w] ἐγείρονται, [i] φάγωμεν καὶ πίωμεν· [k] αὔριον γὰρ ἀποθνήσκομεν. 33 μὴ [l] πλανᾶσθε. [m] φθείρουσιν

[3]b φόβῳ τῷ ὑμετέρῳ, Thucyd. i. 33. see Rom. xv. 4.

a Acts ii. 46 reff.
b here only. Gen. xlii. 15, 16 only.
c = Rom. xi. d Rom. iii. 27
e Rom. xv. 17.
f see note, and ch. iii. 3 reff.
g here only †.
h James ii. 14, 16 only. Job xv. 3 only. 28. xiii. 32, 33. Acts xxiii. 20. xxv. 22.
i Isa. xxii. 13.
k adv., Matt. vi. 30. Luke xii. James iv. 13. Exod. viii. 29.
l ch. vi. 9 reff.
m = ch. iii. 17 reff.

31. Steph ημετεραν, with A a (h[1] ?) k m 2[2]. 4. 44[1]. 51-6. 72[1]. 89. 120-2 lect-14 æth Orig[3]: txt BDFKLP rel vss. rec om αδελφοι, with DFL rel arm-zoh Orig[3] Chr Thdrt Damasc Ambrst: ins ABKP ℵ m 17 vulg fri syrr coptt æth Dial Aug Pel Bede. om χρ. ιησ. τω and ημ. D[1](and lat) Ambrst.

32. om το D[1]F Clem.

asseveration, grounded on his boast of them as his work in Christ: not that this is immediately or proximately at stake in the matter, but much as we should say, "As I love you, it is true." He would not think of deceiving those of whom he boasted before God in connexion with Christ.

ὑμετ.] gen. obj., see reff. νή, the affirmative, as μά is the negative particle of adjuration: but ναι μά is often found in an affirmative sense: see Kühner, § 701.

32.] The stress of the first clause is on κατὰ ἄνθρωπον, and its meaning, merely as man, i.e. '*according to this world's views*,' 'as one who has no hope beyond the grave;' see ref. If *thus* only he fought, &c., where was his profit (seeing he despised all those things which κατὰ ἄνθρωπον might compensate for such a fight,—fame, praise, &c.)? The renderings, ὅσον τὸ εἰς ἀνθρώπους (Chrys. p. 381), i. e. 'so far as one can be said θηριομαχεῖν against men,'—and κατὰ ἀνθρώπων λογισμὸν θηρίων ἐγενόμην βορά (Theodoret),—'*exempli causa*' (Semler, Rosenmüller),—'*ut hominum more loquar*' (Estius and Bloomf.), are all constrained, and scarcely to be extorted from the words.

ἐθηριομάχησα] **I fought with beasts** (aor. referring to *one special occasion*). How? and when? Most ancient and modern Commentators take the expression figuratively, as used in Appian, B. C. ii. p. 763 (Wetst.), where Pompey says, οἷοις θηρίοις μαχόμεθα,—and Ignat. ad Rom. 5, p. 689 f., ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς κ. θαλάσσης, δεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν τάγμα. So, of our text, Tertull. de Resurr. 48, vol. ii. p. 865: "Depugnavit ad bestias Ephesi, illas scilicet bestias Asiaticæ pressuræ."

And this explanation must be right: for his Roman citizenship would have precluded his ever being literally thrown to beasts: and even supposing him to have waived it, and been miraculously rescued, as Ambrst., Theodoret, Erasm., Luther, Calv., al. suppose, is it conceivable that such an event should have been altogether unrecorded in the Acts? Adopting the figurative rendering,—we cannot fix on any recorded conflict which will suit the words. His danger from Demetrius and his fellow-craftsmen (Acts xix.) had not yet happened (see Prolegg. § vi. 2): but we cannot tell what opposition, justifying this expression, the ἀντικείμενοι πολλοί of ch. xvi. 9 may ere this have made to his preaching. εἰ νεκρ.] **If dead men rise not**, i. e. '*if none of the dead rise*.' These words are best joined with the following, as Chrys., Theophyl., Beza, Bengel, Griesb., Meyer, De Wette, al.—not with the preceding, as Theodoret, Grot., Est., Luther, al. For κατὰ ἄνθρωπον already expresses their meaning in the preceding sentence; and the form of ver. 29 seems to justify this arrangement, besides that otherwise φάγ. κ. πίωμεν, &c., would stand awkwardly insulated. φάγ. κ. πίωμεν . . .] In Isa. the words represent the recklessness of those who utterly disregard the call of God to weeping and mourning, and feast while their time lasts. Wetst. has collected very numerous parallels from the classics. The most striking perhaps is Herod. ii. 78.

33.] The *tendency* of the denial of the resurrection, represented by the Epicurean maxim just quoted, leads him to hint that this denial was not altogether unconnected with a practice of too much intimacy with the profligate society around them.

μὴ πλαν., as in ref., introduces a warning against moral self-deception. φθείρ. ἤθη . .] These words (according to the reading χρῆσθ', which has, however, hardly any support) form an Iambic trimeter, and occur in this form in a fragment of the Thais of Menander; but Clem. Alex. Strom. i. 14 [59], p. 350 P., says, πρὸς γοῦν Κορινθίους . . ἰαμβείῳ συγκέχρηται τραγικῷ—but this may be a mere inac-

ABDFK LPℵ a b c d e f g h k l m o 17. 47

σιν [n] ἤθη [o] χρηστὰ [p] ὁμιλίαι κακαί. 34 [q] ἐκνήψατε [r] δικαίως, καὶ μὴ ἁμαρτάνετε· [s] ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν. [t] πρὸς [u] ἐντροπὴν ὑμῖν λαλῶ.

35 [v] Ἀλλ' [v] ἐρεῖ τις Πῶς [w] ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται; 36 [x] ἄφρων, σὺ ὃ σπείρεις, οὐ [y] ζωο-

here only. Sir. xx. 26 only.
o = here (Matt. xi. 30. Luke v. 39. vi. 35. Rom. ii. 4. Eph. iv. 32. 1 Pet. ii. 3) only.
p here only. Exod. xxi. 10. Prov. vii. 21. Wisd. viii. 18 only.
q here only. Gen. ix. 24. 1 Kings xxv. 37. met., as here, Joel i. 5. ἀνανήφ., 2 Tim. ii. 26.
r ‖ here (Luke xxiii. 41. 1 Thess. ii. 10. Tit. ii. 12. 1 Pet. ii. 23) only. see Deut. xvi. 20.
s 1 Pet. ii. 15 only. Job xxxv. 16. Wisd. xiii. 1 only.
t = ch. vii. 35. xiv. 12 al.
u ch. vi. 5 only. Ps. xxxiv. 26. xciii. 8.
v James ii. 18.
w ver. 4.
x Luke xi. 40. xii. 20 al. Ps.
y Rom. iv. 17 reff.

33. rec χρησθ' (*to suit the metre*), with Clem$_1$: txt ABDFKLPℵ rel Clem-hom Eus Ath Chr Thdrt Damasc Œc Thl.

34. rec λεγω (*negligence, the force of* λαλω *not being perceived*), with AFKL rel Chr Thdrt, *dico* flor(and F lat) G-lat: txt BDPℵ k m 17 Dial, *loquor*.vulg D-lat(and fri spec) Ambrst.

35. αλλα BP Orig.

36. rec αφρον, with KL rel Orig$_1$: txt ABDFPℵ m 17. 47. for ζωοποιειται,

curacy. Socrates, Hist. Eccl. iii. 16, quotes it as a sufficient proof that Paul was conversant with the tragedies of Euripides. "Perhaps," says Dr. Burton, "Menander took it from Euripides." The Apostle *may* have cited it merely as a *commonplace* current, without any idea whence it came;—and χρησταί seems to shew this. The plur. ὁμιλία, points out the repetition of the practice. Meyer quotes Plato, Rep. viii. p. 550, διὰ τὸ μὴ κακοῦ ἀνδρὸς εἶναι τὴν φύσιν, ὁμιλίαις δὲ ταῖς τῶν ἄλλων κακαῖς κεχρῆσθαι. **34.** ἐκνήψ.] **Awake out of** (your moral) **intoxication**, already possessing you by the influence of these men.

δικαίως] either, **as is just,—as you ought** (Wahl, al.),—or, **in a proper manner** (Olsh., al.),—or, ἐπὶ συμφέροντι καὶ χρησίμῳ (Chrys. p. 382, al.), or *so as to be* **δίκαιοι**, as E. V., **Awake to righteousness.** The last meaning is well defended by Dr. Peile from Thuc. i. 21: ἀπίστως ἐπὶ τὸ μυθῶδες ἐκνενικηκότα,—'so as to become incredible;'—and seems to be the best. The aor. imper. ἐκνήψατε marks the quick momentary awaking; the pres. imper. μὴ ἁμαρτάνετε, on the other hand, the enduring practice of abstinence from sin (Meyer). But that this must not always be rigidly pressed, see Kühner, § 445. 2. Anm. 1. ἀγνωσίαν] The stress is on this word: **for some** (the τινές of ver. 12, most probably, are hinted at, and the source of their error pointed out) **have** (are affected with) **ignorance** (an absence of all true knowledge) **of God.** See ref. to Wisd. πρὸς ἐντ. ὑμ. λ. shews that these τινές were ἐν ὑμῖν, —not the heathen without:—the existence of such in the Corinthian church was a disgrace to the whole. λαλῶ] **I am speaking**; not merely **I say this**; it refers to the spirit of the whole passage.

35—50.] *The argument passes from the* fact *of the resurrection, already substantiated, to the* MANNER *of it: which is indicated, and confirmed, principally by analogies from nature.* **35.**] The new difficulty is introduced in the form of a question from an objector. This is put first generally, πῶς . . ., **In what manner,**—and next specifically, ποίῳ δὲ (δέ, 'what I mean, is . . .') σώματι, **With what kind of body**—ἔρχ., **do they** (pres. as transferring the action to that time,—as ἐγείρονται before: so Meyer and De W.:—or rather perhaps, as *assuming* for the moment the truth of the resurrection as a thing actually happening in the course of things) **come** (forth at that time)?

36—41.] *Analogies illustrative of the question just asked: and first, that of seed sown in the earth* (36—38). **36.**] Meyer would point this, ἄφρων σύ, ὃ σπείρεις . . ., because according to the common punctuation there is necessarily an emphasis on σύ, which the context does not allow. But on the other hand, it seems to me, there is an objection to the introduction of a new matter so lamely as by ὃ σπείρεις. Besides which, the emphatic σύ does not necessarily require any *other agency* to be emphatically set against it, but may imply an appeal to the objector's *own* experience (as Billr. in Dr. Peile):—'*thou* say this, who art continually witness of the process, &c.?' And let it be remembered that we *have* another σπείρειν below, vv. 42—44, which may be set against *thy sowing*. I retain therefore the stop at ἄφρων (nom. for voc. as freq. See Luke xii. 20; Mark ix. 25; Luke viii. 54, al., and Winer, edn. 6, § 29. 2), and the emphasis on σύ. The similitude was used by our Lord of His own Resurrection. ref. John. οὐ ζωοποιεῖται] Its life is latent in it; but is not developed into quick and lively action without the death of the deposited seed,—i. e. its perishing, disap-

ποιεῖται, ἐὰν μὴ [z]ἀποθάνῃ· 37 καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ [a]γυμνὸν [b]κόκκον, [c]εἰ [c]τύχοι, [d]σίτου ἤ τινος τῶν λοιπῶν· 38 ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἑκάστῳ τῶν σπερμάτων [e]ἴδιον σῶμα. 39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ [f]κτηνῶν, ἄλλη δὲ σὰρξ [g]πτηνῶν, ἄλλη δὲ [h]ἰχθύων. 40 καὶ σώματα [i]ἐπουράνια, καὶ

[z] = John xii. 24.
[a] = here only.
[b] Matt. xiii. 31 ‖. xvii. 20 ‖. John xii. 24 only.
[c] ch. xiv. 10 only (reff.). opt., 1 Pet. iii. 17.
[d] John xii. 24. Acts xxvii. 38 al. epp., here only.
[e] = ver. 23. Acts i. 25 al.
[f] Luke x. 34. Acts xxiii. 24. Rev. xviii. 13 only. Num. xx. 4, 8, 11. Cyr. i. 4. 11. lxvii, 15. 2 Macc. iii. 39 only. Dan. iv. 23 (26) Theod-A.
[g] here only†. Job v. 7 Aq. Xen. Phil. ii. 10 al. Ps.
[h] Matt. vii. 10 al. epp., here only.
[i] John iii, 12. (οὐρ., B F.)

ζωογονεῖται A 89. 108[1] Epiph, and(but not *ad loc*) Chr[1] Thdrt[1]. aft ζωοπ. ins εἰς την (but marked for erasure) ℵ[1]. aft ἀποθανῃ ins πρωτον D: pref, F latt(not fri) Iren Dial Orig-int.

37. om 2nd σπειρεις ℵ[1](ins ℵ-corr[1]). for ει, η A.

38. rec αυτω bef διδωσιν, with DFKL rel fri Orig[1] Chr Thdrt Ambrst: txt ABPℵ b d m o 17 vulg(and F-lat) syrr (copt) Orig[1](and int[1]) Dial Epiph Damasc Tert. rec ins το bef ιδιον, with KLℵ[3] rel Orig Chr Thdrt Damasc Thl Œc: om ABDFPℵ[1] 17 Epiph.

39. om 2nd σαρξ F(not F-lat) Syr Chr-2-mss. om αλλα D[1] fri æth Dial Chr. rec aft αλλη μεν ins σαρξ, with Syr arm: om ABDFKLPℵ rel syr copt æth gr-lat-ff. ανθρωπου D[1] Syr Dial Tert. om 3rd σαρξ D[1]F 17 latt(exc fri) Syr Chr Tert: om 3rd clause K k m 47 harl. κτηνους D[1]F Syr Tert. om 2nd δε D[1]. rec om 4th σαρξ, with AKLP rel fri syrr Chr Thdrt Aug Pel: ins BDFℵ (17) 47 am (with demid fuld harl tol) copt (Damasc) Thl Orig-int[2] Tert Ambrst. rec ιχθυων αλλη δε πτηνων, with FKL rel syr Thdrt Œc Orig-int[1]: txt ABDPℵ 17. 47 vulg fri Syr copt æth arm Chr (Damasc) Thl Orig-int[1] Tert.

pearing from nature. The same analogy was used by the Rabbis, but to prove that the dead would rise *clothed*: 'ut triticum nudum sepelitur et multis vestibus ornatum prodit, ita multo magis justi,' &c.

37.] Before, the *death* of the seed was insisted on: now, the *non-identity of the seed with the future plant*. There is a mixture of construction, the words ὃ σπείρεις being *pendent*, as the sentence now stands. The two constructions as De W. observes are, εἴ τι σπείρεις, οὐ τὸ σ. τὸ γεν. σπείρεις,—and ὃ σπείρεις, οὐ τὸ σ. τὸ γεν. ἐστιν.

He names the *plant* **τὸ σῶμα τὸ γενησόμενον**, having already in his eye the application to the Resurrection. **εἰ τύχοι**] *if it should so happen*,—peradventure: not, '*for example*.' See on ch. xiv. 10.

τῶν λοιπῶν, scil. σπερμάτων. **38.**] **ἠθέλησεν**, *willed*, viz. at the creation: the aor. setting forth the *one act* of the divine Will giving to the particular seed the particular development at first, which the species retains: whereas θέλει would imply a fresh act of the divine Will giving to every individual seed (not ἑκάστῳ τῶν σπερμάτων, but ἑκάστῳ σπέρματι, or rather ἑκάστῳ κόκκῳ) his own body. But the *whole gift to the species* being God's, to continue or withhold, the pres. δίδωσιν still holds good.

ἑκάστ. τῶν σπερμ.] to each of the (kinds of) seed; see above: τῶν is generic. **ἴδιον σῶμα**] a body of its own. Such then being the case with all seeds, why should it be thought necessary that the *same body* should rise *as was sown*, or that God cannot give to each a resurrection-body, as in nature? **39—41.**] And the more,—because we have examples from analogy of *various kinds of bodies*; viz. (1) in the *flesh* of animals (ver. 39): (2) in *celestial and terrestrial bodies* (ver. 40): (3) in the *various characters of light* given by the sun, moon, and stars.

σάρξ] *animal organism* (De W.). Dean Stanley's former rendering (corrected in his 3rd edn.) of οὐ πᾶσα σάρξ, ἡ αὐτὴ σάρξ, 'no flesh is the same flesh,' is contrary to the usage of the passages which he alleged to defend it, where *the negative is always attached to the verb*; οὐ δικαιωθήσεται πᾶσα σάρξ, Rom. iii. 20; Gal. ii. 16. See Matt. xxiv. 22 ‖; Acts x. 14; ch. i. 29; 1 John iii. 15; Rev. vii. 16; ix. 4. On the other hand, *where the negative is attached to* πᾶς, *as here*, the sentence is a particular negative, not an universal: e. g. Rom. x. 16, ἀλλ' οὐ πάντες ὑπήκουσαν: ix. 6, 7; Heb. iii. 16; Matt. vii. 21, οὐ πᾶς ὁ λέγων μοι κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, —where the rendering in question would involve portentous consequences indeed. I observe that Conyb. also, although disapproving on the ground of the sense, adds, "the words of the Greek text no doubt admit of such a rendering."

κτηνῶν] properly (κτέανος, κτάομαι) uni-

καὶ σώματα [k] ἐπίγεια· ἀλλὰ [l] ἑτέρα μὲν ἡ τῶν [l] ἐπουρα- C μεν
νίων [m] δόξα, [l] ἑτέρα δὲ ἡ τῶν [k] ἐπιγείων. 41 ἄλλη ABCDF
[m] δόξα ἡλίου, καὶ ἄλλη [m] δόξα [n] σελήνης, καὶ ἄλλη [m] δόξα KLPN a
[o] ἀστέρων· [o] ἀστὴρ γὰρ [o] ἀστέρος [p] διαφέρει ἐν [m] δόξῃ. b c d e f
42 οὕτως καὶ ἡ [q] ἀνάστασις τῶν [q] νεκρῶν. [r] σπείρεται ἐν g h k l m
[s] φθορᾷ, ἐγείρεται ἐν [t] ἀφθαρσίᾳ· 43 [r] σπείρεται ἐν [u] ἀτιμίᾳ, o 17. 47
ἐγείρεται [v] ἐν [v] δόξῃ· [r] σπείρεται ἐν [w] ἀσθενείᾳ, ἐγείρεται
[x] ἐν [x] δυνάμει· 44 [r] σπείρεται σῶμα [y] ψυχικόν, ἐγείρεται σῶμα
[z] πνευματικόν. εἰ ἔστιν σῶμα [y] ψυχικόν, ἔστιν καὶ [z] πνευ-

k here bis. John iii. 12. 2 Cor. v. 1. Phil. ii. 10. iii. 19. James iii. 15 only †. l = here only. see Luke ix. 29. m = Acts xxii. 11 reff. n Epp., here only. Acts ii. 20 reff. o Pauℓ, here 3ee only. Matt. ii. 2, &c. xxiv. 29 ‖ Mk. Jude 13. Rev. i. 16 al13. Gen. i. 16. p = and constr., Gal. iv. 1 only. (Rom. ii. 18 al.) Dan. vii. 3 (Theod.). q ver. 12 reff. r see ver. 36. s = Rom. viii. 21. ver. 50. Gal. vi. 8. Col. ii. 22. 2 Pet. i. 4. ii. (12 bis) 19 only. Jonah ii. 7. t Rom. ii. 7 reff. u Rom. i. 26 reff. v = Luke ix. 31. 2 Cor. iii. 7, &c. Phil. iv. 19. Col. iii. 4. 1 Tim. iii. 16 only. L.P. w = ch. ii. 3 reff. (see note.) x Rom. i. 4 reff. y here 3ce. ch. ii. 14. James iii. 15. Jude 19 only †. z = here 4 times only. (ch. x. 3, 4 reff.)

40. om 2nd σωματα F(not F-lat) Tert. [αλλα, so ABD¹P.]

41. aft 1st and 2nd αλλη ins δε F: aft 2nd, lect-8(sic).—om 1st και F lect-8 vulg (and F-lat) fri copt Orig-int$_3$ Jer. αστερος (for -ρων) K. om γαρ K Orig-int$_3$.

44. rec om ει, with D$^{2\text{-}3}$KLP rel syrr Thdrt Phot-cat Jac-nisib$_2$: ins ABCD¹FN 17 latt copt æth arm Damasc Aug$_3$ Bede. (ι is written above the line by ℵ¹(?)³.)—rec και bef 2nd εστιν, with KL rel &c: txt ABCDFN 17 &c. (P?)—rec ins σωμα bef πνευματικον, with KL rel syrr (copt) æth Thdrt Phot-cat Jac-nisib$_2$: om ABCDFN 17 latt arm. (P?) (*Conformation to the foregoing assertions: or perhaps* ει *overlooked from* εστιν *following. The* 2nd σωμα *was a gloss.*)

mals *possessed by man:* but used in a wider sense for quadrupeds in general.

40. σώματα ἐπουράνια] not, according to our modern expression, *heavenly bodies,*—for they are introduced first ver. 41, and if we apply these words to them, we must suppose the Apostle to have imagined the stars to be endowed with bodies in the literal sense: for he is here comparing not figurative expressions, but physical realities:—nor (as Chrys., al.) *the bodies of the righteous,* as opposed to those of the wicked; for in these there is no organic difference whatever: but, as Meyer and De Wette, '*the bodies of angels,*'—the only heavenly organisms of which we are aware (except indeed the Resurrection-Body of our Lord, and that of those few who have been taken into glory, which, as belonging to the matter *in question,* are not alleged) which will bear comparison with *bodies* on earth. **δόξα** belongs to the **ἐπουράνια** more strictly than to the **ἐπίγεια**. In Luke ix. 26, we have **ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.** **41.**] This third analogy is suggested perhaps by **δόξα** just before. There is no allusion whatever here (as some have imagined,—even Chrys., Œcum., Theodoret, Calov., Estius, al.) to *different degrees of glorification* of the bodies of the blessed; the introduction of such an idea confuses the whole analogical reasoning: which is, that even various fountains of *light,* so similar in its aspect and properties, differ; the sun from the moon and the stars: the stars (and much more vividly would this be felt under the pure sky of the East than here) from one another: why not then a *body* here from a resurrection-*body,*—both *bodies,* but *different?* **42—44 a.**] *Application of these analogies to the doctrine of the Resurrection.* **42.**] **οὕτως, thus,** viz. in the entire diversity of that which is raised again from the former body.

σπείρεται] "Cum posset dicere *sepelitur,* maluit dicere *seritur,* ut magis insisteret similitudini supra sumtæ de grano." Grot. **ἐν φθορᾷ, ἐν ἀφθαρσίᾳ**] **in a state of corruption,—in a state of incorruptibility.** **43. ἐν ἀτιμίᾳ, ἐν δόξῃ**] **in dishonour** (*τί γὰρ εἰδεχθέστερον νεκροῦ διαῤῥυέντος;* Chrys. Hom. xli. p. 390. Cf. Xen. Mem. i. 2. 53,—*τῆς ψυχῆς ἐξελθούσης, ... τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν*),—**in glory**: regarding, as throughout this argument (see on ver. 24), only the *resurrection of the just:* see Phil. iii. 21. **ἐν ἀσθενείᾳ**] **in weakness,**—the characteristic of the lifeless body, which is relaxed and powerless. Chrys. understands ἀσθ. of its *inability to resist corruption:* De Wette would refer it to the previous state of pain and disease: but it seems better to understand it of the *powerlessness* of the corpse, contrasted with **ἐν δυν.,** in vigour, viz. the fresh and eternal energy of the new body free from disease and pain. "That which Grot. adds: 'cum sensibus multis, quos nunc non intelligimus,' is very likely

ματικόν. 45 [a] οὕτως καὶ γέγραπται [b] Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ [b] εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ [b] εἰς πνεῦμα [c] ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον τὸ [z] πνευματικόν, ἀλλὰ τὸ [y] ψυχικόν, ἔπειτα τὸ [z] πνευματικόν. 47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς [d] χοϊκός, ὁ δεύτερος

[a] = Matt. ii. 5. Luke xxiv. 46. Acts xiii. 47 al.
[b] Gen. ii. 7. constr., Acts v. 36 reff.
[c] ver. 36. Rom. iv. 17 reff.
[d] here (4 times) only †.

45. for ουτως και, καθως F(not F-lat) fuld arm(not ed-1865) Ambrst. om ανθρωπος BK Iren Did Orig-int$_1$ Tert.
46. αλλα D^1.
47. aft ο πρωτος ανθρωπος add αδαμ C^1 Clem$_1$.

in itself *true*, but is not implied in ἐν δυνάμει." Meyer. **44 a. σῶμ. ψυχ.**] **an animal body**, of which the ψυχή, the animal soul, was the acting and informing power. This soul having departed out of it, does not do away with the correctness of the predicate: its whole organism which still remains *when it is sown*, is arranged to suit this predominance of the animal soul.

σῶμα πνευματικόν] Theophyl., having explained **σῶμα ψυχ.**,—ἐν ᾧ ἡ ψυχὴ τὸ κῦρος καὶ τὴν ἡγεμονίαν ἔχει,—proceeds πνευματικὸν δέ, τὸ τὴν τοῦ ἁγίου πνεύματος καταπλουτοῦν ἐνέργειαν, καὶ ὑπ' ἐκείνου τὰ πάντα διοικούμενον. εἰ γὰρ καὶ νῦν ἐν ἡμῖν ἐνεργεῖ τὸ πνεῦμα, ἀλλ' οὐχ οὕτως, οὐδὲ ἀεί. ἀφίπταται γὰρ ἁμαρτανόντων. καὶ τοῦ πνεύματος δὲ παρόντος, ἡ ψυχὴ διοικεῖ τὸ σῶμα· τότε δὲ διηνεκῶς παραμενεῖ τοῖς σώμασι τῶν δικαίων τὸ πνεῦμα. But this is not quite enough:—for thus the body might remain as it is, sin only being removed: whereas it shall be no longer a body in which the ψυχή predominates to the subordination of the higher part, the πνεῦμα, but one in which the πνεῦμα, and that informed fully by the Spirit of God, shall predominate,—its organism being conformed not to an animal, but to a spiritual life: see on ch. vi. 13. Some understood πνευματικόν, *ætherial, aery*, κουφότερον καὶ λεπτότερον, καὶ οἷον καὶ ἐπ' ἀέρος ὀχεῖσθαι (Chrys. p. 391), or as Origen, ἀερῶδες κ. αἰθέριον (see Theophyl.), but the other is certainly right.

44 b—49.] *Reassertion and Confirmation of the existence of the spiritual body.* **44b.**] **If there exists an animal body, there exists also a spiritual**: i. e. it is no more wonderful a thing, that there should be a body fitted to the capacities and wants of man's highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate animal soul. The emphasis is both times on **ἔστιν**.

45.] Confirmation of this from Scripture.

οὕτως, **thus**, viz. in accordance with what has been just said. The citation extends only to the words ἐγένετο ὁ ἄνθρ. εἰς ψυχ. ζῶσαν: πρῶτος and Ἀδάμ are supplied, as are also the concluding words, in which lies the real confirmation. The words quoted serve therefore rather for the illustration of man being a ψυχή, than for a proof of the existence of the spiritual body. **ἐγένετο**] by his creation,—by means of God breathing into him the breath of life. **εἰς ψ. ζῶσ.**] becoming thereby a σῶμα ψυχικόν. **ὁ ἔσχ. Ἀδάμ**] This expression was well known among the Jews as indicating the Messiah. The Rabbinical work Neve Shalom ix. 9 (Schöttgen), says: "Adamus postremus est Messias:" see other instances in Schöttg. ad loc. **ἔσχατος**, as being the *last* HEAD of humanity,—to be manifested in the *last times*: or merely in contrast to the *first*. **εἰς πν. ζωοπ.**] scil. ἐγένετο—**became a quickening** (life-bestowing) **spirit**. *When?* This has been variously answered: see De Wette and Meyer. The principal periods selected are his *Incarnation*, his *Resurrection*, and his *Ascension*. But it seems to me that the question is not one to be pressed: in the union of the two natures, the second Adam *was constituted a life-bestowing Spirit*, and is such now in heaven, yet having the resurrection-body. The whole complex of His suffering and triumphant state seems to be embraced in these words. That His resurrection-state *alone* is not intended, is evident from ἐξ οὐρανοῦ, ver. 47. He was a πνεῦμα ζωοποιοῦν, even while in the σῶμα ψυχικόν; and is still such in the σῶμα πνευματικόν. The *life* implied in ζωοποιοῦν, is the *resurrection-life*: see John v. 21, 28; Rom. viii. 11. **46.**] But in the natural order, that which is *animal* precedes that which is *spiritual* (τὸ ψυχ., τὸ πνευμ., not σῶμα, but abstract and general): as in ver. 45, ὁ πρῶτος—ὁ ἔσχατος. **47.**] So exactly in Gen. ii. 7. God made man χοῦν λαβὼν ἀπὸ τῆς γῆς. Meyer has some excellent remarks here, with which I entirely agree:—"Since the body of Adam is thus characterized as a ψυχικὸν σῶμα, as ver. 45, and psychical organism involves *mortality* (ver. 44), it

e ver. 40 reff. f Rom. xiii. 4 reff. g Rom. viii. 29 reff. h = ch. vii. 29. see ch. i. 12. i = Matt. xvi. 17. Eph. vi. 12. Heb. ii. 14. Sir. xiv. 18. k ch. vi. 9, 10 reff. l ver. 42 reff. m Rom. ii. 7 reff. n = Matt. xiii. 11. Rom. xi. 25. Dan. ii. 18 al.

ἄνθρωπος ἐξ οὐρανοῦ. 48 οἷος ὁ [d] χοϊκός, τοιοῦτοι καὶ ABCDF KLPℵ a
οἱ [d] χοϊκοί, καὶ οἷος ὁ [e] ἐπουράνιος, τοιοῦτοι καὶ οἱ [f] b c d e f
[g] h k l m
[e] ἐπουράνιοι· 49 καὶ καθὼς [f] ἐφορέσαμεν τὴν [g] εἰκόνα τοῦ o 17. 47
[d] χοϊκοῦ, [f] φορέσομεν καὶ τὴν [g] εἰκόνα τοῦ [e] ἐπουρανίου.
50 [h] τοῦτο δέ [h] φημι, ἀδελφοί, ὅτι [i] σὰρξ καὶ [i] αἷμα [k] βασι-
λείαν θεοῦ [k] κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ [l] φθορὰ
τὴν [m] ἀφθαρσίαν [k] κληρονομεῖ. 51 ἰδοὺ [n] μυστήριον ὑμῖν

rec ins ο κυριος bef εξ ουρ. (*gloss*), with AD³KLPℵ³ rel-syrr goth Orig$_1$ Chr Cyr$_2$ Thdrt Ps-Ath Damasc Thl Œc Tert Maximin (*the insertion is ascribed to Marcion by Tert and in Dial*): om BCD¹F ℵ¹ 17 latt copt æth arm Orig$_1$(and int$_4$) Hip-nrs Ath Bas Nys Naz Isid Cyr Apollinarist-in-Epiph Photin Tert Cypr$_{\text{sæpe}}$ Hil. aft ουρανου add ο ουρανιος F vulg Orig-int$_3$ lat-ff.

48. aft τοιουτοι ins ουτοι C. om 1st και F vulg-mss(not F-lat) Iren-int$_1$. for επουρ., ουρανιος and ουρανιοι D¹F Tert Cypr Hil.

49. φορεσωμεν (*from a desire* [as Chrys below] *to turn what is really a physical assertion into an ethical exhortation: see note at Rom* v. 1) ACDFKLPℵ rel latt copt goth Thdot Orig$_2$(and int$_5$) Cæs Bas Cyr Mac Meth(pref ινα) Chr$_{\text{expr}}$(τοῦτ' ἐστιν, ἄριστα πράξωμεν. . . . συμβουλευτικῶς εἰσάγει τὸν λόγον) Epiph Ps-Ath Damasc Iren-int Tert$_{\text{expr}}$ Cypr Hil$_4$ Jer: txt B a c g 17 arm Thdrt$_{\text{expr}}$(τὸ γὰρ φορέσομεν προῤῥητικῶς, οὐ παραινετικῶς εἴρηκεν) Thl$_{\text{expr}}$ Œc$_{\text{expr}}$.

50. for δε, γαρ DF Iren Tert$_2$. for κληρονομησαι ου δυνανται, ου κληρονομησουσιν (*see ch* vi. 9, *Gal* v. 21) F 42 copt Iren$_2$ Mac Chr Orig-int$_2$ Tert$_1$.—δυναται BPℵ k. κληρονομησει (*see as above*) C¹D¹F latt copt Meth.

is clear that Paul treats of Adam *not as created exempt from death:* in strict accordance with Gen. ii. 7; iii. 19. Nor does this militate against his teaching that *death came into the world through sin,* Rom. v. 12. For had our first parents not sinned, they would have remained in Paradise, and would, by the use of the *Tree of Life,* which God *had not forbidden them* (Gen. ii. 16, 17), have become immortal (Gen. iii. 22). But they were driven out of Paradise, *ere yet they had tasted of this tree* (Gen. iii. 22), and so, according to the record in Genesis also, Death came into the world by sin." See also some striking remarks on the verse in Genesis in Stier, 'Andeutungen für glaübiges Schriftverständniss,' pp. 202, 3. **ἐξ οὐρανοῦ**] either, in this *glorified Body,* at his coming,—as Meyer: or, in his *whole Personality* (De W.) as the God-man: this latter seems more probable from John iii. 13, where ὁ υἱὸς τοῦ ἀνθρώπου is designated as ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

48.] **ὁ χοϊκός**, *Adam;* **οἱ χ.**, *his posterity on earth:* **ὁ ἐπουρ.**, *Christ:* **οἱ ἐπ.**, *His risen people.* See, as admirably illustrating this verse, Phil. iii. 20, 21. **49.**] For the reason of keeping **φορέσομεν**, see var. readd. As we (Christians) bore in this life; the time imagined is when this life is *past,* and the resurrection *instant* . . .

50—54.] *The necessity of the change of the animal body into the spiritual, in order to inherit God's kingdom. The manner of that change prophetically described: and the abolition of Death in victory consequent on it.* **50.**] **τοῦτο δέ φ.**, see reff. It calls attention to something to be observed, and liable to be overlooked. Not only is the change of body *possible,* and according to natural and spiritual analogies,—but it is NECESSARY. **σὰρξ καὶ αἷμα**] = **σῶμα ψυχικόν**, the present organism of the body, calculated for the wants of the animal soul. τὴν θνητὴν φύσιν καλεῖ· ἀδύνατον δὲ ταύτην ἔτι θνητὴν οὖσαν τῆς ἐπουρανίου βασιλείας τυχεῖν. Theodoret. **ἡ φθορὰ . . . . τὴν ἀφθαρσίαν**, the abstracts, representing the impossibility of the φθαρτόν inheriting the ἄφθαρτον as one *grounded in* these qualities. **κληρονομεῖ**, *pres.,* sets forth the *absolute impossibility in the nature of things.* **51.**] He proceeds to reveal to them something of the process of the change at the resurrection-day. This he does under the name of a **μυστήριον**, a *hidden doctrine* (see reff., especially Rom.). **πάντες οὐ κοιμ.**] See var. readd.

Meyer maintains that the only rendering of the words which is philologically allowable (the ordinary one, regarding πάντες [μὲν] οὐ as = οὐ πάντες [μέν],—we shall not all sleep, being inadmissible, here and in other instances where it has been attempted, see Winer, edn. 6, § 26. 1), is this, '*we all* (viz. as in 1 Thess. iv. 15, ἡμεῖς οἱ ζῶντες οἱ περι-

λέγω. πάντες οὐ [o] κοιμηθησόμεθα, πάντες δὲ [p] ἀλλαγησόμεθα, 52 ἐν [q] ἀτόμῳ, ἐν [r] ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ [s] σάλπιγγι· [t] σαλπίσει γάρ, καὶ οἱ νεκροὶ [u] ἐγερθήσονται [v] ἄφθαρτοι, καὶ ἡμεῖς [p] ἀλλαγησόμεθα. 53 [w] δεῖ γὰρ τὸ [v] φθαρτὸν τοῦτο [x] ἐνδύσασθαι [m] ἀφθαρσίαν καὶ τὸ [y] θνητὸν τοῦτο [x] ἐνδύσασθαι [z] ἀθανασίαν. 54 [a] ὅταν δὲ τὸ [v] φθαρτὸν

M σαλπισει... I$_b$ τουτο... ABCDF I$_b$KLM PN a b c d e f g k l m o 17. 47

o = ch. vii. 39 reff. p here bis. Acts vi. 14. Rom. i. 23 (from Ps. cv. 20). Gal. iv. 20. Heb. i. 12 (from Ps.-ci. 26) only. Lev. xxvii. 33. q here only †. r here only †. Eur. Iph. Taur. 885. (πίζειν, James i. 6.) s ch. xiv. 8 reff. 1 Thess. iv. 16. t Matt. vi. 2. Rev. viii. 6, &c. (6 times.) ix. 1, 13. x. 7. xi. 15 only. Num. x. 3—8. u ver. 4. v Rom. i. 23 (reff.). w = Acts iv. 12 reff. x Rom. xiii. 12, 14. Eph. iv. 24. vi. 11. 2 Cor. v. 3. Col. iii. 10. Ps. cxxxi. 9. y Rom. vi. 12 reff. z here bis. 1 Tim. vi. 16 only †. Wisd. viii. 13 al.

51. ins οι bef παντες, twice, A; but 2nd οι corrd into ου A^1. rec aft παντες ins μεν (*on acct of the* δε *following*), with A^{1}C^{2}D^{3}KLPℵ rel vulg syr copt Dial Orthod Cyr Cæs Orig-int$_1$ Tert: μεν ουν A^2(appy)F: δε k: om B(C$^{?1}$)D^1(and lat) Syr æth Orig$_1$ (and int$_2$) Jer(on the testimony of the greek mss: for after stating that the lat mss read *omnes quidem resurgemus*, he says all the greek have either *omnes dormiemus* or *non omnes dormiemus*) Jac-nisib. for κοιμηθησομεθα, αναστησομεθα D^1(and lat) vulg(and F-lat) arm-marg lat-mss-mentioned-by-Jer-Aug-Pel-Ruf-Gennad Jac-nisib Hil$_{sæpe}$ Ambr Aug. κοιμηθησομεθα bef ου (thus reading παντες [μεν] κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα) A^{1}C^2(D^1)FN 17 and greek-mss-mentioned-by-Jer-Aug-Pel-Ruf-Œc, also vulg æth arm Orig$_1$(and int$_1$) Cyr-jer Did Max-conf(treats of both this reading and txt): ου (? ουν) κοιμ. ου A, the 1st ου is written over the line in small letters A^1: txt BD$^{2\cdot3}$KLP rel and greek-mss-mentioned-by-Thdor-heracl-Jer-Acac-Did-Pel-Gennad-Œc, also syrr copt goth æth-pl Thdot Orig$_1$(and int$_2$: also twice more in Jer) Thdor-heracl Diod Apollin(these three in Jer) Dial-trin Tit Nys Cæs Chr Thdrt$_2$ Andr Max-conf Damasc Thl Œc Tert Jer$_3$. (*The variation has prob arisen from the apparent difficulty of reconciling* παντες [μεν] ου κοιμ. *with the fact that St. Paul and his readers* had all died. *Hence the negative particle was transferred to the other clause, to the detriment of the sense.*)

52. ins ως bef εν ριπη C^1. for ριπη, ροπη D^{1}F 67^2 Dial and greek-mss-mentioned-by-Jer(ριπη *s.* ροπη *utrumque enim legitur, et nostri interpretati sunt in ictu s. in motu*). for εγερθ., αναστησονται ADFP Orig$_1$ Chr$_1$ Damasc Thl-marg: txt BCK LMℵ rel Orig$_6$ Dial Chr$_{h.l.}$ Cyr Thdrt Cosm.

53. om 2nd τουτο F. ins την bef αθανασιαν I$_b$.

54. om το φθαρτ. τουτ. ενδ. αφθ. και (*i. e.* το φθαρτ. *to* το θνητ.) C^{1}I$_b$MN^1(in supplying the omission ℵ^3 has written και το, το being superfluous) 64. 71 vulg copt goth æth arm Mcion-e Ath Iren-int(citing from *oportet enim*, ver 53, to *victoria tua*, ver

λειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου, —in which number the Apostle firmly believed that he himself should be, see 2 Cor. v. 1 ff. and notes) *shall not sleep, but shall all be changed.*' But we may observe that this would commit the Apostle to the extent of believing that *not one Christian* would die before the παρουσία;—and that it is besides not necessary, for the emphasis is both times on πάντες—'[*All of us*] *shall not sleep, but* [*all of us*] *shall be changed:*' i. e. 'the sleep of death cannot be predicated of [all of us], but the resurrection-change *can.*' See also Winer, § 61. 5 f, and Moulton's note, p. 695. 52.] ἐν ἀτόμῳ, in a point of time *absolutely indivisible*, ἐν διπήματι, Hesych. ἐν τῇ ἐσχ. σάλπ. at (in, as part of the events of) the last trumpet-blowing. The word ἐσχ. must obviously not be refined upon as some (τινές in Theophyl.—and Olsh.) have done, identifying it with the *seventh trumpet* of the Apocalypse;—nor pressed too closely as if there were necessarily no trump after it,—but is *the trump at the time of the end*, the last trump, in a wide and popular sense. See ref. 1 Thess. σαλπίσει] impersonal,—ὁ σαλπιγκτής, scil. So Od. φ. 142, ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεύει (scil. ὁ οἰνόχοος): Herod. ii. 47, ἐπεὰν θύσῃ: Xen. Anab. i. 2. 17, ἐπεὶ ἐσάλπιγξε: iii. 4. 36, ἐκήρυξε: —vi. 5. 25, ἕως σημαίνοι τῇ σάλπιγγι. Kühner, § 414. 2. σαλπίσω for σαλπίγξω is reprobated by the grammarians: see Wetst. ἡμεῖς, see above. 53.] Confirmation of καὶ ἡμ. ἀλλαγ., by a re-statement of the necessity of putting on incorruptibility and immortality. τὸ φθ. τοῦτο . . . τὸ θν. τοῦτο] this, indicating *his own* body. ἐνδύσασθαι—see note on the force of the aor. as indicating that which is momentary, on ver. 34. Compare on the figure of *putting on*, 2 Cor. v. 3 and notes. 54.] ὅταν δέ, &c. is a repetition, in a triumphant spirit, of the description of the glorious change.

a = Matt. v. 18. Mark xi. 23.
b Isa. xxv. 8 (Heb., not LXX, but *κατ.* occ. there)
= 2 Cor. (ii. 7.) v. 4 (Matt. xxiii. 24. Heb. xi. 29. 1 Pet. v. 8. Rev. xii. 16) only.
c Matt. xii. 20 only. 2 Kings ii. 26. Job xxxvi. 7.
d as above (c). here 3ce only.
e here bis, Acts xxvi. 14. Rev. ix. 10 only. Hosea xiii. 14.
f = Rom. vi. 17 reff.
g = ch. v. 8 reff.

τοῦτο [x] ἐνδύσηται [m] ἀφθαρσίαν καὶ τὸ [y] θνητὸν τοῦτο [x] ἐνδύσηται [z] ἀθανασίαν, τότε [a] γενήσεται ὁ λόγος ὁ γεγραμμένος, [b] Κατεπόθη ὁ θάνατος [c] εἰς [cd] νῖκος. 55 Ποῦ σου, θάνατε, τὸ [e] κέντρον; ποῦ σου, θάνατε, τὸ [d] νῖκος; 56 τὸ δὲ [e] κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις [n θανατου... ABCDF I$_b$KLM PN a b c d e f g h k l m n o 17. 47] τῆς ἁμαρτίας ὁ νόμος· 57 τῷ δὲ θεῷ [f] χάρις τῷ διδόντι ἡμῖν τὸ [d] νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 [g] ὥστε, [h] ἀδελφοί μου [h] ἀγαπητοί, [i] ἑδραῖοι γίνεσθε, [k] ἀμετακίνητοι, [l] περισσεύοντες ἐν τῷ [m] ἔργῳ τοῦ [m] κυρίου πάντοτε, εἰδότες ὅτι ὁ [n] κόπος ὑμῶν οὐκ ἔστιν [o] κενὸς ἐν κυρίῳ.

h address, Paul, here only. James i. 16, 19. ii. 5 only. (Eph. vi. 21. Col. iv. 7, 9. Philem. 16. 2 Pet. iii. 15.)
i ch. vii. 37. Col. i. 23 only†. Ps. lvi. 8 Symm. k here only†. 1 Rom. iii. 7. Phil. i. 26. 1 Thess. iv. 10 al. Tobit iv. 16. m ch. xvi. 10. (Phil. ii. 30.) n 2 Cor. vi. 5 reff. o ver. 10 reff.
p here bis only†. q = Rom. xv. 26. 2 Cor. viii. 4. ix. 13. r Acts ix. 13 reff. Rom. xv. 26.

XVI. [l] Περὶ δὲ τῆς [p] λογίας τῆς [q] εἰς τοὺς [r] ἁγίους,

55) Hil Ambrst Aug$_1$ Fulg Oros Bede.—in A arm, *το φθ.* to *αφθαρσ.* is put aft *το θν. του. ενδ. αθαναρ.*—om *κ. το θν. του. ενδ. αθαν.* D^1(supplied in D-lat, a prima manu) I. Orig$_1$: om *αθαναρ.* to *αθανασ.* F. ins *την* bef *αθανασιαν* AI$_b$ℵ 17.

55. transp *νικος* and *κεντρον* (*see* LXX) BCI$_b$Mℵ^1 17 vulg copt æth arm-ed Orig$_1$(and int$_2$) Eus, Ath$_1$ Did Nys Cyr-jer, Bas-sel Cyr Damasc Iren-int$_1$ Tert$_1$ Jer Ambr: txt A^{2}DFKLPN^3 rel syrr goth æth-pl Orig$_1$(and int$_1$) Eus$_1$ Ath$_1$ Cyr-jer$_1$ Chr$_2$ Thdrt Eucher Thl Œc Iren-int$_1$ Tert$_1$ Cypr Hil.—om *που σου θ. το νικ.* A^1,—[*νεικος*, here and in *vv.* 54, 57 (*confusion between* ει *and* ι *as constantly elsw*) BD^{1}I$_b$(ℵ ver 57) m, *contentio* Tert.] rec for 2nd *θανατε, αδη* (*so* LXX), with A^{2}D^3(appy)KLMPN^3 rel syrr goth Orig$_2$ Ath$_1$ Eucher: txt BCD^{1}FI$_b$ℵ^1 vulg copt æth-rom Eus$_2$ Ath$_1$ Nys Iren-int$_2$ Tert$_4$ Cypr Hil Ambr$_{sæpe}$ Aug$_{sæpe}$.

56. ins *εστιν* bef *η αμαρτ.* A.

57. for *διδοντι, δοντι* D a b d l o Ath-3-mss Chr Œc. *ιησ. χρ.* bef *τ. κυρ. ημ.* M.

58. ins *και* bef *αμετακινητοι* A vss Ambrst. for *εργω, οικω* P. om *του* I$_b$. *ουκ εστιν* bef *ο κοπ. υμων* F.

γενήσεται] shall come to pass—really *be*. The citation is from the Heb. with this difference, that the active, '*He* (*Jehovah*) *abolishes*,' בָּלַע, is made passive, and נֶצַח, '*for ever*,' is rendered (as elsewhere by the LXX, e.g. ref. 2 Kings, but not here) *εἰς νῖκος*. **εἰς** *v.* '*so as to result in victory*.' Wetst. quotes from the Rabbis, 'In diebus ejus (Messiæ) Deus S. B. *deglutiet* mortem.' **55.**] Triumphant exclamation *of the Apostle realizing in his mind that glorious time*: expressed nearly in the terms of the prophetic announcement of Hosea,—*ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾅδη;* The figure of death as a *venomous beast* is natural, from the *serpent*, Gen. iii. Num. xxi. The souls in Hades being freed by the resurrection, Death's victory is gone: sin being abolished by the change of the animal body (the source of sin) to the spiritual, his sting is powerless. For a discussion of the quotation, see Stanley's note.

56.] See above: and compare Rom. v. 12, and vii. **57.**] For this blessed consummation of victory over death, he breaks out in thanks to God, who gives it to us (*present*, as being certain) through our Lord Jesus Christ (the Name in full, as befits the solemnity and majesty of the thanksgiving). **58.**] *Conclusion of the whole by an earnest exhortation.* **ὥστε**] '*quæ cum ita sint*,'—seeing that the victory is sure. **ἑδρ., ἀμετακίν.**] a climax (Mey.);—in reference, viz. to the doubt which is attempted to be raised among you on this matter. **ἐν τῷ ἔργῳ τοῦ κυρ.**] The *work of the Lord* is the *Christian life*, with its active and passive duties and graces,—the bringing forth the fruits of the Spirit. **εἰδότες**] Knowing (as you do—being convinced by what has been said), that your labour (bestowed on the *ἔργ. τοῦ κυρ.*) is not vain (which it would be, were there no resurrection: see reff.) in the Lord. These last words cannot belong to *ὁ κόπος ὑμ.*, nor very well to *οὐκ ἔστι κενός* (as Meyer), but are best taken with the whole sentence, *your labour is not in vain*: so ch. ix. 1.

Chap. XVI.] Various directions and

ὥσπερ [s] διέταξα ταῖς [t] ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ [s] ch. vii. 17. Acts xviii. 2. L.P., exc. Matt. xi. 1. 3 Kings xi. 16. Dan. i. 5 Theod. [t] plur., Rom. xvi. 16 reff.
ὑμεῖς ποιήσατε. 2 [u] κατὰ [v] μίαν [w] σαββάτου ἕκαστος ὑμῶν [u] = Acts ii. 46 al.
[x] παρ' [x] ἑαυτῷ τιθέτω [y] θησαυρίζων ὅ τι ἂν [z] εὐοδῶται, ἵνα [v] Mark xvi. 2. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7.
μή, ὅταν ἔλθω, τότε [p] λογίαι γίνωνται· 3 ὅταν δὲ [a] παρα-
γένωμαι, οὓς ἐὰν [b] δοκιμάσητε, [c] δι' ἐπιστολῶν τούτους
πέμψω [d] ἀπενεγκεῖν τὴν [e] χάριν ὑμῶν εἰς Ἰερουσαλήμ·

[w] = Luke xviii. 12. Mark xvi. 9. [x] see Luke xxiv. 12 ‖ J. vi. 19, 20. Luke xii. 21. Rom. ii. 5. 2 Cor. xii. 14. James v. 3. 2 Pet. iii. 7 only. [y] Matt. xiv. 22 reff. [z] Rom. i. 10 (reff.). 3 John 2 (bis) only. Gen. xxxix. 3, 23. [a] absol., Acts xvii. 10 reff. [b] = Rom. xiv. 22 reff. [c] = Rom. ii. 27. [d] Acts xix. 12 reff. [e] → 2 Cor. viii. 6, 7, 19. 4 Kings xx. 17.

CHAP. XVI. 2. rec σαββατων, with KLM$\aleph^3$ rel copt goth Thdrt Damasc: σαββατω $\aleph^1$ m: txt ABCDFI$_b$P$\aleph$-corr^1 17 latt Chr lat-ff. εαν BI$_b$M.—θ' ἂν n(and so vv. 3, 5, 12) 47. ευοδωθη AC$\mathfrak{I}_b$KM $\aleph^3$(-δοθη) Damasc.
3. for εαν, αν BD^{1}F. ιεροσολυμα A.

ARRANGEMENTS (1—18). SALUTATIONS (19, 20). AUTOGRAPH CONCLUSION AND BENEDICTION (21—24). 1—4.] *Directions respecting the collection and transmission of alms for the poor saints at Jerusalem.* 1.] The construction is as in ch. vii. 1; viii. 1; xii. 1;—the περὶ δὲ . . . rather serves to introduce the new subject than to form any constructional part of the sentence. Similarly in ver. 12. λογίας] λογία, συλλογή, Hesych. λογίαν, τὴν συλλογὴν τῶν χρημάτων καλεῖ, Theodoret (Wetst.). The word is said in the Lexx. not to be found in classic writers. εἰς τ. ἁγ.] = εἰς τοὺς πτωχοὺς τ. ἁγίων τῶν ἐν Ἰερουσαλήμ, ref. Rom. See also 2 Cor. viii. 1 ff.; ix. 1 ff.: and on the poverty of the church at Jerusalem, note on Acts ii. 44. That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history. See other causes in Stanley. That the mother church of Christendom should be thus, in its need, sustained by the daughter churches, was natural; and it is at the same time an affecting circumstance, to find *him* the most anxious to collect and bear to them this contribution, whose former persecuting zeal had doubtless (see Acts xxvi. 10) made not a few of those saints *widows and orphans.* ὥσπερ διέτ.] We do not find any such order in the Epistle to the Galatians: ch. ii. 10 there being merely incidental. It had probably been given during his journey among them Acts xviii. 23,—or perhaps by message (?) from Ephesus. Not as E. V., '*as I have given order,*' but **as I gave order.** He refers to the occasion, whatever it was, when that order was given. Bengel remarks: "Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, Corinthiorum et Macedonum Romanis proponit. 2 Cor. ix. 2. Rom. xv. 26. Magna exemplorum vis." 2. μίαν σαββ.] For this Hebraism, and σαβ. in the singular, signifying *week*, see reff. On the observance of the first day of the week, see notes, Acts xx. 7, and Rom. xiv. 5. Here there is no mention of their *assembling*, which we have in Acts xx. 7, but a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty. παρ' ἑαυτῷ τιθ.] **let each of you lay up at home** (reff.) **in store whatsoever he may by prosperity, have acquired** (lit. '*whatsoever he may be prospered in*:' i. e. the pecuniary result of any prosperous adventure, or dispensation of Providence): not, as Bengel, al.: '*quod commodum sit*,'—a meaning which the word will not bear. ἵνα μή, . .] **that there may not, when I come, THEN be collections to be made.** His time would be better employed in imparting to them a spiritual benefit, than in urging them to and superintending this duty. 3.] "Vide quomodo vir tantus nullam suspicioni rimam aperire voluerit." Grot. δι' ἐπιστολῶν cannot belong to δοκιμάσητε (as Beza, Calv., Wetst., E. V.,—for what need of letters *from them* ὅταν παραγένωμαι, or before his coming, if the person recommended were *not to be sent off before his arrival?*), but is emphatically prefixed, as the safe and proper way of giving credentials to those *sent*;—τούτους πέμψω,—the alternative which follows, of himself accompanying them, being already in the mind of the Apostle.

ἐπιστολῶν, plur.,—not of the category merely, meaning *one letter*,—but meaning, either that each should have his letter of credentials,—or more probably, that Paul would give them letters to several persons in Jerusalem.

Meyer well remarks: "Hence we see how

f = and constr., here only. g = Luke xxiv. 25. h Acts xiii. 6 reff. i Matt. xiii. 56. John i. 1, 2. Gal. i. 18. 1 John i. 2. see ver. 10. ch. ii. 3. k here only. Xen. Anab. v. 9. 20. (see ch. xiv. 10.) l Phil. i. 25. Heb. vii. 23. James i. 25 only. Gen. xliv. 33. m ch. ix. 8 reff. n Acts xxvii. 12. xxviii. 11. Tit. iii. 12 only †. o Acts xv. 3 reff. p here only. Gen. xxxviii. 14. Polyb. v. 68. 8. q Acts x. 48 reff. r Acts xxvi. 1 reff. Heb. vi. 3. Esth. ix. 14.

4 ἐὰν δὲ [f] ἄξιον ᾖ [g] τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύ- ABCDF I$_b$KLM P^{vid} a b c d e f g h k l m n o 17. 47
σονται. 5 ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν [h] διέλθω· Μακεδονίαν γὰρ [h] διέρχομαι· 6 [i] πρὸς ὑμᾶς δὲ [k] τυχὸν [l] παραμενῶ [m] ἢ [m] καὶ [n] παραχειμάσω, ἵνα ὑμεῖς με [o] προπέμψητε οὗ ἐὰν πορεύωμαι. 7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν [p] παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ [q] ἐπιμεῖναι [i] πρὸς ὑμᾶς, ἐὰν ὁ κύριος [r] ἐπιτρέψῃ. 8 [q] ἐπιμενῶ

4. rec η bef αξιον, with DFKL$^{\aleph 1}$ rel syrr goth Chr Thdrt Damasc: txt A(ην)BC I$_b$MP$^{\aleph 3}$ a m 17 vulg(and F-lat).

5. for γαρ, δε F(not G) m.

6. for δε, γ[αρ] I$_b$. καταμενω BM 67^2: παραπομεινω F. παραμ. bef τυχ. P. om η F(not F-lat) 2. om και BM 3. 116 (Syr) Chr-2-mss. for ινα, ει μη F D-lat G-lat.—ινα ει και παραχ. D^1. for εαν, αν D^{1}F. πορευσομαι P$_1$; -σωμαι b^1 o.

7. for 1st γαρ, δε I$_b$: om Syr. rec (for 2nd γαρ) δε, with KL rel syr Thdrt: txt ABCDFI$_b$MP$^{\aleph}$ 17 latt Syr copt goth Chr Damasc lat-ff. rec επιτρεπη (*the force of the aor not being perceived: see note*), with DFKL rel: ABCI$_b$MP(-ψει)$^{\aleph}$ d m 17 Chr Thl-mss, *permiserit* latt.

common in Paul's practice was the writing of Epistles. Who knows how many private letters of his, not addressed to churches, have been lost? The only letter of the kind which remains to us (except the Pastoral Epistles), viz. that to Philemon, owes its preservation perhaps to the mere circumstance, that it is at the same time addressed to *the church in the house* of Philemon. See ver. 2." **χάριν**] see reff. Meyer compares Plato, Def. p. 113, E: χάρις, εὐεργεσία ἑκούσιος. 4.] **But if it** (the occasion,—dependent on the magnitude of your collection) **be worthy of my also taking the journey** (i. e. if your collection be large enough to warrant an apostolic mission in order to carry it,—not said for *security*,—nor to procure himself a fair reception at Jerusalem,—but with a sense of the dignity of an apostolic mission: "justa æstimatio sui non est superbia," Bengel), **they shall go in my company** (**σὺν ἐμοὶ π.** contrast to **δι' ἐπιστολῶν πέμψω**, and observing the same order). This did apparently take place, see Acts xx. 4 ff.

5—9.] Taking up **ὅταν παραγένωμαι**, he *announces his plan of visiting them.*

5.] This plan was a *change from his former intention*, which had been (see 2 Cor. i. 15, 16, and note), to *pass through them to Macedonia*, and *again return to them from Macedonia*, and thence to Judæa. This he had apparently announced to them in the *lost Epistle* alluded to ch. v. 9 (or in some other), and he now tacitly drops this scheme, and announces another. For this he was charged (2 Cor. i. 17 ff.) with *levity of purpose*:—but his real motive was, *lenity towards them*, that he might not come to them in sorrow and severity (2 Cor. i. 23; ii. 1). The second plan *he adhered to*: we find him already in Macedonia when 2 Cor. was written (2 Cor. ii. 13; viii. 1; ix. 2, 4), and on his way to Corinth (2 Cor. xii. 14; xiii. 1);—and in Acts xx. 1, 2, the journey is briefly narrated. **Μακεδ. γ. διέρχ.** is not parenthetical, but **διέρχ.** is opposed (by **δέ**) to **παραμενῶ**. The pres. implies, as in E. V., his *now matured plan*,—not, as in the erroneous subscription of the Epistle, that he was *on his way* through Macedonia, when he wrote the word. 6. **παραμενῶ**] This, of which he speaks uncertainly, was accomplished; he spent (Acts xx. 3) three months, and those (ib. ver. 6) the three winter months, in Greece (at Corinth). **ὑμεῖς**, Meyer justly remarks, is emphatic, and conveys an affectionate preference, in his present plan, for them. **οὗ**, with a verb of motion. The account of this is that the ideas of motion and rest are both involved in the verb: rest, when the motion is accomplished. So Luke x. 1;—Soph. Trach. 40, κεῖνος δ' ὅπου βέβηκεν οὐδεὶς οἶδε:—Xen. Hell. vii. 1. 25, ὅπου βουληθεῖεν ἐξελθεῖν. See Kühner, § 623, Anm. 2. Whither he should go from Corinth, was as yet uncertain, see ver. 4. 7.] **For I am not willing, this time to see you by the way.** There is a slight, but a very slight, reference to his change of purpose (see above); but we must not take **ἄρτι** with **θέλω** (which Meyer charges Neander with doing, but clearly in error, see Pfl. u. Leit.

δὲ ἐν Ἐφέσῳ ἕως τῆς [s]πεντηκοστῆς· 9 [tu]θύρα γάρ μοι [u]ἀνέῳγεν μεγάλη καὶ [v]ἐνεργής, καὶ [w]ἀντικείμενοι πολλοί.

...ανεωγεν I$_b$. ABCDF KLMPℵ a b c d e f g h k l m n o 17. 47

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, [x]βλέπετε ἵνα [y]ἀφόβως [z]γένηται [z]πρὸς ὑμᾶς· τὸ γὰρ [ab]ἔργον [a]κυρίου [b]ἐργάζεται ὡς κἀγώ· 11 μήτις οὖν αὐτὸν [c]ἐξουθενήσῃ, [o]προπέμψατε δὲ αὐτὸν [d]ἐν [d]εἰρήνῃ, ἵνα ἔλθῃ πρός με· [e]ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, [f]πολλὰ [g]παρεκάλεσα

s Acts ii. 1 reff. t 2 Cor. ii. 12 reff. u 2 Cor. vi. 11. v Philem. 6. Heb. iv. 12 only+. Polyb. xi. 23. 2. (-γεῖν, -γημα, ch. xii. 6. -γεια, Eph. i. 19.) w Luke xiii. 17. xxi. 15. Gal. v. 17. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zech. iii. 1.

x w. ἵνα, Col. iv. 17 only. (see 2 John 8.) w. πῶς, Luke viii. 18. ch. iii. 10. Eph. v. 15. i. 74. Phil. i. 14. Jude 12 only. Prov. i. 33. Wisd. xvii. 4 bN (-βος AC) only. a ch. xv. 58. b Acts xiii. 41 reff. c = Rom. xiv. 3 reff. xvii. 36 (reff.). ch. vii. 15. James ii. 16 al. Judg. xviii. 6 B (εἰς εἰρ. A). f adv. (in gospp., Matt. ix. 14, Mark iii. 12 al.) ver. 19. James iii. 2. Eccl. xii. 10 (?). ch. i. 10 reff. w. inf., Rom. xii. 1 reff.

y Luke z ch. ii. 3 reff. d Luke ii. 29. Acts e Acts xvii. 16 reff. g constr.,

8. om εν F(not G). 9. om και αντ. πολ. L.
10. οφοβως B^1: αφοβος P 47. rec και εγω, with DF rel Orig$_2$ Chr(καθως κ. εγ.) Œc: εγω, omg και, BM 67^2: txt ACKLPℵ n 47 Thdrt Damasc Thl.
11. om ουν D^1(and lat) F G-lat goth arm Ambrst. for δε, ουν MP: om ℵ^1. εμε BD^{1}F Orig$_1$(txt$_1$) Damasc. om μετα των αδελφ. B.
12. om απολλω ℵ^1(ins ℵ-corr^1) æth. ins δηλω υμιν οτι bef πολλα DFℵ^1 latt goth lat-ff.

p. 415 note): rather the ἄρτι refers to the *occasion*, the news from 'them of Chloe,' which had made it advisable that he should not *now* pay them a mere passing visit.

γάρ] ground of οὐ θέλω—but not the ultimate one, see above. ἐπιτρέψῃ] shall have permitted me, i. e. 'if it shall so turn out, in the Lord's direction of my work, that I shall then find my way open to do so.'

8, 9.] *His present plan regarding his stay in Ephesus* (where he was writing).

τ. πεντηκ.] viz. that *next coming*. This probably happened so, or nearly so, notwithstanding the tumult of Acts xix.: for he already (see there vv. 21, 22) was *meditating his departure*, and had sent on two of his company, when the tumult occurred.

θύρα, see reff.: *an opportunity of action*. μεγάλη refers to the *extent* of the action thus opened before him: ἐνεργής, to its *requirements*: neither of them (though μεγάλη *may* be referred to θύρα) properly agreeing with the *figure*, but both with the *reality*. Meyer compares Plato, Phædr. p. 245, A: μουσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται. ἀντικ. πολλ.] See Acts xix. 9, 23 ff. 10, 11.] *Recommendation of Timothy to their good reception and offices*. He had preceded Paul (Acts xix. 22) in the journey to Macedonia. From ἐὰν ἔλθῃ, it would appear to have been *probable*, but not quite certain, that he would visit them. In ch. iv. 17, he is described as sent on *for that purpose*: so that the ἐάν may merely refer to the uncertainties of the journey. 10. βλ. ἵνα ἀφόβ. γ.] There must have been some special reason for this caution respecting Timothy, besides that assigned by Meyer, al., that he would naturally be depreciated as only a subordinate of Paul, whom so many of them opposed. His *youth* occurs to us, mentioned 1 Tim. iv. 12: but even that is not enough, and would hardly be intended here, without some reference to it. De Wette's conjecture may not be without foundation, that he was perhaps of a *timid disposition*. Meyer objects that we have no historical trace of this: but I think some are to be found in 1 Tim.:—e. g. iii. 15 (see note); v. 22, 23. τὸ ἔργον κυρ.] see ref., note. 11. ἐν εἰρήνῃ] χωρὶς μάχης καὶ φιλονεικίας, Theophyl., and similarly Chrys. ἵνα ἔλθ.] the aim of προπέμψ. ἐκδέχ. γὰρ αὐτ.] καὶ τοῦτο φοβοῦντος αὐτοὺς ἦν. ἵνα γὰρ εἰδότες, ὅτι πάντα εἰρήσεται πρὸς αὐτὸν ἅπερ ἂν πάθῃ, ἐπιεικέστεροι γένωνται, διὰ τοῦτο προσέθηκεν· ἐκδ. γ. αὐτ. Chrys. Hom. xliv. p. 407. Theophyl. adds, ἅμα δὲ καὶ αἰδεσιμώτερον αὐτὸν ποιῶν, εἴγε οὕτως ἀναγκαῖον τοῦτον ἔχει, ὥστε ἐκδέχεσθαι αὐτόν.

By μετὰ τῶν ἀδελφῶν it would appear, comparing ver. 12, that more brethren besides Erastus (Acts xix. 22) accompanied Timotheus to Macedonia. It is hardly probable (as Calov. and De W., al.), that μετὰ τ. ἀδ. is to be taken with ἐκδέχομαι: 'I *and the brethren* expect him.' 12.] *Of Apollos: that he was not willing at present to go to them.* δέ, transitional.

On the construction of περὶ . . . . ἀδ., see on ver. 1. παρεκάλ. ἵνα ἔλθῃ] ἵνα denotes the aim, not only the purport

λεσα αὐτόν, [g] ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ [h] πάντως οὐκ [i] ἦν [ik] θέλημα [il] ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν [m] εὐκαιρήσῃ.

13 [n] Γρηγορεῖτε, [o] στήκετε ἐν τῇ πίστει, [p] ἀνδρίζεσθε, [q] κραταιοῦσθε. 14 [r] πάντα ὑμῶν ἐν ἀγάπῃ [s] γινέσθω.

15 [t] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν [u] οἰκίαν Στεφανᾶ, [v] ὅτι ἐστὶν [w] ἀπαρχὴ τῆς Ἀχαΐας καὶ [x] εἰς [y] διακονίαν τοῖς [z] ἁγίοις [x] ἔταξαν ἑαυτούς· 16 [t] ἵνα καὶ ὑμεῖς [a] ὑποτάσσησθε [b] τοῖς [b] τοιούτοις, καὶ παντὶ τῷ [c] συνεργοῦντι καὶ [d] κοπιῶντι. 17 [e] χαίρω δὲ [e] ἐπὶ τῇ [f] παρουσίᾳ

ABCDF KLMPℵ abcde fghkl mno 17. 47

h Acts xxi. 22 reff.
i Matt. xviii. 14.
k of man, ch. vii. 37 reff.
l see Matt. vii. 12. Mark vi. 25. ix. 30 al.
m Mark vi. 31. Acts xvii. 21 (reff.) only.
n = Mark xiii. 37. 1 Thess. v. 6 al. fr. (Jer. v. 6.)
o Rom. xiv. 4 reff.
p here only. Josh. i. 6.
q Luke i. 80. ii. 40. Eph. iii. 16 only. Neh. ii. 18. (-ος, 1 Pet. v. 6.)
r constr., here only.
s = ch. ix. 15. xiv. 26, 40.
t ver. 12.
u = John iv. 53. Gen. l. 8.
v constr., ch. iii. 20. Gal. i. 11 al.
w Rom. viii. 23 reff.
x Acts xiii. 48 reff.
y ch. xii. 5. Acts i. 17. vi. 1 al. †
z Acts ix. 13 reff. Rom. i. 7.
a Rom. viii. 7, 20 reff.
b ch. vii. 15, 28.
c Mark xvi. 20. Rom. viii. 28. 2 Cor. vi. 1. James ii. 22 only †. Esdr. vii. 2. 1 Macc. xii. 1 only. (-γος, ch. iii. 9.)
d ch. xv. 10 reff.
e constr., ch. xiii. 6 reff.
f = 2 Cor. vii. 6, 7. Phil. i. 26. ii. 12 al. † 2 Macc. viii. 12. xv. 21 only.

13. om τη F. ins και bef κραταιουσθε A D-gr vulg(and F-lat) Syr copt æth lat-ff: om BCFKLPℵ rel D-lat(with G-lat fri) syr goth Chr Thdrt Damasc Thl Œc Ambrst-ms. (M ?)

15. om δε D^1-gr ℵ[1] 71 goth æth arm. aft στεφανα ins και φορτουνατου $D^{ℵ3}$ am(with demid fuld harl) arm Thdrt Damasc Ambrst-ms: και φορτ. και αχαϊκου C^1 F a vulg-ed(with tol F-lat) syr-w-ast(and mg-gr) Ambrst-ed (*additions from ver* 17). for εστιν, εισιν C^1(appy) DF &c as above Orig-int.

16. om 1st και M. aft και κοπιωντι ins εν υμιν F Ambrst.

of the exhortation. See remarks on ch. xiv. 13. "Ideo excusat, ne suspicentur Corinthii ab eo fuisse impeditum .... Apud se quærere poterant: Cur hos potius quam Apollo nobis misit? Respondet, minime per se stetisse, &c." Calvin. Meyer remarks, perhaps the Corinthians had expressly desired that Apollos should be sent to them. **μετὰ τ. ἀδελφ.**] perhaps, those who went with Timotheus (see above): perhaps, those who were to bear this letter (ver. 17). **καί**] and, not, '*but*:' see John xvi. 32; Rom. i. 13. It merely couples the exhortation with its result.

θέλημα] Evidently the *will of Apollos*, not, as Theophyl.: τουτέστιν, ὁ θεὸς οὐκ ἤθελεν. **ὅταν εὐκαιρ.**] The present καιρός not seeming to him a suitable one: apparently on account of the divisions hinted at in the beginning of the Epistle. **13.**] εἶτα δεικνὺς ὅτι οὐκ ἐν τοῖς διδασκάλοις, ἀλλὰ καὶ ἐν ἑαυτοῖς ὀφείλουσι τὰς ἐλπίδας ἔχειν τῆς σωτηρίας, φησί· **γρηγ.** κ.τ.λ. Chrys., who adds: διὸ λέγει, **γρηγορεῖτε**, ὡς καθευδόντων· **στήκετε**, ὡς σαλευομένων· **ἀνδρίζεσθε, κραταιοῦσθε**, ὡς μαλακιζομένων. **πάντα ὑμ. ἐν ἀγάπῃ γινέσθω**, ὡς στασιαζόντων. p. 407 f.

ἀνδρίζ.] Aristot. Eth. iii. 6. 12:—ἅμα δὲ καὶ ἀνδρίζονται, ἐν οἷς ἐστιν ἡ ἀλκή, ἡ καλὸν τὸ ἀποθανεῖν. Wetst.: where see other examples. **15—18.**] *Recommendation of the family of Stephanas to their honourable regard: and by occasion, expression of his own joy at the presence of Stephanas and his companions.* **15.**] Some expositors (Erasm., Wolf, al.) take **οἴδατε** as *imperative*, and regard *it* as *the* command: but the imperative use of οἴδατε (for ἴστε) seems to be without example. We must therefore understand it as indicative, and the construction is the well-known attraction, οἶδά σε τίς εἶ (Meyer).

ἀπαρχή] see Rom. xvi. 5: *the first Achæan converts.* **ἔταξαν**, plur., referring to the noun of number, οἰκία. This family were among the few *baptized by Paul*, see ch. i. 16. **ἔταξαν ἑαυτούς**] So Demosth. de falsa legat.: βούλομαι δὲ ὑπομνῆσαι εἰς τίνα τάξιν ἔταξεν ἑαυτὸν Αἰσχίνης, Wetst.: where see other examples. The ἑαυτούς is not without meaning—they voluntarily devoted their services. **εἰς διακ. τοῖς ἁγίοις**] **to service for the saints**: in what way, does not appear: but perhaps, from the fact of Stephanas being at that time in Ephesus,—for journeys and missions. **16.**] **καὶ ὑμεῖς**, you in your turn,—in return for their self-devotion. **ὑποτάσσ.**] viz. in honouring their advice and being ready to be directed by them: there is an allusion to ἔταξαν ἑαυτούς above. **τοῖς τοιούτοις**] *to such persons*, meaning the individuals of Stephanas's family, whom they knew. See the usage of ὁ τοιοῦτος in reff.

συνεργοῦντι] viz. with τοῖς τοιούτοις.

17.] Perhaps Fortunatus and Achai-

Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ [g]ὑμέτερον [h]ὑστέρημα αὐτοὶ [i]ἀνεπλήρωσαν· 18 [k]ἀνέπαυσαν γὰρ τὸ ἐμὸν [l]πνεῦμα καὶ τὸ ὑμῶν. [m]ἐπιγινώσκετε οὖν [b]τοὺς [b]τοιούτους.

19 Ἀσπάζονται ὑμᾶς αἱ [n]ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς [o]ἐν [o]κυρίῳ [p]πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν [q]τῇ [qr]κατ' [r]οἶκον αὐτῶν [q]ἐκκλησίᾳ. 20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν [s]φιλήματι ἁγίῳ.

21 Ὁ [tu]ἀσπασμὸς [tv]τῇ ἐμῇ [v]χειρὶ Παύλου. 22 [w]εἴ τις

g = ch. xv. 31. h 2 Cor. viii. 13, 14. ix. 12 xi. 9. Phil. i.30. Col. i. 24. 1 Thess. iii. 10. P., ex Luke xxi. 4. Judg. xviii. 10.
i ch. xiv. 16 reff.
k = Matt. xi. 28. 2 Cor. vii. 13. Philem. 7, 20
l Chron. xxii. 9, 18.
l = Acts xvii. 16 reff.
m = 2 Cor. vi. 9 Deut. i. 17. xxxiii. 9. (see 1 Thess.
q Rom. xvi. 5.
u = (and Philem. 19.

v. 12.) r Acts ii. 46 reff. Paul) as above (t) only. w Rev. xiv. 11.
n Rom. xvi. 16 reff. s Rom. xvi. 16 reff.
o Rom. xvi. 2, 8, 12 al. t Col. iv. 18. (gospp., Matt. xxiii. 7 ‖ al4.) †
p ver. 12 reff. 2 Thess. iii. 17. v as above (t). Gal. vi. 11.

17. rec φουρτουνατου, with KMP rel Chr-ed Thdrt-ed: txt ABCDFLN e m 17. 47. rec (for υμετερον) υμων, with AKLN rel Chr Thdrt Damasc: txt BCDFP m 17. rec ουτοι, with BCKLPN rel Thdrt Damasc: txt ADFM vulg Syr Chr Œc (*illi* D-lat: *ipsi illi* G-lat: *ipsi* vulg lat-ff).

18. aft γαρ ins και D[1]F latt goth Ambrst Pel Bede. τοις τοιουτοις P.

19. om A 34. aft αι εκκλησιαι add πασαι CP 47 Syr Chr Bede. rec ασπαζονται (for -ε-), with BFLM rel vss gr-lat-ff: txt CDKPN c goth. πολλα bef εν κυριω M a 17. 74 arm: om εν κυρ. 123 Ambrst. ακυλας bef πολλα D. for πρισκιλλα, πρισκα BMPN 17 am(with demid harl) fri copt goth arm Pel. at end ins παρ οις[ους F] και ξενιζομαι DF latt goth Pel Bede.

21 om τη C.

cus were members of the family of Stephanas. The Fortunatus mentioned by Clement at the end of his Ep. i. to the Corinthians (c. 59, p. 328) may be the same. **παρουσίᾳ**] viz. in Ephesus.

τὸ ὑμέτερον ὑστ.] **The want of you** (ref.): i. e. of your society. Grotius interprets it, "Quod vos omnes facere oportuit, id illi fecerunt: certiorem me fecere de vestris morbis," and holds them to have been *οἱ Χλοῆς* of chap. i. 11. But it is very improbable that he should mention thus a family so distinguished as this: he names them just after, ch. i. 16, as the household of Stephanas:—and still more improbable that one of so fine feeling should add of the bearers of such tidings, *ἀνέπαυσαν κ.τ.λ.*, which would on that hypothesis be almost ironical.

18. **καὶ ὑμῶν**] this is a beautiful expression of true affection used in consciousness of the effect of this epistle on them: q. d. 'it is to their presence here that you owe much of that in this my letter which I know will refresh and cheer your spirits.' Theophyl. explains it: *ἔδειξεν αὐτοῖς ὅτι ἡ αὐτοῦ ἀνάπαυσις, αὐτῶν ἐστιν. ὥστε ἐπεί, ἐμοῦ ἀναπαυθέντος περὶ αὐτῶν, καὶ ὑμεῖς ἐκερδήσατε αὐτὸ τοῦτο, τὴν ἐμὴν ἀνάπαυσιν, μηδὲν ἄχαρι πρὸς αὐτοὺς τούτους ἐνδείξησθε*:—Grot., of the announcement which they would make on their return of Paul's love for the Corinthians. But this last can hardly be. **ἐπιγινώσκετε**] **know**, the prep. giving force, and slightly altering the meaning to that of *recognition*. Grot. and Theophyl.,—*ἐν τιμῇ αὐτοὺς ἔχετε*. **19, 20.**] *Salutations.*

19. **ἐν κυρίῳ**] see note, Rom. xvi. 2. On Aquila and Priscilla, see Rom. xvi. 3, 4; Acts xviii. 2. They had removed from Corinth (Acts xviii. 1) to Ephesus (ib. 26), and had there, as subsequently at Rome (Rom. xvi. 3, 5), an assembly of the faithful meeting in their dwelling.

οἱ ἀδ. πάντες—the whole Ephesian church. **ἐν φιλ. ἁγ.**] see Rom. xvi. 16, note. **21—24.**] *Autograph conclusion.* **ὁ ἀσπασμός** is the *final greeting*, which, according to ref. 2 Thess., was *always in his own hand*, the rest having been written (see Rom. xvi. 22) by an amanuensis. **Παύλου** is in apposition with *ἐμοῦ* implied in *ἐμῇ*, as Il. *ρ*. 226, *ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω*: *ἐμὸς τοῦ ἀθλίου βίος*, and the like. See Kühner, § 499. 4. **22.**] He adds, as in Col. iv. 18; Eph. vi. 24, some exhortation, or solemn sentence, *in his own hand*, as having especial weight. On the distinction between *φιλεῖν* and *ἀγαπᾶν* see notes on John xxi. 15. The negation here of the feeling of personal affection, "has no love in his heart for," is worthy of

x James v. 12. Ps. ciii. 31. 1 Macc. x. 31. y Rom. ix. 3 reff. z here only. a Rom. xvi. 20 [24]. Rev. xxii. 21 al. b gen. subj., Phil. i. 9. Col. i. 8. Philem. 5, 7. Rev. ii. 4, 19.

οὐ φιλεῖ τὸν κύριον, [x] ἤτω [y] ἀνάθεμα. [z] μαραναθά. 23 ἡ [a] χάρις τοῦ [a] κυρίου Ἰησοῦ [a] μεθ' ὑμῶν. 24 ἡ ἀγάπη [b] μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [ἀμήν.]

ABCDF KLMPr a b c d e f g h k l m n o 17. 47

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

...C d

22. rec aft κυριον ins ιησουν χριστον, with C³DF L(Treg) ℵ³ e g m 47 am syr copt goth: ημων ιησ. χρ. KP rel vulg-ed(and some mss) (Syr) Chr Thl Victorin: om ABC¹M ℵ¹ 17 fri Chr-ms Cyr₂.

23. aft κυριου ins ημων ALP b f k m o 17 vulg(not am) fri Syr copt Chr Thl Ambrst. rec aft ιησου adds χριστου, with ACDFKLMPℵ³ rel latt syrr copt æth arm Chr Ambrst: om Bℵ¹ n 17. 47 am(with tol F-lat al) goth Thdrt.

24. om μου A 73. om αμην BFM 17 fuld(and tol) fri: ins ACDKLPℵ rel vss.

SUBSCRIPTION: rec adds εγραφη απο φιλιππων δια στεφανα και φουρτουνατου και αχαικου και τιμοθεου, with KL(first inserting επιστολη) a e f g k (m) n 47, similarly (but for φιλιππων, εφεσου) d h: εγραφη απο εφεσου B²P: εγραφη απο φιλιππων μακεδονιας D²: εγραφη απο ασιας κ.τ.λ., omg (as do also h m) πρ. κορ. πρωτη, b o: om altogether M l: txt AB¹Cℵ 17, and D¹(adding επληρωθη) F(prefixing ετελεσθη).

note, as connected with the curse which follows. **ἤτω ἀνάθ.**] On ἀνάθεμα, see note, Rom. ix. 3:—**let him be accursed.** **μαραναθά**] An Aramaic expression, מָרָן אֲתָא or מָרָנָא אֲתָא **the** (or **our**) **Lord cometh** (or, **is come**, as Chrys., al., ὁ κυρ. ἡμ. ἦλθε: in 1 John iv. 2 the same Syriac form is used to express ἐληλυθότα): probably unconnected with ἀνάθεμα: and added perhaps (Mey.) as recalling some remembrance of the time when Paul was among them: at all events, as a weighty watchword tending to recall to them the nearness of His coming, and the duty of being found ready for it:—not added, as Rückert, to stamp genuineness on the letter,—for why here rather than in other Epistles, especially as those who were to bear it were so well known? See Stanley's note.

24. ἡ ἀγ. μου] Because the Epistle had contained so much that was of a severe character, he concludes it with an expression of affection; so Chrys.: μετὰ τοσαύτην κατηγορίαν οὐκ ἀποστρέφεται, ἀλλὰ καὶ φιλεῖ καὶ περιλαμβάνει πόρρωθεν αὐτοὺς ὄντας. Hom. xliv. p. 411. **ἐν χρ. Ἰησ.**] τουτέστιν, οὐδὲν ἀνθρώπινον ἡ σαρκικὸν ἡ ἀγάπη μου ἔχει, ἀλλὰ πνευματική ἐστι καὶ ἐν χριστῷ. Theophyl.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

I. [1] Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ [a]διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ [b]ἐκκλησίᾳ τοῦ [b]θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ [c]σὺν τοῖς [d]ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. [2] [e]χάρις ὑμῖν καὶ [e]εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

[3] [f]Εὐλογητὸς ὁ [g]θεὸς καὶ [g]πατὴρ τοῦ κυρίου ἡμῶν

a Rom. xv. 32 reff.
b 1 Cor. i. 2 reff.
c = Acts xxiii. 15. 1 Cor. i. 2. Phil. i. 1.
d Acts ix. 13 reff.
e Rom. i. 7. f Rom. ix. 5 reff.
g Rom. xv. 6 reff.

C και ειρηνη... ABCDF KLMPℵ a b c e f g h k l m n o 17. 47

TITLE. Steph η προς τους κορινθιους δευτερα: elz παυλου του αποστολου η προς κορινθιους επιστολη δευτερα, with rel: του αγιου αποστολου παυλου επιστολη προς κορ. β′ L (h): αρχεται προς καρινθιους β′ D[1]F(δευτερη): επιστολη προς κορ. δευτερα k l: txt ABKℵ m(δευτ.) n o 17. 47, and C at top of page. (P?)

CHAP. I. 1. rec ιησου bef χριστου, with ADGKL rel vss Chr Damasc: om ιησ. χρ. F(and lat): txt BMPℵ 17 hal(and mar al) syr Thdrt Bede.

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1. διὰ θελ. θεοῦ] see 1 Cor. i. 1, note. Τιμόθεος ὁ ἀδ.] So of Sosthenes, 1 Cor. i. 1; *'one of' οἱ ἀδελφοί;'* —but perhaps in this case with peculiar emphasis: see 1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. ii. 1. On his being with Paul at this time, see Prolegg. to this Epistle, § ii. 4. σὺν τ. ἁγ. πᾶσιν . . . .] This, and the Epistle to the Galatians, were circular letters to all the believers in the respective countries: the variation of expression in the two cases (ταῖς ἐκκλησίαις τ. Γαλατίας, Gal. i. 2) being accounted for by the circumstance that the matter of this Epistle concerned *directly* the *church at Corinth*, and *indirectly* all the saints in the province,—whereas that to the Galatians, being to correct deep-rooted Judaizing error, directly concerned all the *churches* of Galatia. *Achaia* comprehended Hellas and Peloponnesus; the province was so named by the Romans because they became possessed of them by subduing the *Achæan* league, Pausan. vii. 16. 7. On the history of the province, see Acts xviii. 12 and note. 2.] See 1 Cor. i. 3.

3—11.] THANKSGIVING FOR DELIVERANCE FROM GREAT DANGER OF HIS LIFE: —HIS ABILITY TO COMFORT OTHERS IN AFFLICTION. Commentators have endeavoured to assign a definite purpose to this opening of the Epistle. De Wette thinks that Paul had *no* definite purpose, except to pour out the thankfulness of his heart, and to begin by placing himself with his readers in a position of religious feeling and principle far above all discord and dissension. But I cannot agree with this. His purpose shews so plainly through the whole latter part of the chapter, that it is only consistent with vv. 12—24 to find it beginning to be introduced here also. I believe that Chrys. has given the right account: ἐλύπει λίαν αὐτοὺς κ. ἐθορύβει τὸ μὴ παραγενέσθαι ἐκεῖ τὸν ἀπόστολον, καὶ ταῦτα ἐπαγγειλάμενον, ἀλλὰ τὸν ἅπαντα ἐν Μακεδονίᾳ ἀναλῶσαι χρόνον, καὶ δοκεῖν αὐτῶν ἑτέρους προτετιμηκέναι. διὰ τοῦτο πρὸς τοῦτο ἱστάμενος τὸ θορυβεῖν (al. ἀνθορμοῦν), λέγει τὴν αἰτίαν δι' ἣν οὐ παρεγέ-

h = Eph. i. 17. James i. 17.
i Rom. xii. 1. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15.
j = Rom. xv. 4. Acts xv. 31 al. Ps. xciii. 19.
k = Luke xvi. 25. Acts xx. 12. 2h. ii. 7, 8 al. Gen. xxiv. 67.
l = Mark xii. 17. Rom. v. 2. Matt. xiv. 14 al. fr. m Acts iii. 19. vii. 19 al. n constr., Rom. ii. 16.
o Rom. iii. 7 reff. iv. 2. p Rom. vii. 5 reff. (see note.) q = Rom. v. 15. viii. 18. r = 1 Thess.
s constr., 1 Cor. xii. 26.

ABCDF KLMPN abcef ghklm no17. 47

'Ιησοῦ χριστοῦ, ὁ [h]πατὴρ τῶν [i]οἰκτιρμῶν καὶ θεὸς πάσης [j]παρακλήσεως, 4 ὁ [k]παρακαλῶν ἡμᾶς [l]ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, [m]εἰς τὸ δύνασθαι ἡμᾶς [k]παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς [j]παρακλήσεως [n]ἧς [k]παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ, 5 ὅτι καθὼς [o]περισσεύει τὰ [p]παθήματα τοῦ χριστοῦ [q]εἰς ἡμᾶς, οὕτως [r]διὰ τοῦ χριστοῦ [o]περισσεύει καὶ ἡ [j]παράκλησις ἡμῶν. 6 [s]εἴτε

3. om 2nd *o* F.

4. for *επι, εν* C l n Eus Chr Antch Procop. (P?) om *ημων* M Hil Ambr: *υμων* 3. for *εις, ινα* F. ins *και* bef *αυτοι* DF latt Ambr Bede (not fri Jer Ambrst). (P?) for *υπο, απο* F(not G) 109.

5. for *τα παθηματα, το παθημα* D[1]. aft *ουτως* ins *και* DF m 17. 80 latt copt goth. (vulg Damasc Ambrst-ed om *και* below.) rec om *του* [bef 2nd *χριστου*]: ins ABCDFKM P(appy) ℵ rel Orig.—om from *περισσ.* to *περισσ.* L.

νετο· οὐ μὴν ἐξ εὐθείας αὐτὴν τίθησιν, οὐδὲ λέγει ὅτι οἶδα μὲν ὑποσχόμενος ἥξειν, ἐπειδὴ δὲ διὰ τὰς θλίψεις ἐνεπόδίσθην, σύγγνωτε, κ. μὴ καταγνῶτέ τινα ὑπεροψίαν ἢ ῥᾳθυμίαν ἡμῶν· ἀλλ' ἕτερος αὐτὸ (al. *τοῦτο*) *κ. μεγαλοπρεπέστερον κ. ἀξιοπιστότερον κατασκευάζει, ἐπαίρων τῇ παραμυθίᾳ τὸ πρᾶγμα, ἵνα μηδὲ ἐρωτῶσι λοιπὸν τὴν αἰτίαν, δι' ἣν ὑστέρησε.* Hom. i. p. 420. Calvin, somewhat differently: "Incipit ab hac gratiarum actione, partim ut Dei bonitatem prædicet, partim ut animet Corinthios suo exemplo ad persecutiones fortiter sustinendas: partim ut pia gloriatione se efferat adversus malignas obtrectationes pseudapostolorum." But this does not touch the matter of *the postponed journey to Corinth*, which through the latter part of the chapter is coming more and more visibly into prominence, till it becomes the direct subject in ver. 23.

3.] **εὐλ.**, **Blessed** (above all others) **is . . . . ὁ θ. κ. πατ. . . . .**] **The God and Father of our Lord Jesus Christ.** Here, as in ref. Rom., De Wette would render, '*God, and the Father*' . . . ., which grammatically is allowable; but I prefer the other rendering, on account of its greater verisimilitude and simplicity.

ὁ π. τ. οἰκτιρ.] *οἰκτ.* can hardly be the gen. of the *attribute*, as De W. and Grot., seeing that *οἰκτ.* is plural and refers to *acts* of mercy; but as Chrys., p. 421, *ὁ οἰκτιρμοὺς τοσούτους ἐπιδειξάμενος*: see ref. James. This meaning De W. himself recognizes in *ὁ θ. πάσης παρακλ.*,—'the God who works all (possible) comfort,' and refers to *ὁ θεὸς τ. ἐλπίδος*, Rom. xv. 13. **4.**] The Apostle in this Epistle uses mostly the *first person plur.*, perhaps as including Timothy, perhaps, inasmuch as he writes *apostolically* (cf. *ἡμᾶς τοὺς ἀποστόλους*, of himself and Apollos, 1 Cor. iv. 9), as speaking of the Apostles in common. This however will not explain all places where it occurs elsewhere: e. g. 1 Thess. ii. 18, *ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος, καὶ ἅπαξ κ. δίς*,—where see note. So that after all perhaps it is best to regard it merely as an idiomatic way of speaking, when often only the singular is intended.

In order that we may be able: not, 'so that we are able.' *διὰ τοῦτο γὰρ παρεκάλεσεν ἡμᾶς, φησίν, ἵνα ἡμεῖς ἀλλήλους παρακαλῶμεν.* Chrys. ib. "Non sibi vivebat Apostolus, sed Ecclesiæ: ita quicquid gratiarum in ipsum conferebat Deus, non sibi soli datum reputabat, sed quo plus ad alios juvandos haberet facultatis." Calv.

ἧς, attr. for *ἥ*, or perhaps (Winer, edn. 6, p. 148, § 24. 1) for *ἣν* (*παράκλησιν παρακαλεῖν*). **5.**] 'As He is, so are we in this world:' 1 John iv. 17. **As the sufferings of Christ** (*endured by* Christ, whether in his own person, or in his mystical body the Church, see Matt. xxv. 40, 45) **abound towards us** (i. e. *in our case*, see reff.);—**even so through Christ our consolation also abounds.** The form of expression is altered in the latter clause: instead of *ἡ παράκλησις τοῦ χριστοῦ περισ.* we have *ἡ παράκ. ἡμῶν περισσ. διὰ τοῦ χριστοῦ.* And not without reason:—we *suffer*, because *we are His members*: we *are consoled* because *He is our Head.* There is no *comparison* (as Chrys., p. 422, *οὐ γὰρ ὅσα ἔπαθε, φησίν, ἐπάθομεν μόνον, ἀλλὰ καὶ περισσά*) between the personal sufferings of Christ, and theirs. **6.**] And all this for your benefit. **But whether we are afflicted**, (it is) **on behalf of your comfort** (*εἰς τὸ δύνασθαι κ.τ.λ.* ver. 4, only now applied to the Corinthians) **and salvation** (the great end of the *παρά-*

δὲ [t] θλιβόμεθα, ὑπὲρ τῆς [u] ὑμῶν [j] παρακλήσεως καὶ σω-
τηρίας τῆς [v] ἐνεργουμένης ἐν [w] ὑπομονῇ τῶν αὐτῶν [q] παθη-
μάτων [x] ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ [y] ἐλπὶς ἡμῶν
[z] βεβαία [a] ὑπὲρ ὑμῶν· [t] εἴτε [k] παρακαλούμεθα, ὑπὲρ τῆς
[u] ὑμῶν [j] παρακλήσεως καὶ σωτηρίας, [7] εἰδότες ὅτι ὡς
[b] κοινωνοί ἐστε τῶν [q] παθημάτων, οὕτως καὶ τῆς [j] παρα-
κλήσεως. [8] [c] Οὐ γὰρ θέλομεν ὑμᾶς [c] ἀγνοεῖν, ἀδελφοί,
[d] ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,
ὅτι [e] καθ' [e] ὑπερβολὴν [f] ὑπὲρ δύναμιν [g] ἐβαρήθημεν, ὥστε

t = ch. iv. 8. vii. 5. 1 Thess. iii. 4. 2 Thess. i. 6, 7. 1 Tim. v. 10. Heb. xi. 37 (Matt. vii. 14. Mark iii. 9) only. Ps. cxix. 1.
u posn., see ch. xii. 19 reff. and note.
v Rom. vii. 5 reff.
w Rom. ii. 7 reff.
x attr., Acts i. 1 reff.
y constr., w. gen. of person, Acts xxviii. 20. Phil. i. 20.
z = Rom. iv. 16 (reff.). Heb. iii. 14. vi. 19. ix. 17.
a = Phil. i. 7.
b I Cor. x. 18, 20 reff.
c Rom. i. 13. xi. 25. 1 Cor. x. 1. xii. 1. 1 Thess. iv. 13.
d = John i. 30. ch. viii. 23. 2 Thess. ii. 1.
e Rom. vii. 13 reff.
f = Acts xxvi. 13 al.
g Matt. xxvi. 43 (‖ Mk. v. r.). Luke ix. 32. xxi. 34. ch. v. 4. 1 Tim. v. 16 only †. Isa. i. ♁ Aq. Symm., &c.

6. for ειτε δε, ει δε D^1 32 : om δε C. for 1st υμων, ημων L. om 1st και σωτηριας B 17. 176. rec has ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και σωτηριας bef και η ελπις ημων βεβαια υπερ υμων : ειτε παρακ. υπερ τ. υμ. παρακλησεως της ενεργουμενης εν υπομονη των αυτ. παθ. ων κ. ημ. π. και η ελπ., omg και σωτηριας, ACMPℵ am(with flor fuld^2 harl tol^1) fri Syr copt æth (arm) Ephr Antch, and, but insg και σωτηριας, m fuld^1 : *sive consolamur pro vestra consolatione sive exhortamur pro vestra exhortatione et salute* vulg-ed(with demid) ; txt (BDFK)L rel syr goth Chr Thdrt Damasc Phot Thl Œc.—om αυτων K : αυτου b e g k o.—ως D^1F (G-lat has both).—for ημων, υμων B 0.

7. rec (for ως) ωστερ, with $D^{2.3}$KL rel Chr Thdrt : οι (= ει ?) F, *si* D-lat Syr : om G-lat : *sicut* F-lat : txt ABCD^{1}MPℵ 17 Orig Ephr Damasc. των παθηματων bef εστε DF latt goth. om ουτως F D-lat(and G-lat) Syr goth.

8. for υπερ, περι ACDFPℵ b m^2 o 17. 47 Orig Bas Chr Thdrt Antch Tert : txt BKLM rel Damasc Thl Œc. rec aft γεν. ins ημιν, with D^3KLℵ^3 rel vss Bas Chr Thdrt Damasc Ambrst-ms : om ABCD^{1}FMPℵ^1 17 latt Orig Tert Jer. for υπερ, παρα $D^{1\cdot r}$F. rec εβαρη θημεν bef υπερ δυναμιν, with DFKL rel vulg syrr goth Chr Thdrt Damasc Tert Ambrst : txt ABCMPℵ m 17 fri arm Bas Jer.

κλησις), which (viz. παράκλησις and σωτηρία) is working (not, as Chrys., Theophyl., Estius, Beza, al., '*being worked*:' the passive does not occur in St. Paul) in the endurance of the same sufferings which we also suffer;—and our hope is stedfast on your behalf (that you *will* endure hardness, and be consoled and saved);—or whether we are comforted, (it is) for your comfort and salvation. This place of the words καὶ—ὑμῶν agrees best with the sense, besides being in accordance with the best MSS. Their position has perhaps been altered to bring the two parts of the dilemma closer together, and because ἐλπὶς ἡμῶν seemed to suit the part. εἰδότες, and the future supposed to be implied after οὕτως καί (as in E. V.). The objection to this is (as De W.) that the ἐλπὶς clearly must be referred to σωτηρία, which however is not hinted at in ver. 7. 7.] εἰδότες refers back to παρακαλούμεθα:—we are comforted with the assurance that, &c. After οὕτως καί understand not ἔσεσθε, but ἐστε: he is speaking generally, of the community of consolation *subsisting* mutually between himself and the Corinthians; and it was this thought which helped to console him. 8.] see var. read. It is generally supposed that the tribulation here spoken of was the danger into which Paul was brought by the tumult at Ephesus, related in Acts xix. This opinion has been recently defended by Neander, Wieseler, and Dr. Davidson, but impugned by De Wette, on the grounds, (1) that ἐν τῇ Ἀσίᾳ can hardly refer to Ephesus, which Paul generally *names*, 1 Cor. xv. 32; xvi. 8; (2) that he was not in danger of his life in this tumult. The first ground is hardly tenable: there would be an appropriateness in ἐν τῇ Ἀσίᾳ here, as he has in his mind an apologetic account of the reasons which hindered him from leaving those parts and coming to them. I own, however, that the strong expressions here used do not seem to me to find their justification in any thing which we know of that tumult or its consequences. I am unable to assign *any other event* as in the Apostle's mind: but the expressions seem rather to regard a *deadly sickness*, than a persecution: see below, vv. 9, 10. καθ' ὑπερβ. signifies the greatness of the afflic-

h ch. iv. 8 only. Ps. lxxxvii. 15 only. i constr., see Acts iii. 12 reff. j 1st pers., ch. iii. 1 reff. k here only †. l ch. ii. 13. vii. 5. m = John i. 31. n Heb. ii. 13, from Isa. viii. 17. o constr., as above (n). Mark x. 24. Luke xi. 22. xviii. 9 only. Ps. ii. 12. w. acc., ch. ii. 3 reff. xv. 4 reff. q Heb. ii. 3. James iii. 4. Rev. xvi. 18 only †. 2 Macc. xii. 3. lv. 13. (see ἀποθνήσκειν, 1 Cor. xv. 31.) u perf., 1 Cor. xv. 19 reff. v here only †. p = 1 Cor. r = ch. xi. 23. Ps. s Rom. vii. 24 reff. t see Rom. xv. 12 reff.

h ἐξαπορηθῆναι ἡμᾶς καὶ i τοῦ ζῆν· 9 ἀλλὰ αὐτοὶ ἐν j ἑαυτοῖς τὸ k ἀπόκριμα τοῦ θανάτου l ἐσχήκαμεν, m ἵνα μὴ no πεποιθότες n ὦμεν o ἐφ' j ἑαυτοῖς, ἀλλ' o ἐπὶ τῷ θεῷ τῷ p ἐγείροντι τοὺς νεκρούς, 10 ὃς ἐκ q τηλικούτου r θανάτου s ἐρρύσατο ἡμᾶς καὶ s ῥύσεται, t εἰς ὃν tu ἠλπίκαμεν ὅτι d ρυεται ... ABCDF KLMPN καὶ ἔτι s ῥύσεται, 11 v συνυπουργούντων καὶ ὑμῶν ὑπὲρ p ≠ 1 Cor. a b c d f r = ch. xi. 23. Ps. g h k l m t see Rom. xv. 12 reff. n o 17, 47

9. aft αλλα ins επι D¹. om εσχηκαμεν D¹. θεον τον εγειραντα F: εγειραντι b¹ l¹ o Cyr Thdrt Thl.

10. for ερρυ., ερυσατο B¹. rec (for 1st ρυσεται) ρυεται (*see notes*), with D³FKLM rel vulg-ed(with fuld F-lat) syr goth Orig₃(and int₁) Chr Thdrt Thl Œc Jer: txt BCPℵ 17. 47 G-lat am(with mar tol) copt æth arm (Ath) Damasc.—om και ρυσεται AD¹ demid Syr æth-pl Chr$_{h.l.}$ Ambrst-ed. om οτι BD¹M: και bef οτι F. om επι D²F h k vss Jer Ambrst. for 2nd ρυσ., ρυεται F goth.

11. ημων υπερ υμων A. for υπερ, περι D¹F. τη δεησει bef υπερ ημων C

tion itself, objectively considered: **ὑπὲρ δύν.**, the relation of it to our power of endurance, subjectively. **ὥστε ἐξ.**] **So that we utterly despaired even of life.** Such an expression surely would not be used of a tumult, where life would have been *the first thing* in danger, if Paul had been at all mixed up in it,—but to some wearing and tedious suffering, inducing despondency in minor matters, which *even reached* the hope of life itself. **9.**] **ἀλλά, moreover,**—carries on and intensifies the description of his hopeless state. **We had in ourselves the response of death,** i. e. our answer within ourselves to the question, 'Life or Death?' was, 'Death.' So Vulg., Estius, Billroth, Rückert, Meyer, De Wette. **τ. ἀπόκρ.** may perhaps mean, the '*sentence*,' as Hesych.: *ἀπόκριμα, κατάκριμα, ψῆφον*,—and most Commentators.

The perfect *ἐσχήκαμεν* is here (see also ch. ii. 12, 13) in a historical sense, instead of the aorist: which is unusual. Winer, edn. 6, § 40. 4 (see Moulton's note 4, p. 340), illustrates the usage by *ἦλθεν καὶ εἴληφεν* (*τὸ βιβλίον*), Rev. v. 7: see also Rev. viii. 5. **ἵνα μὴ . . .**] very similarly ch. iv. 7, *ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν.* **τῷ ἐγ. τ. νεκρούς**] Our thoughts were weaned from all hope of surviving in this life, and fixed on that better deliverance which God shall work when He raises us from the dead. To see in this expression merely a figure (De W.), and understand 'Who *raiseth the dead*' as = 'Who *delivers men from peril of their lives?*' because such peril is below and elsewhere (ch. xi. 23) called *θάνατος*,—is surely very forced. Understanding it literally as above, I cannot see how it can be spoken with reference to the Ephesian tumult. If it alludes to *any external danger*, I should be disposed to refer it to the same obscure part of Paul's history to which he alludes 1 Cor. xv. 32, where he also speaks of the *hope of the resurrection* as his great support. But there would be this objection, that these two passages can hardly refer to the *same* event; *this* evidently had taken place *since* the sending of the first Epistle.

10.] **Who rescued us from so great a death, and will rescue us,—on whom we hope that He will also continue to rescue us.** The rec. *ῥύεται* has been substituted for the fut. *ῥύσεται*, as more appropriate. But *it* regards the *immediate* future,—the *καὶ ἔτι ῥύσεται* the *continuance* of God's help in time distant and uncertain. The whole verse (as De W. confesses, who although he repudiates the Ephesian tumult, yet interprets the passage as alluding to external danger) seems to favour the idea of *bodily sickness* being in the Apostle's mind. **11.**] **συνυπουργούντων**—*with whom?* From the similar passage Rom. xv. 30, *συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ*, it would seem as if *μοι* should be supplied;—but he himself could hardly be said *ὑπουργεῖν*, though he well might *ἀγωνίσασθαι*. We must therefore understand the preposition either with Chrys., Hom ii. p. 432, *τουτέστιν, εὐχομένων πάντων ὑμῶν ὑπὲρ ἡμῶν*,—or as merely signifying *coincidence with the purpose to be accomplished*, as in *μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου*, Acts xxvii. 7, where see note. **ἵνα ἐκ πολλῶν προσώπων . . .**] "Three constructions of this verse are pos-

ἡμῶν τῇ δεήσει, ἵνα [w]ἐκ πολλῶν [x]προσώπων τὸ [y]εἰς ἡμᾶς [z]χάρισμα [a]διὰ πολλῶν [b]εὐχαριστηθῇ ὑπὲρ ἡμῶν.

12 Ἡ γὰρ [c]καύχησις ἡμῶν αὕτη ἐστίν, τὸ [d]μαρτύριον τῆς [e]συνειδήσεως ἡμῶν, ὅτι ἐν [f]ἁγιότητι καὶ [g]εἰλικρινείᾳ [h]τοῦ θεοῦ, οὐκ ἐν σοφίᾳ [i]σαρκικῇ, ἀλλ' ἐν [j]χάριτι θεοῦ, ἀνεστράφημεν [k]ἐν τῷ κόσμῳ, [l]περισσοτέρως δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν [m]ἀλλ' ἢ ἃ [n]ἀναγινώσκετε

w = ch. ii. 2. iii. 5.
x = here only. πρόσωπον ἀξιόχρεων τὸ προστησάμενον, Polyb. xv. 25. 8.
y = Acts xx. 21. xxiv. 24. ch. ii. 4 al.
z = Rom. v. 15, 16. vi. 23. xi. 29 al.+
a-a so 1 Cor. i. 9.

b 1 Cor. xi. 24 reff. constr., here only. xxiv. 27.
c Rom. iii. 27 reff.
d Matt. viii. 4 al. fr. Josh. xvii. 11 only. 17 only+. (-ήρ. Phil. i. 10.) Wisd. xxiii. 1. Rom. ii. 15 al. fr.‡ (Eccles. x. 20.)
e = (John viii. 9.) Acts f Heb. xii. 10 only+. 2 Macc. xv. 2 only.
g 1 Cor. v. 8. ch. ii. 17 only+.
h so δικαιοσ. θεοῦ, Rom. iii. 21, 22.
i 1 Cor. iii. 3 reff.
j = Rom. i. 5. 1 Cor. iii. 10 al. 6. see Matt. xvii. 22. 1 Cor. xii. 23, 24.)
k = Eph. ii. 3. 1 Tim. iii. 15. 1 Pet. i. 17. 2 Pet. ii. 18. Ezek. xix.
l ch. ii. 4 al8., Paul. Heb. ii. 1. xiii. 19 (Mark xv. 14 v. r.) only+. (-ρος, Num. xiii. 29.
m Luke xii. 51.
n Acts viii. 28 reff.

vulg copt Chr_2: om Sedul, syr has it with ast. for 1st ημων, υμων (but corrd) ℵ¹ e^2. εν πολλω προσωπω FM 67² Chr_1, *in multifacie* D-lat, *in multa facie* G-lat. —homœotel in P πολλων to πολλων. υμας 17. υμων BD³FKLP c e^2 f g h l m n o Damasc Phot(in Œc).

12. for 2nd ημων, υμων(but corrd) ℵ¹. rec (for αγιοτητι) απλοτητι (*see note, and Eph* vi. 5, *Col* iii. 22), with DFLℵ³ latt syrr goth Chr Thdrt Thl Œc Ambrst: txt ABCKMPℵ¹ m 17 copt arm Clem Orig Antch Damasc$_2$ Anton. ins εν bef ειλικρινεια A syr. rec om του, with FKLPℵ³ᵃ rel Orig Thl Œc: ins ABCDMℵ¹·³ᵇ a m 17. 47 Damasc$_2$. ins και bef ουκ BM a m vulg(and F-lat) syr Damasc. σαρκινη F.

13. om αλλ' F. om ἢ ἃ A 17: om ἢ 4. 219¹ Syr goth arm: om ἃ D¹.

sible: (1) to take ἐκ πολλ. προσώπ. as well as διὰ πολλῶν with εὐχαριστηθῇ,—'*in order that the mercy shewn to me may be given thanks for on my behalf by many persons with many words*' (Storr, Opusc. ii. 253): but the rendering, 'with many words,' is objectionable, see Matt. vi. 7:—(2) to take ἐκ πολλ. προσώπ. with εὐχαρ., and διὰ πολλῶν with τὸ εἰς ἡμ. χάρ.—'*in order that the mercy shewn to me by means of* (the intercession of) *many, may be given thanks for by many persons on my behalf*' (Theophyl., Billroth, Meyer, who explain ἐκ π. προσώπ. 'ex multis oribus:' Stanley, 'from many upturned *faces*'): but the position of the words is against this,—and it is more natural that the mention of the effect of the intercession should precede that of the thanksgiving. (3) Consequently, the best method is to take ἐκ πολλ. προσώπ. with τὸ εἰς ἡμ. χάρ., and διὰ πολλῶν with εὐχαρ. (Beza, Calov., Estius, Fritz., Rückert, al.):—**in order that the mercy shewn to us by the intercession of many persons, may by many be given thanks for on our behalf.**" De Wette. The emphasis of the whole being on the ἐκ πολλῶν προσώπων, he places it first, even before the art., after which it would naturally come.

προσώπων, '*persons*,' a later meaning, which Phrynichus (see Wetst.) blames as used by οἱ ἀμφὶ τὰς δίκας ῥήτορες.

12—24.] EXPRESSION OF HIS CONFIDENCE IN HIS INTEGRITY OF PURPOSE TOWARDS THEM (12—14), AND DEFENCE OF HIMSELF AGAINST THE CHARGE OF FICKLENESS OF PURPOSE IN NOT HAVING COME TO THEM (15—24). 12.] **γάρ**, reason why they should help him with their united prayers. **καύχησις**] viewed in its ground and substance. But we must not say that it is *for* καύχημα: the Apostle regards the μαρτύριον and the καύχησις as coincident:—it is not the testimony, &c., *of which* he boasts, but *in which* his boasting itself consists. **ἁγιότ.**] ἁπλότητι seems to be a gloss from Eph. vi. 5:—**in holiness and sincerity of God:** i. e. either '*belonging to God*,' as ἡ δικαιοσ. αὐτοῦ, Matt. vi. 33, or '*which is the gift of God*,' as in ref. Rom.,—or better than either, as E. V., '*godly*,' i. e. maintained as in the service of and with respect to God. Calvin interprets it, '*coram Deo*.' See on ch. ii. 17; and on the senses of ἁγιότ. and ἁπλότ., Stanley's note. **οὐκ ἐν σοφ. σαρκ.**] which fleshly wisdom is any thing but holy and pure, having many windings and insincerities in order to captivate men. **ἀλλ' ἐν χάρ. θεοῦ**] **but in the grace of God**, i. e. in that χάρις which he had received (ref. Rom.) εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν—the grace of his apostleship. To this he often refers, see Rom. xii. 3, xv. 15; Eph. iii. 2, al. **περισσοτέρως**] "Non quod apud alios minus sincere conversatus fuisset; sed quia majora sinceræ suæ conversationis documenta apud Corinthios ostenderat: ut quibus gratis ac sine

o 1 Cor. ix. 8 reff.
p Acts xxiii. 28 reff.
q 1 Cor. i. 8 only (reff.).
r constr., see 1 Cor. xiv. 37.
s Rom. xi. 25 (reff.). xv. 15, 24. ch. ii. 5 only.
v 1 Cor. i. 8 reff. iii. 4 only. P.

o ἢ o καὶ p ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι q ἕως q τέλους p ἐπι-
γνώσεσθε, 14 καθὼς καὶ pr ἐπέγνωτε ἡμᾶς s ἀπὸ s μέρους,
r ὅτι καύχημα ὑμῶν ἐσμεν u καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ
v ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ. 15 καὶ w ταύτῃ τῇ x πε-
ποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέ-

t Paul (Rom. iv. 2 al⁸.) only, exc. Heb. iii. 6. Deut. x. 21 al. u Rom. iv. 6 reff.
w dat., 1 Cor. ix. 7. xi. 5 al. x ch. iii. 4. viii. 22. x. 2. Eph. iii. 12. Phil. iii. 4 only. P. 4 Kings xviii. 19 only.

...υα M. ABCDP KLΨ a b c d e f g h k l m n o 17. 47

om η και επιγινωσκετε (*homœotel*) B o¹ 31. 41. 109. 238 Œc: om η FK 114 latt copt arm Ambrst. rec ins και bef εως, with D³KLMP rel syr Chr Thdrt Thl Œc: om ABCD¹FΨ 17 latt Syr copt goth arm Damasc lat-ff.

14. om καθ. κ. υμ. ημ. K.—rec om last ημων, with ACDL rel goth Œc: ins BFMPΨ m 17 vulg Syr syr-w-ast copt æth arm Chr Thdrt Ambrst. aft ιησ. add χριστου D¹FMPΨ³(but erased) b m o latt Syr syr-w-ast copt goth æth arm-ed Chr Antch Thl lat-ff.

15. ελθειν bef προς υμας DFKL rel latt Syr copt goth Chr-ms Thdrt Thl lat-ff: txt ABCMPΨ (a) h m 17 syr Chr Damasc Œc.—rec προς υμας ελθειν bef προτερον, with (K h 47) copt Thdrt: ελθειν προτερον προς υμας a: txt ABÇ(DFL)MPΨ-corr¹ m 17 (rel)

stipendiò prædicasset evangelium, parcens eorum infirmitati." Estius. But perhaps it may relate only to the longer time, and greater opportunities which he had had at Corinth for shewing his purity of purpose: so Calv., De W. 13, 14.] *Confirmation of the foregoing assertion.* **For we do not write to you any other things, except those which ye read, or acknowledge** (by experience of facts), **and I hope, shall acknowledge to the end**:—i. e. 'my character in my writings is one and the same, not fickle and changing, but such as past facts have substantiated it to be, and as I hope future facts to the end of my life will continue to do.' ἀναγινώσκοντες γὰρ ἐπιγινώσκετε, ὅτι ἃ σύνιστε ἡμῖν ἐν τοῖς ἔργοις, ταῦτα καὶ ἐν τοῖς γράμμασι λέγομεν· καὶ οὐκ ἐναντιοῦται ὑμῶν ἡ μαρτυρία ταῖς ἐπιστολαῖς, ἀλλὰ συνᾴδει τῇ ἀναγνώσει ἡ γνῶσις, ἣν προλαβόντες εἴχετε (al. ἔχετε) περὶ ἡμῶν. Chrys., Hom. iii. p. 443, who has the advantage of being able to express in his exposition the play of words in ἀνα- and ἐπι-γινώσκετε. **As also ye did partly** (that part of you, viz. which have fairly tried me: ἀπὸ μέρους, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge. Chrys. refers it to what follows: μετριάζων εἶπεν: Theophyl. to the not yet completed testimony of his ἐναρέτου βίου: Estius and Calvin, to their *inadequate estimation* of him, which he blames: but I much prefer the above. So most Commentators) **acknowledge us, that** (not '*because*,' putting a colon at μέρους, as Luth., Griesbach, and Scholz: nor is it to be joined with ἐπιγνώσεσθε, what follows being parenthesized, as Theophyl., al., Meyer, Olsh.) **we are your boast, as ye are ours, in the day of the Lord Jesus.** ἐσμεν, '*present*,' as of that which is a settled recognized fact. But this is no ground for its being joined with ἐπιγνώσεσθε, as Olsh. The experimental mutual knowledge of one another as a καύχημα was not confined to what should take place ἐν τῇ ἡμ. τ. κ. Ἰησοῦ, but regarded a present fact, which should receive its full completion at the day of the Lord. 15—24.] *His defence of himself against the charge of fickleness of purpose for not having come to them.*

15.] **ταύτῃ τῇ πεπ.**, i. e. of my character being known to you as that of an earnest and sincere man. **πρότερον** belongs to ἐλθεῖν, not to ἐβουλόμην. **πρότερον**, viz. *before* he visited Macedonia, where he now was. **ἵνα δευτέραν χάριν σχῆτε**] **that you might have a second benefit** (effusion of the divine χάρις by my presence: not = χαράν as Chrys., see var. read.). **δευτέραν**, *second*, because there would thus have been opportunity for *two* visits, one in going towards Macedonia, the other in returning. This is the interpretation of De Wette, Bleek, and Wieseler, and I believe the only one which the words will bear. The other, according to which δευτέραν χάριν would mean 'a second benefit,' by my visiting you *for the second time*, is in my view unnatural, and would hardly have justified the use of δευτέραν at all. For *come when he would*, the χάρις of the *second visit* would be the δευτέρα χάρις, and the conferring a δευτέρα χάρις would have been of no signification in the present connexion, which is to state a purpose of paying them *two visits in one and the same journey*. The first *of these* he characterizes by πρότερον . . . ἐλθεῖν,—the second by

ραν [y] χάριν σχῆτε, 16 καὶ [z] δι' ὑμῶν [za] διελθεῖν [a] εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν [b] προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο οὖν βουλόμενος μή τι [c] ἄρα τῇ [d] ἐλαφρίᾳ [e] ἐχρησάμην; ἢ ἃ [f] βουλεύομαι [g] κατὰ [g] σάρκα [f] βουλεύομαι, ἵνα ᾖ [h] παρ' ἐμοὶ τὸ [i] ναὶ ναί, καὶ τὸ [i] οὒ οὔ; 18 [k] πιστὸς δὲ ὁ θεός,

y = here only. z Acts ix. 32 reff. Num. xx. 18, 20. (see Rom. xv. 28.) a Mark iv. 35 ‖, Acts xviii. 27. Rom. v. 12 only. Amos vi. 2. b Acts xv. 3 reff. c in interrog., Acts [vii. 1,] xxi. 38. vii. 21 reff.) d here only †. (-φρός, ch. iv. 17.) e = ch. iii. 12. (1 Cor. 53 v. r.) xii. 10 only. Isa. iii. 9 al. f epp., here bis only. Acts v. 33. xxvii. 39. gospp., Luke xiv. 31. John (xi. g Rom. i. 3 reff. h = Rom. xii. 16 al. i Matt. v. 37. James v. 12. k = 1 Cor. i. 9 reff.

latt syrr goth Chr Damasc lat-ff.—το προτερον L rel Thl Œc: το δευτερον K: om προτερον ℵ¹. χαραν B L(Tischdf[N. T. ed 7]) PN³ 31. 71-3. 80. 115 Thdrt. (Chr says: χάριν δὲ ἐνταῦθα τὴν χαρὰν λέγει.) rec εχητε (*probably from similarity of* ς *and* ε. *There is nothing in what Tischdf* [ed 7] *says against σχῆτε as being conformed to the tense of ἐβουλόμην, seeing that that word may be either imperfect or aor*), with ADFKL rel: txt BCPℵ Thdrt₂ Damasc.

16. δια F(not G). for διελθ., απελθειν AD¹F copt Chr₁ Damasc: ελθειν a b o Œc: *proficiscerer aut transirem* G-lat: txt BCD³KLℵ rel vulg syrr Chr₂ Thdrt Thl. (*See Rom* xv. 28.) for υφ, αφ D¹F b l o 47 Chr-mss Thdrt-ms, εφ 17.

17. for ουν, δε A; *vero igitur* goth. rec βουλευομενος, with DK rel G-lat syrr goth æth arm Thdrt Œc Ambrst: βουλευσομενος L: txt ABCFPℵ a c h m o 17 vulg copt Chr Damasc Thl Bede. om τη F Thdrt.

δευτέρα χάρις, implying also the first. So that I do not believe this passage to be relevant to the question respecting the number of visits which Paul *had made* to Corinth *previously* to writing these Epistles. See on that question, Prolegg. to 1 Cor. § v. **16.**] *If this is the same journey* which is announced in 1 Cor. xvi. 5, the idea of visiting them *in the way to* Macedonia as well as after having passed through it, must have occurred to him subsequently to the sending of that Epistle; or may even then have been a *wish*, but not expressed, from uncertainty as to its possibility,—the main and longer visit being there principally dwelt on. But perhaps the following is the more likely account of the matter. He had announced to them in the lost Epistle (see 1 Cor. v. 9) his intention, as here, of visiting them *on his way* to Macedonia: but the intelligence from "them of Chloe" had altered his intention, so that, in 1 Cor. xvi., he speaks of visiting them *after he should have passed through* Macedonia. For this he was accused of levity of purpose. Certainly, some intention of coming to them seems to have been mentioned in that lost Epistle: see 1 Cor. iv. 18. But the προπεμφθῆναι εἰς τὴν Ἰουδαίαν can hardly but be coincident with the alms-bearing scheme of 1 Cor. xvi. 4; in which case the two plans certainly are modifications of one and the same. **17.**] μή τι.., **Did I at all use levity (of purpose)?** τῇ ἐλαφ., as ἡ ἀρετή, ἡ πίστις,—the art. being generic. Olsh., De Wette, Billroth, take it to mean '*the levity of purpose which has been laid to my charge*:' Winer, '*the levity of purpose inherent in human nature.*' **Or those things which I plan, do I plan according to the flesh** (i. e. according to the changeable, self-contradictory, and insincere purposes of the mere worldly and ungodly man), **that there may be with me** (not, *so that there is* with me: he is speaking not merely of the result, but of the design: '*do I plan like the worldly, that I may shift and waver as suits me?*') **the Yea, yea, and the Nay, nay** (i. e. both affirmation and negation concerning the same thing)? Chrys., Theodoret, Theophyl., Œc., Calv., Bengel, Billroth, Winer, al., take it thus: '*Or those things which I plan, do I plan after the flesh* (as fleshly men do), *so that my yea must* (at all events) *be yea, and my nay, nay?*' i. e. as worldly men who perform their promise at all hazards, and whatever the consequences, whereas I am under the guidance of the Spirit, and can only journey whither He permits. But this explanation is directly against the next verse, where ναὶ καὶ οὔ is clearly parallel to ναὶ ναὶ καὶ οὐ οὔ here, the words being repeated, as in ref. Matt., without altering the sense: and inconsistent with ver. 23 and ch. ii. 1, where he says that his alteration of plan arose *from a desire to spare them.* See the whole discussed in Stanley's note. **18.**] Such fickleness, you know, was not my habit in preaching to you. Chrys. gives the connexion well: καλῶς ἀντίθεσιν ἀνακύπτουσαν καταλύει. εἰ γὰρ ὑποσχό-

l constr., see Rom. xiv. 11, Judith xii. 4.
m 1 Tim. iii. 16.
n = Acts viii. 5 reff.
o constr., Matt. x. 14.
p Acts i. 4 reff.
q Matt. xix. 18. Mark ix. 23. Eph. iv. 9. Heb. xii. 27.
r see Rev. i. 7. xxii. 20.
s see Rom. xv. 7, 9. ch. iv. 15. viii. 19.

[l] ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν [i] ναὶ καὶ [i] οὔ. ABCDF KLPℵa bcdef ghklm no17.47
[19] ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς χριστὸς ὁ [m] ἐν ὑμῖν δι' ἡμῶν [mn] κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο [i] ναὶ καὶ [i] οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν·
[20] [o] ὅσαι γὰρ [p] ἐπαγγελίαι θεοῦ, ἐν αὐτῷ [q] τὸ [r] ναί, διὸ καὶ δι' αὐτοῦ [q] τὸ [r] ἀμὴν [s] τῷ θεῷ πρὸς [s] δόξαν δι' ἡμῶν.

18. om ημων L[1]. om o [bef προς] D[1]. rec (for εστιν) εγενετο (*corrn to suit the supposed reference to the past?*), with D[1]KLℵ[3] rel Chr Thdrt Damasc, *fuit* syrr: txt ABCD[1]FPℵ[1] 17 latt goth Cyr Thl-marg.

19. rec γαρ bef του θεου, with D(F)KL rel Chr Thdrt: txt ABCPℵ m 17.—om του F. χριστ. bef ιησ. ACℵ[1], om χρ. 17. ins ο bef δι' ημων F, *qui per nos* D-lat G-lat fuld. σιλβανου DF. for εγενετο, εστι C.

20. ins του bef θεου A f o 48. 72. 106 Thdrt. rec (for διο και δι' αυτου) και εν αυτω, with D[2·3]KL rel syr Chr Thdrt Thl Œc: και δι' αυτου, omg διο, D[1](and lat) Epiph(appy): txt ABCFPℵ m 17 vulg G-lat Syr copt goth arm Mcion-e Damasc Pel Fulg Bede. om 2nd το ℵ[1]. aft δοξαν ins και τιμην D[3]F. (not vulg nor F-lat, but *honorem per nos* over the greek in F.) om δι [bef ημων] CL vulg.

μενος, φησί, παραγενέσθαι ὑπερέθου, καὶ οὐκ ἔστι παρά σοι ναί, ναί (predicate in Chrys.'s interpretation; see above), καὶ οὔ, οὔ, ἀλλὰ νῦν ἃ λέγεις ἀνατρέπεις μετὰ ταῦτα, ὥσπερ ἐπὶ τῆς σῆς ἐπιδημίας ἐποίησας· οὐαὶ ἡμῖν, μή ποτε καὶ ἐν τῷ κηρύγματι τοῦτο γέγονεν. Ἵν' οὖν μὴ ταῦτα ἐννοῶσι, μηδὲ θορυβῶνται, φησί· πιστὸς δὲ ὁ θεὸς κ.τ.λ. p. 446. **πιστ. δὲ ὁ θ., ὅτι**] a form of asseveration: see reff. The δέ follows on the denial of the preceding question. **ὁ λόγ.**] **Our doctrine** (which we preached, cf. ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18), **to you is not** (*present*, inasmuch as the character of the doctrine was present and abiding. The pres. has been altered in rec. to the easier ἐγένετο) **yea and nay** (i. e. inconsistent with itself). **19.**] *Confirmation of the last verse*, by affirming the same of the great Subject of that doctrine, as set before them by Paul and his colleagues. **χριστός**, personal—not for '*doctrina de Christo*'—HE HIMSELF is the centre and substance of all Christian preaching: see 1 Cor. i. 23, and note at ii. 2. **ὁ τοῦ θεοῦ υἱός** is prefixed for solemnity, and to shew how unlikely fickleness or change is in Christ, *being such as He is*. Cf. 1 Sam. xv. 29, 'the Strength of Israel will not lie nor repent.' **Σιλουανοῦ**] so 1 Pet. v. 12; = Silas, see Acts xviii. 5 and al. He names his companions, as shewing that neither was he inconsistent with himself, nor were they inconsistent with one another. *The Christ* was the same, whether preached by different persons or by one person at different times. **ἀλλὰ ναὶ ἐν αὐτ. γέγ.**] 'Christus prædicatus, i. e. prædicatio nostra de Christo, facta est næ in *Ipso Christo*.' Bengel. This seems to me far better than with De Wette, al., to make ναί the subject, and γέγονεν predicatory. The absence of the art. before ναί, as well as the sense, stamps it as the predicate. 'Christ preached as the Son of God by us, **has become yea in Him**,' i. e. has been affirmed and substantiated as verity by the agency of the Lord Himself. **20.**] **ὅσαι γὰρ . . .** is an independent relative clause, as in ref.,—not the subject answering to ἐν αὐτῷ τὸ ναί as a predicate, as E. V.:—**For how many soever be the promises of God, in Him is the yea** (the affirmation and fulfilment of them all); **wherefore also through Him is the Amen, for glory to God by our** (the Apostles') **means.** This reading, which has the stronger external authority, *may* have arisen from an idea that the clause had reference to *the Amen uttered at the end of prayers*. So Theodoret, οὗ δὴ χάριν καὶ δι' αὐτοῦ τὸν τῆς εὐχαριστίας αὐτῷ προσφέρομεν ὕμνον, from which comment De Wette thinks the reading has sprung. The apparent objection to it is, that then **ἡμῶν** must mean ἡμῶν καὶ ὑμῶν, which without notice it perhaps could hardly do. In the next verse, when such is about to be its meaning, we have first **ἡμᾶς σὺν ὑμῖν**, and then in ver. 22, ἡμᾶς . . . ἡμῶν in the general sense: but here, without any such preparatory notice, δι' ἡμῶν must signify 'by means of *us Apostles*,' 'by our work in the Lord.' Thus ἀμήν will be merely a strengthening of ναί—the *affirmation and*

21 ὁ δὲ [t]βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστὸν καὶ [u]χρίσας ἡμᾶς θεός, 22 ὁ καὶ [v]σφραγισάμενος ἡμᾶς καὶ [w]δοὺς τὸν [x]ἀρραβῶνα τοῦ πνεύματος [w]ἐν ταῖς καρδίαις ἡμῶν. 23 Ἐγὼ δὲ [y]μάρτυρα τὸν θεὸν [z]ἐπικαλοῦμαι [a]ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι [b]φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. 24 [c]οὐχ [e]ὅτι [d]κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ [e]συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ [f]πίστει [g]ἑστήκατε· II. 1 [h]ἔκρινα δὲ [i]ἐμαυτῷ [k]τοῦτο, [l]τὸ μὴ

t Rom. xv. 8 reff.
u Acts iv. 27 reff.
v = John vi. 27. Eph. i. 13. iv. 30. see Rev. vii. 3 &c. Dan. xii. 4, 9.
w = ch. viii. 16 reff. Ezek. xxxvi. 26.
x ch. v. 5. Eph. i. 14 only. Gen. xxxviii. 17, 18, 20 only.
y Rom. i. 9 reff.
z = here only. see Acts xxv.

II al. a = Luke ix. 5. Acts xiii. 51.
b Rom. xi. 21 reff.
c = John vi. 46. ch. iii. 5. Phil. iii. 12. iv. 11, 17. 2 Thess. iii. 9 only.
d Rom. vi. 9, 14 reff.
e Rom. xvi. 3 reff. constr., here only.
f dat., Acts xxi. 21.
g = Rom. v. 2. 1 Cor. xv. 1.
h = Acts xx. 16. 1 Cor. ii. 2. v. 3. vii. 37. Tit. iii. 12 al. 2 Macc. xi. 25. reff. Tit. ii. 14.
i dat., Rom. xiv. 7
k so Rom. xiv. 13. 1 Pet. ii. 19. 2 Pet. iii. 8.
l art., Rom. xiv. 13 al.

21. υμας συν ημιν C a d o syr: υμας συν υμιν B 115: *nos nobiscum* F-lat, so also b[1]. ins *o* bef και χρισας D[1]. for 2nd ημας, υμας B[1].

22. om δ AC[1]KPℵ[1] a e m o 17 Syr(appy) copt goth Ps-Just Did Chr Damasc: και bef ὁ F tol demid æth. αραβωνα (F)Lℵ m; -βονα FP.

23. for ουκετι, ουκ F latt Syr copt goth (æth) Ambrst.

24. της πιστεως bef υμων DF a latt Ambrst Aug.

CHAP. II. **1.** for δε, τε D[1] æth: γαρ B m 17 syr copt.

completion of God's promises.

21, 22.] construction as in ch. v. 5, which in form is remarkably similar; **21.**] **ὁ δὲ βεβ. . . . ἡμᾶς** is the (prefixed) predicate, and **θεός** the subject. *βεβ. εἰς χριστόν* = *βεβ. τῇ πίστει εἰς χριστόν*, **confirmeth us** (in believing) **on Christ. χρίσας ἡμᾶς,** after **ἡμ. σὺν ὑμῖν** and the *καί*, cannot refer (as Meyer, al.) to any anointing of *the Apostles only*, but must be taken, as Chrys., al., of *all*, Apostles and Corinthians. —*ὁμοῦ προφήτας κ. ἱερεῖς κ. βασιλεῖς ἐργαζόμενος· ταῦτα γὰρ τὸ παλαιὸν ἐχρίετο τὰ γένη.* Chrys., p. 448. See 1 John ii. 20. "Observe the connexion of *χριστός* and *χρίσας*." Stanley. **22.**] **σφραγ.** again cannot refer to the Apostles alone, nor is ref. John any ground for such a reference,—but as in the other N. T. reff., to *all*,—sealed by the Holy Spirit to the day of redemption. **καὶ δοὺς . . . .**] '*And assured us of the fact of that sealing:*' see Rom. viii. 16. **τ. ἀρρ. τ. πν.**] **the pledge or token of the Spirit:** genitive of apposition: the Spirit *is* the token. *ἀρρ., πρόδομα*, Hesych.:—*ἡ ἐπὶ ταῖς ὠναῖς παρὰ τῶν ὠνουμένων διδομένη προκαταβολὴ ὑπὲρ ἀσφαλείας*, Etymol. in Wetst., where see examples. "It is remarkable that the same word עֵרָבוֹן, is used in the same sense in Gen. xxxviii. 17, 18, from עָרַב, to 'mix' or 'exchange,' and thence to 'pledge,' as Jer. xxx. 21; Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phœnician traders, as 'tariff,' 'cargo,' are derived, in English and other modern languages, from Spanish traders." Stanley. **23, 24.**] *His reason for not coming to them.*

23. ἐπὶ . . . . ψυχ.] **against my soul,**—'cum maximo meo malo, si fallo.' Grot. **φειδόμενος ὑμ.**] **sparing you,**—out of a feeling of compassion for you. **οὐκέτι,** '*no more*,' viz. after the first time: see Prolegg. to 1 Cor. § v. 6. The following **οὐχ ὅτι κυρ.** seems to be added to remove any false inference which might have been drawn from *φειδόμενος* as seeming to assert an unreasonable degree of power over them. But why **ὑμῶν τῆς πίστεως**? He *had power* over them, but it was in matters of *discipline, not of faith:* over matters of faith not even an Apostle has power ('fides enim prorsus ab hominum jugo soluta liberrimaque esse debet.' Calv.), seeing it is in *each man's faith* that he *stands before God.* And he puts this strongly, that in matters of faith he is only a fellow-helper of their joy (the *χαρὰ ἐν τῷ πιστεύειν*, Rom. xv. 13), in order to shew them the *real department* of his apostolic power, and that, however exercised, it would not attempt to rule their faith, but only to secure to them, by purifying them, joy in believing. He proceeds to say, that it was the probable disturbance of this joy, which induced him to forego his visit. **τῇ πίστει,** dat. of the state or condition in which: cf. Rom. xi. 20. So Polyb. xxi. 9. 3, *ἔστη τῇ διανοίᾳ.*

CHAP. II. **1—4.**] FURTHER EXPLANATION ON THE REASON OF THE POSTPONEMENT OF HIS VISIT. **1.**] **δέ** is merely transitional, and does not imply any contrast with what has preceded. **ἐμαυτῷ,**

πάλιν [m] ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. 2 εἰ γὰρ ἐγὼ [n] λυπῶ ABCD[c]F KLPℵ a b c d e f g h k l m n o 17. 47
ὑμᾶς, [o] καὶ τις ὁ [p] εὐφραίνων με εἰ μὴ ὁ [n] λυπούμενος [q] ἐξ
ἐμοῦ; 3 καὶ ἔγραψα [r] τοῦτο [r] αὐτό, ἵνα μὴ ἐλθὼν [s] λύπην
[s] σχῶ [t] ἀφ' ὧν [u] ἔδει με χαίρειν, [v] πεποιθὼς ἐπὶ πάντας

m = 1 Cor. iv. 21 reff.
n Matt. xix. 22 ‖. Rom. xiv. 15 al. act., ver. 5 (bis). ch. vii. 8 (bis). Eph. iv. 30 only. Job xxxi. 39.
o interrog., 1 Cor. v. 2 reff. see Phil. i. 22.
p Acts vii. 41 reff. act., here only. Prov. xv. 20.
q = ch. i. 11. iii. 5. 27 only.
r see Acts xxiv. 15, 20. xxv. 25. ch. vii. 11 al.
s John xvi. 21, 22. Phil. ii. 27 only.
t constr., Phil. iv. 11. 1 Pet. ii. 12. iii. 16. Ezek. xiv. 4.
u Acts xxvii. 21.
v constr., Matt. xxvii. 43. 2 Thess. iii. 4. w. dat., ch. i. 9 reff.

rec ελθειν bef εν λυπη, with copt æth: ελθειν bef *προς υμας* DF latt Syr (goth) arm Chr Thl: txt ABCKLPℵ rel syr Thdrt Damasc Œc.

2. [ε in ει is written over the line, and ο inserted before λυπω but erased, by ℵ[1].] rec aft *και τις* ins *εστιν*, with DFKLPℵ[3] rel latt Orig$_2$(and int$_2$) Chr Thdrt: om ABCℵ[1] copt Cyr Damasc. om *με* P.

3. rec aft *εγραψα* ins *υμιν*, with C[3]DFKLℵ[3] rel latt syrr goth æth Chr Thdrt Pel: om ABC[1]Pℵ[1] 17 am copt Damasc Ambrst. *αυτο* bef *τουτο* C Chr Thl: om *αυτο* A copt arm Damasc: txt BDFKLℵ rel. *τουτο αυτο* bef *εγραψα* DF latt goth æth Pel Bede. aft *λυπην* ins *επι λυπην* (*see Phil* ii. 27) DF a latt syr-w-ast Pel Bede.

rec *εχω*, with CDFKLℵ[3] rel Thdrt Damasc: txt ABPℵ[1] a d 17 Chr Thl Œc-comm. (*See var read, ch* i. 15, *Phil* ii. 27.) for *αφ'*, *εφ' de* F.

not = *παρ' ἐμαυτῷ* (as most Commentators and E. V.), but 'dat. commodi,' **for my own sake**, as is evident by the consideration in the next verse. **τοῦτο** refers to what follows: see reff. **τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν**] **not again to come to you in grief.** This is the only fair rendering of the words; implying, that *some former visit had been in grief*. Clearly the first visit Acts xviii. 1 ff., could not be thus described: we must therefore infer, that an *intermediate unrecorded visit* had been paid by him. On this subject, compare ch. xii. 14; xiii. 1 and notes: and see Prolegg. to 1 Cor. § v. **ἐν λύπῃ**] is explained in vv. 2, 3 to mean (so Estius, Bengel, Rückert, Olsh., De Wette, al.) **in mutual grief**: 'I grieving you (ver. 2), and you grieving me' (ver. 3): not, as Chrys., al., Paul's grief alone, nor, as Meyer, al., grief inflicted on them by Paul. **2.**] **γάρ**, reason why I would not come to you in grief: because I should have to grieve those who formed my proper material for thankfulness and joy. **ἐγώ** has a peculiar emphasis: 'If *I* cause you grief'.... implying, 'there are who cause you sufficient.'

καί prefixed to a question denotes *inconsequence on*, or *inconsistency with*, the foregoing supposition or affirmation: so Eur. Med. 1388, *ὦ τέκνα φίλτατα! "μητρί γε, σοὶ δ' οὔ." κἄπειτ' ἔκτας;* see other examples in Hartung, Partikellehre, i. p. 147. It is best expressed in English by '*then?*' **who is he then**, &c. as in E. V. The explanation of Chrys., who has been followed by Erasm., Bengel, Olsh., al., is curious, and certainly inconsistent with the context: *εἰ καὶ λυπῶ ὑμᾶς, χάριν μοι παρέχετε κἂν τούτῳ μεγίστην, ὅτι δάκνεσθε ὑπὸ τῶν παρ' ἐμοῦ λεγομένων.* Hom. iv. p. 456. Some of these Commentators refer the *singular* to the offender, vv. 5—8. But however the words may *bear* the meaning, and however *true* the saying might be, it is pretty clear that it would be beside the subject: nay, would give a reason the other way,—why he *should* come to them.

3.] **ἔγραψα τοῦτο αὐτό**, **I put in writing this same thing**, viz. the *τοῦτο* which I *ἔκρινα*, ver. 1: the announcement of my change of purpose in 1 Cor. xvi. 7, which had occasioned the charge of fickleness against him. The theories of Commentators have given rise to various interpretations of *τοῦτο αὐτό*: Chrys. understands, *ch.* xii. 21 *of this same Epistle*:—Beza, Meyer, al., *my blame of you in the first Epistle*:—so Estius, especially 1 Cor. iv. 19, 21:—Bleek supposes *a lost Epistle* to be referred to: De Wette wavers, but is disposed with Erasm., Rückert, al., to render *αὐτὸ τοῦτο* '*on this account*,' as Plato, Protag. p. 310, *ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἥκω*: but Meyer rejoins, that this idiom is foreign to the style of Paul. I imagine that *two meanings* are open to us: (1) as above, *the announcement* which caused the charge of fickleness: (2) *the reproaches in the 1st Epistle* which grieved them. Of these, specious as is the latter on account of the following context, I prefer the former because of the *τοῦτο* in ver. 1. **ἀφ' ὧν**, ellipt. for *ἀπὸ τούτων, ἀφ' ὧν*, see reff.

πεποιθὼς . . . .] **having trust in** (reposing trust on) **you all, that my joy is** (the pres. expressing the purport of the trust when felt) **that of all of you**: i. e. trusting that you too would feel that there was sufficient reason for the postponement if it

ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν. 4 [w]ἐκ γὰρ πολλῆς θλίψεως καὶ [x]συνοχῆς καρδίας ἔγραψα ὑμῖν [y]διὰ πολλῶν δακρύων, οὐχ ἵνα [z]λυπηθῆτε, ἀλλὰ [a]τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω [b]περισσοτέρως [c]εἰς ὑμᾶς. 5 Εἰ δέ τις [z]λελύπηκεν, οὐκ ἐμὲ [z]λελύπηκεν, ἀλλὰ [d]ἀπὸ [d]μέρους, ἵνα μὴ [e]ἐπιβαρῶ, πάντας ὑμᾶς. 6 [f]ἱκανὸν [g]τῷ [g]τοιούτῳ ἡ [h]ἐπιτιμία αὕτη ἡ [i]ὑπὸ [k]τῶν [k]πλειόνων, 7 ὥστε [l]τοὐναν-

w = 1 Cor. vii. 5 reff.
x Luke xxi. 25 only. Job xxx. 3.
y = Rom. ii. 27 reff. 2 Tim. ii. 2.
z ver. 2 reff.
a arrangt. of words, John xiii. 29. Acts xix. 4. Rom. xi. 31. 1 Cor. ix. 15. xiv. 9. Gal. ii. 10.

b ch. i. 12 reff.
c Acts xx. 21. xxiv. 24. ch. i. 11 al.
d Rom. xi. 25 reff
e 1 Thess. ii. 9. 2 Thess. iii. 8 only†.
f Luke xxii. 38. Gen. xxx. 15.
g Acts xxii. 22 reff.
h here only†. Wisd. iii. 10 only. (-τον, 2 Macc. vi. 13.)
i ellips., see 2 Pet. ii. 22.
k 1 Cor. ix. 19 reff.
l Gal. ii. 7. 1 Pet. iii. 9 only†. 3 Macc. iii. 22

4. ινα γνωτε bef την αγαπην F l. for εις, προς F.
5. [αλλα, so ABCLPℵ rel.] επιβαρων F.
6. om η υπο των πλειονων F(not F-lat) æth-rom.

interfered with our mutual joy. Meyer well observes, that **πάντας ὑμᾶς**, in spite of the existence of an anti-pauline faction in the Corinthian church, is a true example of the love which *πάντα πιστεύει, πάντα ἐλπίζει*, 1 Cor. xiii. 7. **4.**] *Explanation* (γάρ) *that he did not write in levity of purpose*, but *under great trouble of mind*, —not to grieve them, but to testify his love. **ἐκ**, of the *inducement*—**διά**, *of the condition:* he wrote, **out of much tribulation** (inward, of spirit, not outward) **and anguish** (*συνοχή, 'angustiæ'*) **of heart, with** (q. 'through,'—the state being the vehicle of the action, see reff.) **many tears.**

τ. ἀγάπην, before the conjunction **ἵνα**, for special emphasis: see reff. **περισσοτέρως**—'*than to other churches* (?)'—so Chrys. (referring to 1 Cor. iv. 15; ix. 2), Theophyl.: Estius thinks, the comparative is not to be pressed, but understood as in ver. 7,—'*exceedingly.*'

5—11.] DIGRESSIVE REFERENCE TO THE CASE OF THE INCESTUOUS PERSON, WHOM THE APOSTLE ORDERS NOW TO BE FORGIVEN, AND REINSTATED. From the **λύπη** of the former verses, to him who was one of the principal occasions of that grief, the transition is easy. **5.**] **δέ**, transitional. **Now if any one hath occasioned sorrow** (a delicate way of pointing out *the one* who had occasioned it), **he hath grieved, not me** (not,—'not *only* me,' which destroys the meaning,—'*I* am not *the aggrieved* person, but *you*'), **but, more or less** (*'partially:'* ref.), **that I be not too heavy on him** (refers to **ἀπὸ μέρους**, which qualifies the blame cast on the offender), **all of you.** The above punctuation and rendering is adopted by Chrys. (*ἵνα μὴ βαρήσω ἐκεῖνον τὸν πορνεύσαντα*, p. 459), Beza, Calvin (but not in his *text*), al., with Meyer, De Wette. But Theodoret, Vulg., Luther, Bengel, Wetst, al., join **ἐπιβαρῶ πάντας ὑμ.**, thus: '*he hath not grieved me* (alone and principally) *but only in part* (having grieved you also), *that I may not lay the fault on all of you,*' which I should in this case do, by making myself the only person aggrieved, and classing you with the offender. But this can hardly be; **ἀλλά** must be *εἰ μή*. Another way is adopted by Mosheim, Billroth, and Olsh.,—to join **πάντας** with **ἵνα μὴ ἐπιβ.**,—'*but in part,—that I burden not all,—you:*'—**ἐπιβαρῶ** being variously understood, either (1) of including you in the blame of the offender, or (2) as Olsh., of extending to them all the burden of this sorrow;—he supposes it to be ironically spoken; their highest praise would have been that *all* had been troubled. But as Meyer remarks, irony is entirely out of place in this part of the Epistle. The meanings are well discussed in Stanley. **6.**] **ἱκανόν**, sc. either *ἐστιν* or *ἔστω*. **τῷ τοιούτῳ**] Meyer remarks on the expression as being used in mildness, not to designate any particular person: but the same designation is employed in 1 Cor. v. 5, *παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ*.

ἡ ἐπιτ. αὕτη] **This punishment** (= *ἐπιτίμιον*, see reff.): *what it was*, we are unable with certainty to say; but 1 Cor. v. seems to point to *excommunication* as forming at least a *part* of it. But it was not a formal and public, only a *voluntary individual abstinence from communion* with him, as is shewn by **ὑπὸ τῶν πλειόνων**: the anti-pauline party probably refusing compliance with the Apostle's command.

ἱκανόν] **enough**, not in *duration*, though that would be *the case*, but in *magnitude:* sufficient, as having produced its desired effect, penitence. **7.**] **so that** (conseq. on *ἱκανόν*) **on the contrary you** (should) [**rather** (than continue the punishment)] **forgive and comfort him**, &c. Meyer denies that **δεῖν** should be supplied, and makes **ὥστε** depend immediately on

τίον [μᾶλλον] ὑμᾶς [m]χαρίσασθαι καὶ [n]παρακαλέσαι, ARCDF KLP𝔑 a b c d e f g h k l m n o 17. 47
[o]μή [o]πως τῇ [p]περισσοτέρᾳ λύπῃ [q]καταποθῇ [g]ὁ [g]τοιοῦτος. 8 διὸ [r]παρακαλῶ ὑμᾶς [s]κυρῶσαι εἰς αὐτὸν ἀγάπην. 9 [t]εἰς
τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν [u]δοκιμὴν ὑμῶν, εἰ
[v]εἰς πάντα [w]ὑπήκοοί ἐστε. 10 ᾧ δέ τι [m]χαρίζεσθε, κἀγώ·
καὶ γὰρ ἐγὼ ὃ [x]κεχάρισμαι, εἴ τι [x]κεχάρισμαι, δι' ὑμᾶς,
[y]ἐν [y]προσώπῳ χριστοῦ, 11 ἵνα μὴ [z]πλεονεκτηθῶμεν ὑπὸ
τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ [a]νοήματα [b]ἀγνοοῦμεν.

m = Luke vii. 42, 43. ch. xii. 13. Col. ii. 13 iii. 13 (bis). L.P.† (Sir. xii. 3 al.)
n = ch. i. 4, &c. reff.
o 1 Cor. ix. 27 reff.
p = Mark xii. 40 ‖ L. 1 Cor. xii. 23†. Dan. iv. 33· (36) Theod.
q 1 Cor. xv. 54 reff.
r = w. inf., Rom. xii. 1 44. 2 Macc. iv. 34.
s Gal. iii. 15 only. Gen. xxiii. 20. Levit. xxv. 30 only.
t Rom. xiv. 9 reff.
u Rom. v. 4 reff.
v = ch. viii. 23. ix. 8. Gal. v. 10 al.
w Acts vii. 39 reff.
x act. signif., Acts xxvii. 24. Gal. iii. 18. 2 Macc. iii. 33. vii. 2. xii. 17, 18. 1 Thess. iv. 6 only. P. Ezek. xxii. 27. only. P.† Baruch ii. 8 only.
y ch. iv. 6. Prov. viii. 30. see note.
z ch. xi. 20.
a ch. iii. 14. iv. 4. x. 5. xi. 3. Phil. iv. 7
b Acts xiii. 27.

7. om μαλλον AB Syr Aug: ins CKLP𝔑 rel syr copt arm Chr Thdrt$_{h.l.}$ Damasc Thl Œc Ambrst, and aft υμας DF goth Thdrt Tert.

9. aft εγραψα ins υμιν F(υμων[*sic*] *vobis* F and G) 31 copt æth Chr Thdrt Pel Bede. ins παντων bef υμων F(not F-lat). for ει, η (ᾗ ?) AB 17.

10. rec και εγω, with C^{1}FKL𝔑^{3a} rel Thdrt: txt ABC^{2}DP𝔑^1 a m 17. 47 Epiph Chr Damasc. om εγω A. rec ει τι κεχαρ. ᾧ κεχαρ., with D^{2}KL rel syr Thdrt Th lŒc: txt ABC(D^1)F(P)𝔑 latt Damasc Jer$_3$ Ambrst Pel Pac$_1$.—om ὃ D^1 æth-pl: ω D^{3}P m g^2(perhaps).

ἱκανόν,—'*enough, for you to forgive and console him.*' **τῇ περισσοτέρᾳ λύπῃ**] not, as E. V., '*by overmuch sorrow*:' but (as Meyer), **by the increase of sorrow** which will come on the continuance of his punishment. **καταποθῇ** does not set any definite result of the excessive sorrow before them, such as apostasy or suicide, but leaves them to imagine such possible.

8.] **κυρῶσαι**, hardly (as usually understood) *to ratify by a public decree of the church*: if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother. **9.**] *Reason why* they should now be ready to shew love to him again,—the end of Paul's writing to them having been accomplished by their obeying his order. **For to this end I also wrote**: **the καί signifying that my former epistle, as well as my present exhortation, tended to this, viz. the *testing your obedience.*** Meyer (ed. 2) explains the *καί* as implying that other orders to the same effect were sent by word of mouth. He alludes beyond doubt to the former Epistle, ch. v. Yet the ancient Commentators, Chrys., &c., and Erasm., Wolf, Bengel, al. (not Olsh., as De Wette says), interpret it of *this Epistle*: which certainly is grammatically allowable (see 1 Cor. v. 9, note), but opposed to the context (see vv. 3, 4, besides the manifest sense here, that the object of his writing *had been accomplished*). **That I might know the proof of you, whether in all things** (emphatic) **ye are obedient.** This was that one among the various objects of his first Epistle, which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had *no other* view in writing it. **10.**] *Another assurance to encourage them in forgiving and reinstating the penitent*;—**that** they need not be afraid of lack of apostolic authority or confirmation of their act from above—he would ratify their forgiveness by his sanction. **ᾧ δὲ . . .**] '*Your* forgiveness is *mine*:' not said *generally* (as Meyer), but definitely, pointing at the one person here spoken of and no other. **κἀγώ**, scil. *χαρίζομαι*. Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place *on their account*. Meyer's (former: now [4th edn.] abandoned) and Rückert's rendering of **κεχάρισμαι** as *passive*, disturbs the whole sense of the passage, besides being inconsistent with the N. T. usage of the word, see reff. **ἐν προσώπῳ χριστοῦ**] either '*in the presence of Christ*,' as in ref. Prov. (compare Matt. xxi. 42),—so Theodoret, Erasm., Beza, Calv., Olsh., De W.,—or, and far better, **in the person of Christ**, *acting as Christ*, in the same way as he had commanded the punishment, *ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ*, 1 Cor. v. 4: so Vulg., Estius (who argues the matter at some length), Wetst., al. **11. ἵνα μὴ . . .**] follows *out the δι' ὑμᾶς*—**to prevent Satan getting any advantage over us** (*the Church generally*: or

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα [v] εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ [c] θύρας μοι [c] ἀνεῳγμένης ἐν κυρίῳ, 13 οὐκ [d] ἔσχηκα [e] ἄνεσιν [f] τῷ πνεύματί μου, [g] τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ [h] ἀποταξάμενος [i] αὐτοῖς, [k] ἐξῆλθον [k] εἰς Μακεδονίαν. 14 Τῷ δὲ θεῷ [l] χάρις τῷ πάντοτε [m] θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ καὶ τὴν

c Acts xiv. 27. 1 Cor. xvi. 9. Col. iv. 3. Rev. iii. 8. Isa. xlv. 1.
d ch. i. 9. vii. 5.
e Acts xxiv. 23 reff.
f Acts xvii. 16 reff.
g causal dat., here only. Xen. Cyr. iv. 5. 9. Winer, k = Acts xi. 25 reff.
h Acts xviii. 18 reff.
i Acts viii. 6 reff.
l Rom. vi. 17 reff.
m Col. ii. 15 only v.

12. **δια το ευαγγελιον** F Damasc: **δια του ευαγγελιου** D: *propter evangelium* latt. **και θυρα μοι την εωγμενη** F: **ηνεωγ.** DP.

13. for 2nd **τω, του** $C^2\aleph^1$: **το** LP f l^1 m n: **εν τω** D 17. **ευρισκειν** D^1. **αυτους** K.

better, *us Apostles*), in robbing us of some of our people,—viz. in causing the penitent offender to despair and fall away from the faith. Chrys. remarks: πλεονεξίαν εἰκότως ἐκάλεσεν, ὅταν καὶ διὰ τῶν ἡμετέρων κρατῇ. τὸ γὰρ δι' ἁμαρτίας λαμβάνειν, ἴδιον αὐτῷ ἐστι· τὸ μέντοι διὰ μετανοίας, οὐκέτι ἡμέτερον γάρ, οὐκ ἐκείνου, τὸ ὅπλον. p. 462. The word has yet another propriety: the offender was to be delivered over τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός—care must be taken lest we πλεονεκτηθῶμεν ὑπὸ τοῦ σ., and his *soul perish likewise.*

οὐ γὰρ . . .] αὐτοῦ before **τὰ νοήμ.** for emphasis:—such devices, *as coming from him*, are special matters of observation and caution to every Christian minister; much more to him who had the care of all the churches. See 1 Pet. v. 8. The personality and agency of the Adversary can hardly be recognized in plainer terms than in both these passages.

12—17.] HE PROCEEDS (after the digression) TO SHEW THEM WITH WHAT ANXIETY HE AWAITED THE INTELLIGENCE FROM CORINTH, AND HOW THANKFUL HE WAS FOR THE SEAL OF HIS APOSTOLIC MINISTRY FURNISHED BY IT. The only legitimate connexion is that with vv. 1—4.

δέ serves to resume the main subject after parenthetical matter: so Herod. viii. 67,—ἐπεὶ ὧν ἀπίκατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων· Παριοὶ δὲ ὑπολειφθέντες ἐν Κύθνῳ ἐκαραδόκεον τὸν πόλεμον κῇ ἀποβήσεται· **οἱ δὲ λοιποὶ** ὡς ἀπίκοντο ἐς τὸ Φάληρον, κ.τ.λ. See Hartung, Partikellehre, i. 174. 12.] To *Troas*, viz. on his journey from Ephesus, Acts xx. 1, 2; 1 Cor. xvi. 5—9. "The art. perhaps indicates the region of 'the Troad,' rather than the city." Stanley. **εἰς τὸ εὐαγγ. τ. χρ.**] for (the purpose of preaching) **the Gospel of Christ.** He had been before at Troas, but the vision of a Macedonian asking for help prevented his remaining there. He now revisited it, purposely to stay and preach. On his return to Asia he remained there seven days, Acts xx. 6—12. **καὶ θύρας . . .] and an opportunity of apostolic action being afforded me: ἐν κυρίῳ** defines the *sort* of action implied, and to which the door was opened. It is remarkable that in speaking of this journey, though not of the same place, Paul uses this expression, 1 Cor. xvi. 9. Compare the interesting passage at Troas on his return from Europe the next spring, Acts xx. 6—13. 13. **ἔσχηκα ἄνεσιν**] perf. in the sense of aorist, as ch. i. 9. **I had not rest for my spirit** (not, '*in* my spirit:' compare **οὐχ εὑροῦσα ἡ περιστερὰ ἀνάπαυσιν τοῖς ποσὶν αὐτῆς**, Gen. viii. 9). He could not with any tranquillity prosecute the spiritual duties opened to him at Troas. **τῷ μὴ εὑρ.**] by (reason of) **my not finding:** see reff.

Paul had sent Titus to Corinth, ch. xii. 18, partly to finish the collection for the saints, but principally to bring intelligence respecting the effect of the first Epistle. Probably it had been fixed that they should meet at Troas. **τ. ἀδελ. μου** implies a relation closer than merely that of Christian brotherhood—*my colleague* in the Apostleship. **αὐτοῖς**] the disciples there: understood from the context. 14—17.] *Omitting, as presupposed, the fact of his having met with Titus in Macedonia, and the nature of the intelligence which he brought,—he grounds on these a thanksgiving for that intelligence, and a magnification of his apostolic office.* It is evidently beside the purpose to refer this thanksgiving to the diffusion of the gospel in Macedonia (as Flatt), or in Troas (as Emmerling), or to general considerations (as Bengel):—both the context, and the language itself (see below), shew that its reference is to the effects of the apostolic reproof on the Corinthians. 14. **θριαμβεύοντι**] **leading us in triumph**, see ref. *Two kinds of persons* were led in triumph: the *participators of the victory*, and the *victims of the defeat.* In Col. the *latter* are plainly meant; here, according to many Commentators (Calv., Elsner, Bengel, De

n here 3ce. John xii. 3. Eph. v. 2. Phil. iv. 18 only. Exod. v. 21. o gen. object., ch. x. 5. p Rom. i. 19 reff. q Eph. v. 2. Phil. iv. 18 only. Ezra vi. 10. ii. 12 reff. r = 1 Cor. ii. 6. s 1 Cor. xv. 2 reff. t Rom. u 1 Cor. xi. 21 reff. v = Acts xi. 18. Rom. v. 16 reff.

ABCDF KLPN a b c d e f g h k l m n o 17. 47

ὀσμὴν τῆς γνώσεως [o] αὐτοῦ [p] φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. 15 ὅτι χριστοῦ [q] εὐωδία ἐσμὲν τῷ θεῷ [r] ἐν τοῖς [s] σωζομένοις καὶ [r] ἐν τοῖς [t] ἀπολλυμένοις, 16 [u] οἷς μὲν [n] ὀσμὴ ἐκ θανάτου [v] εἰς θάνατον, [u] οἷς δὲ [n] ὀσμὴ ἐκ

14. [s of της is written over the line by ℵ¹ or -corr¹.]
16. οσμην (twice) D. rec om εκ (twice), with DFKL rel latt arm Iren Thdrt₂ Cyr₁ Thl Œc lat-ff: ins ABCℵ m 17. 47(2nd) copt æth Clem Orig₁(and int₂) Dial Nys

Wette, al.), the *former*: which however is never elsewhere the reference of the word, but it always implies *triumphare de aliquo*. Wetst. quotes this sense, βασιλεῖς ἐθριάμβευσε, Plut. Rom. p. 38 D, and in four other places:—and the Scholiast to Hor. Od. i. 37. 31, who relates of Cleopatra, "invidens Privata deduci superbo Non humilis mulier triumpho," that she refused the terms offered her by Augustus, saying, οὐ θριαμβευθήσομαι. Meyer in consequence understands it in this sense here: **who ever triumphs over us**, i. e. 'who ceases not to exhibit us, His former foes, as overcome by Him:'—and adds in a note, "Remark the emphatic πάντοτε, prefixed, to which the similarly emphatic ἐν παντὶ τόπῳ, at the end, corresponds. God *began* His triumph over the ἡμεῖς at their conversion;—over Paul, at Damascus, where he made him a servant, from being an enemy. This triumph he ever continues, not ceasing to exhibit before the world these His former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Epistle had produced such good results in Corinth." And I own that this, notwithstanding that De W. objects to it as a strange way of expressing thankfulness for deliverance from our anxiety (but *is it so* to those who look beneath the surface? In our spiritual course, *our only true triumphs* are, *God's* triumphs over us. His defeats of *us*, are *our only* real victories), yet appears to me to be the *only admissible rendering*. We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of 'to make to triumph' (Beza, Estius, Grot., al.):—μαθητεύειν, Matt. xxviii. 19, and βασιλεύειν, 1 Kings viii. 22, are not cases in point, their sense being, to 'make a disciple,' 'to make a king,'—whereas that required for θριαμβεύειν, would be, '*triumphatorem* facere.' χορεύειν, for 'to make to dance,' is more to the point: οὔπω καταπαύσομεν, μούσας, αἱ μ' ἐχόρευσαν, Eur. Herc. Fur. 688,—τάχα σ' ἐγὼ μᾶλλον χορεύσω, ib. 873:—but the Apostle's own usage in ref. Col., in my mind, decides the question. See also the following context.

ἐν τῷ χρ., as usually, **in our connexion with**, '*as members of*,' Christ: not, '*by* Christ.' τὴν ὀσμήν] The similitude is not that of a *sacrifice*, but still the same as before: during a triumph, sweet spices were thrown about or burnt in the streets, which were θυμιαμάτων πλήρεις, Plut. Æmil. p. 272 (cited by Dr. Burton). As the fact of the triumph, or approach of the triumphal procession, was made known by these odours far and wide, so God diffuses by our means, who are the materials of His triumph, the sweet odour of the knowledge of Christ (who is the Triumpher, Col. ii. 15). τῆς γνώσ.] genit. of apposition: the *odour*, which, in the interpretation of the figure, *is* the knowledge. αὐτοῦ,—χριστοῦ, cf. next verse. **15.**] Here the propriety of the figure is lost, and the source of the odour identified with the Apostles themselves. **For we are to God a sweet savour of Christ** (gen. object., of that which was diffused by the odour, viz. the *knowledge of Christ*. 'Instar fragrantis cujusdam unguenti, seu florum aut herbarum, famam nominis ejus, velut bonum et suavem odorem, ... spargimus apud omnes.' Estius) **among those who are being saved, and among those who are perishing** (σωζ. and ἀπολλ., see note, 1 Cor. i. 18). κἂν σώζωνταί τινες, κἂν ἀπολλύωνται, τὸ εὐαγγέλιον μένει ἔχον τὴν οἰκείαν ἀρετήν, κ. ἡμεῖς μένομεν τοῦτο ὄντες ὅπερ ἐσμέν, Theophyl., mainly from Chrys., who proceeds καὶ καθάπερ τὸ φῶς, κἂν σκοτίζῃ τοὺς ἀσθενεῖς, φῶς ἐστι, καίτοι σκοτίζον κ. τὸ μέλι, κἂν πικρὸν ᾖ τοῖς νοσοῦσι, γλυκὺ τὴν φύσιν ἐστίν· οὕτω καὶ τὸ εὐαγγέλιον εὐῶδές ἐστι, κἂν ἀπολλύωνταί τινες ἀπιστοῦντες. Hom. v. p. 467.

16 a.] **to the one** (the latter) **an odour arising from death and tending to death: to the others** (the former) **an odour arising from life and tending to life.** The odour was, CHRIST,—who to the unbelieving is *Death*, a mere announcement of a man crucified,—and working

ζωῆς [v] εἰς ζωήν. καὶ [w] πρὸς ταῦτα τίς [w] ἱκανός; 17 οὐ γάρ ἐσμεν ὡς [x] οἱ [x] πολλοὶ [y] καπηλεύοντες τὸν [z] λόγον τοῦ [z] θεοῦ, ἀλλ' [a] ὡς ἐξ [b] εἰλικρινείας, ἀλλ' [a] ὡς ἐκ θεοῦ, [c] κατέναντι [τοῦ] θεοῦ [d] ἐν χριστῷ λαλοῦμεν.

III. 1 Ἀρχόμεθα πάλιν [e] ἑαυτοὺς [f] συνιστάνειν; ἢ

w here only. Wisd. xviii. 12. Xen. Mem. i. 2. 15. see Col. i. 12.
x Rom. v. 15 reff.
y here only †. see note.
z Acts xi. 1 reff.
a = Matt. vii. 29. John
d = 1 Thess. iv. 1.
f (-άνειν)

i. 14. b ch. i. 12 reff. c Rom. iv. 17 reff.
e 1st pers., Rom. viii. 23. xv. 1. 1 Cor. xi. 31. ch. i. 9. iv. 2, 5. x. 12, 14. 1 Thess. ii. 8. ch. v. 12. x. 12, 18 only. see Rom. iii. 5 reff.

Hil. (P?) ζωην (1st; but corrd) ℵ¹.

17. for πολλοι, λοιποι DFL d e f g h l n syrr arm Chr Thdrt: *plurimi* vulg(and F-lat); *ceteri aut plurimi* G-lat. αλλα (1st) B. om 1st ως F latt copt goth Iren-int lat-ff. om 2nd αλλ' F fuld(and demid) syr Iren-int. rec (for κατεναντι) κατενωπιον, with DFKL rel Bas Chr$_2$ Thdrt Damasc: ενωπιον ℵ³: txt ABCPℵ¹ m 17 Did Chr-ms. om του bef θεου (*to corresp with* εκ θεου *before: but the art here is significant as giving solemnity*) ABCD¹ℵ¹ m 17 Bas: ins D³FKLPℵ³ rel Chr Thdrt Damasc.

CHAP. III. 1. for συνιστανειν, συνισταν BD¹ 17: συνισταναι F Thdrt: txt ACD²·³ KLPℵ rel. rec (for 1st ἢ) ει, with AKLP rel arm Chr Damasc: txt BCDFℵ a f m

death by unbelief: but to the believing, *Life*, an announcement of His Resurrection and Life,—and working in them life eternal, by faith in Him. The *double working* of the Gospel is set forth in Matt. xxi. 44; Luke ii. 34; John ix. 39.

16 b.] In order to understand the connexion, we must remember that the purpose of vindicating his apostolic commission is in the mind of Paul, and about to be introduced by a description of the office, its requirements, and its holders. This purpose already begins to press into its service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the dignity and shew the divine authorization of his office, he asks this question: **And** (see remarks at ver. 2) **for** (to accomplish) **these things** (this so manifold working in the believers and unbelievers,—this emission of the εὐωδία χριστοῦ every where), **who is sufficient?** He does not express the answer, but it is too evident to escape any reader,—indeed it is supplied in terms by ch. iii. 5, οὐχ ὅτι ἱκανοί ἐσμεν λογίσασθαί τι ἀφ' ἑαυτῶν ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. Meyer remarks that **πρὸς ταῦτα** is put first, in the place of emphasis, to detain the attention on its weighty import, and then τίς purposely put off till the end of the question, to introduce the interrogation unexpectedly; as in Herod. v. 33,—σοὶ δὲ κ. τούτοισι τοῖσι πρήγμασι τί ἔστι;—Plato, Symp. p. 204, ὁ ἐρῶν τῶν καλῶν τί ἐρᾷ;

17.] **οἱ πολλοί** here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly. **ἐσμεν . . . καπηλεύοντες**] are **not in the habit of adulterating** (the word κάπηλος [Sir. xxvi. 29] originally signifies any kind of huckster or vender, but especially of wine,—and thence, from the frequency of adulteration of wine, καπηλεύω implied *to adulterate:* in Isa. i. 22, we have οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι: in the Etymol. (Wetst.) κάπηλος, ὁ οἰνοπάλης . . . ὁ δὲ Αἰσχύλος τὰ δόλια πάντα καλεῖ κάπηλα· 'κάπηλα προφέρων τεχνήματα:' in Lucian, Hermotim. 59 (ib.), ὅτι καὶ φιλόσοφοι ἀποδίδονται τὰ μαθήματα, ὥσπερ οἱ κάπηλοι, κερασάμενοί γε οἱ πολλοί, καὶ δολώσαντες, καὶ κακομετροῦντες. See many more examples in Wetst. The same is expressed ch. iv. 2, by **δολοῦντες τ. λόγον τ. θεοῦ**) **the word of God, but as** ('ut qui') **from sincerity** (the subjective regard of the speakers), **but as from God** (the objective regard—a dependence on the divine suggestion) **we speak before God** (with a *consciousness* of His presence) **in Christ** (not '*in the name of Christ,*' Grot., al., nor '*concerning Christ,*'—Beza, al.: nor '*according to Christ,*' Calv.: but as usual, **in Christ**; as united to Him, and members of His Body, and employed in His work).

CH. III. 1—VI. 10.] BEGINNING WITH A DISOWNING OF SELF-RECOMMENDATION, THE APOSTLE PROCEEDS TO SPEAK CONCERNING HIS APOSTOLIC OFFICE AND HIMSELF AS THE HOLDER OF IT, HIS FEELINGS, SUFFERINGS, AND HOPES, PARTLY WITH REGARD TO HIS CONNEXION WITH THE CORINTHIANS, BUT FOR THE MOST PART IN GENERAL TERMS. 1—3.] *He disclaims a spirit of self-recommendation.* 1.] **ἀρχ., are we beginning?** πάλιν, alluding to a charge probably made against him of having done this in his former epistle: perhaps in its opening sec-

μὴ [g]χρῄζομεν ὡς [h]τινες [i]συστατικῶν ἐπιστολῶν πρὸς ABCDP KLPᵛᵈ a
ὑμᾶς, ἢ ἐξ ὑμῶν; 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, b c d e f
[k]ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, [l]γινωσκομένη καὶ g h k l m
[l]ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων, 3 [mn]φανερούμενοι n o 17. 47
[n]ὅτι ἐστὲ ἐπιστολὴ χριστοῦ [o]διακονηθεῖσα ὑφ' ἡμῶν, [k]ἐγ-
γεγραμμένη οὐ [p]μέλανι, ἀλλὰ πνεύματι [q]θεοῦ [q]ζῶντος,
οὐκ ἐν [r]πλαξὶν [s]λιθίναις, ἀλλ' ἐν [r]πλαξὶν καρδίαις [t]σαρ-

g Rom. xvi. 2 reff.
h = 1 Cor. iv. 18 reff.
i here only †. Arrian, Epictet. ii. 3.
k here bis. Luke x. 20 only †. 1 Macc. xiii. 40 only.
l Acts viii. 28, 30 (reff.).
m Rom. i. 19 reff.
n John iii. 21.
o pass., ch. viii. 19, 20. act., 2 Tim. i. 18. 1 Pet. i. 12. iv. 10.
p = 2 John 12. 3 John 13 only‡.
q Acts xiv. 15 note. Exod. i. c. al.
r here bis. Heb. ix. 4 only. Exod. xxxi. 18.
s John ii. 6. Rev. ix. 20
t Rom. vii. 14 reff.

17 vss Thdrt lat-ff. ωσπερ AD¹ m. rec at end adds συστατικων, with DKLP rel syrr goth Thdrt-ms Damasc; συστατικων επιστολων F, the words *commendaticiis epistolis* are written over the greek in F(as also in G, the latin being there always so written): om ABCℵ 17 vulg(and F-lat) copt æth arm Chr Thdrt(exc ms₁) Ambrst. (συν- DF: -στατικας D¹.)

2. for 2nd ημων, υμων ℵ b k o 17. for παντων, των F. (*omnibus* vulg with F-lat.)

3. ins και bef εγγεγραμμενη B a² 67². 74 vulg arm Jer Pel Bede. rec καρδιας (*see note*), with FK rel latt Syr copt (goth) æth arm Orig₁(and int₅) Dial Eus Chr Cyr₂ Thdrt Damasc Iren-int Hil: txt ABCDLℵ rel syr Eus-mss Œc.

tion, and in some passages of 1 Cor. v., ix. and xiv. 18; xv. 10 al.: see our ch. x. 18.

ἢ μὴ χρ.] **Or do we want** (the μή gives an ironical turn to the question, which is more strongly expressed in the rec. reading εἰ μή,—'unless it be thought, that'....) **as some** (so τινες, 1 Cor. iv. 18; xv. 12; Gal. i. 7, of the teachers who opposed him. Probably these persons had come recommended to them, by *whom* does not appear, whether by churches or Apostles, but most likely by the former (ἐξ ὑμῶν), and on their departure requested similar recommendations from the Corinthian church to others), **letters of recommendation to you** (ἐπιστ. συστατικαί are fully illustrated by Suicer, Thes. in voc. Among other passages he cites the 13th canon of the council of Chalcedon: ξένους κληρικοὺς καὶ ἀγνώστους ἐν ἑτέρᾳ πόλει **δίχα συστατικῶν γραμμάτων τοῦ ἰδίου ἐπισκόπου** μηδὲ ὅλως μηδαμοῦ λειτουργεῖν; and Epist. cclxxi. [al. xi.] of Basil, vol. iv. p. 417, which has this inscription: Εὐσεβίῳ ἑταίρῳ συστατικὴ ἐπὶ Κυριακῷ πρεσβυτέρῳ, "Eusebio sodali commendatitia Cyriaci presbyteri") **or from you?** The rec. συστατικῶν at the end, as well as συστ. ἐπιστολῶν, have probably been glosses, inserted (the ancient MSS. having no stops) to prevent ἐξ ὑμ. being taken with ἡ ἐπιστ. following. 2.] **Ye are our epistle** (of commendation), **written on our hearts** (not borne in our hands to be shewn, but engraven, in the consciousness of our work among you, on our hearts. There hardly can be any allusion, as Olsh. thinks, to the twelve jewels engraven with the names of the tribes and borne on the breast-plate of the High Priest, Exod. xxviii. 21. The plural seems to be used, as so often in this Epistle,—see e.g. ch. vii. 3, 5,—of Paul himself only), known **and read** (a play on γιν. and ἀναγιν., as at ch. i. 13) **by all men** (because all men are aware, what issue my work among you has had, and receive me the more favourably on account of it. But 'all men' includes the Corinthians themselves; his success among them was his letter of recommendation *to* them as well as to others *from* them). 3.] **manifested to be** (that ye are) **an epistle of Christ** (i. e. *written by Christ*,—not, as Chrys. al., *concerning* Christ:—He is the Recommender of us, the Head of the church and Sender of us His ministers) **which was ministered** (aor.) **by us** (i. e. *carried about, served in the way of ministration* by us as tabellarii,—not, as Meyer and De W. and al., *written by us as amanuenses*: see below), **having been inscribed, not with ink, but with the Spirit of the living God** (so the tables of the law were γεγραμμέναι τῷ δακτύλῳ τοῦ θεοῦ, Exod. xxxi. 18), **not on stone tables** (as the old law, ib.), **but on** (your) **hearts** (which are) **tables of flesh** (Meyer calls the reading καρδίαις a *mistake of the pen*. But surely internal as well as external evidence is strong in its favour, the correction to καρδίας being so obvious to those who found the construction harsh). The apparent change in the figure in this verse requires explanation. The Corinthians are his Epistle of recommendation, both to themselves and others; *an Epistle, written* by Christ *ministered* by Paul; the *Epistle itself* being now the subject, viz. the Corinthians, *themselves the writing of Christ*, inscribed, not

κίναις. 4 [u] Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ [v] χριστοῦ [v] πρὸς τὸν θεόν· 5 [w] οὐχ [w] ὅτι [x] ἱκανοί ἐσμεν [y] λογίσασθαί τι [z] ἀφ' [za] ἑαυτῶν ὡς [b] ἐξ [a] ἑαυτῶν, ἀλλ' ἡ [c] ἱκανότης ἡμῶν [b] ἐκ τοῦ θεοῦ, 6 ὃς καὶ [d] ἱκάνωσεν ἡμᾶς [e] διακόνους [f] καινῆς [fg] διαθήκης, οὐ [h] γράμματος ἀλλὰ [h] πνεύματος· τὸ γὰρ [h] γράμμα [i] ἀποκτέννει, τὸ δὲ [h] πνεῦμα

u ch. i. 15 reff. v = Rom. v. 1 reff. w ch. i. 24 reff. x ch. ii. 16. 1 Cor. xv. 19 reff. y = Rom. iii. 28. (Jer. xi. 19.) z Luke xii. 57. xxi. 30. John v. 19. x. 18. xvi. 13 al.

a 1st pers., ver. 1. b = ch. i. 11. ii. 2. c here only †. d Col. i. 12 only †.
e = Eph. iii. 7. Col. i. 23 al. f 1 Cor. xi. 25 ‖. Heb. viii. 8 (from Jer. xxxviii. [xxxi.] 31). ix. 15.
g Rom. ix. 4 reff. xii. 4. Rev. vi. 11. h Rom. ii. 29. vii. 6. i (-κτεννˉ) Matt. x. 28. Mark xii. 5. Luke

4. for ἐχομεν, ἐχω A.

5. λογιζεσθαι CDF l n. rec αφ' εαυτων bef λογισασθαι τι, with KL rel syr Did Chr Thdrt Damasc: bef ικανοι εσμεν BCℵ copt arm Bas Antch: bef εσμεν m (*attempts to connect* ικανοι and αφ εαυτων): om 17. 139 Syr Aug$_1$: txt ADF(P) latt goth lat-ff. —τι bef λογ. P: om τι B. om ως C. for 2nd εαυτων, αυτων BF.

6. rec αποκτεινει, with B b d Orig: αποκτενει ACDL (αποκτένει D^3L) rel Orig-ms Cyr-p: txt F(-κτηνναι)KPℵ e f l m^2 17 Did Chr-2-mss.

on tables of stone, but on hearts, tables of flesh. The Epistle itself, written and worn on Paul's heart, and there known and read by all men, consisted of *the Corinthian converts*, on whose hearts Christ had written it by His Spirit. *I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your hearts.* On the tables of stone and of flesh, see Exod. as above; Prov. iii. 3; vii. 3; Jer. xxxi. 31—34, and on the contrast, also here hinted at in the background, between the heart of stone and the heart of flesh, Ezek. xi. 19; xxxvi. 26.

4—11.] *His honour of his apostolic office was no personal vanity, for all the ability of the Apostles came from God, who had made them able ministers of the new covenant* (4—6), *a ministration infinitely more glorious than that of the old dispensation* (7—11). 4.] The connexion with the foregoing is immediate: he had just spoken of his consciousness of apostolic success among them (which assertion would be true also of other churches which he had founded) being his world-wide recommendation. It is *this confidence* of which he here speaks. **Such confidence however we possess through Christ towards God**: i. e. 'it is no vain boast, but rests on power imparted to us through Christ in regard to God, in reference to God's work and our own account to be given to Him:' 5.] **not that** (i. e. 'I mean not, that' . . . :—not, 'not *because*,' as Winer in his former editions: see edn. 6, § 61. 5. f) **we are of ourselves able to think any thing** (to carry on any of the processes of reasoning or judgment, or faith belonging to our apostolic calling: there is no ellipsis, 'any thing *great*,' or '*good*,' or the like) **of ourselves, as if from ourselves** (ἀφ' ἑαυτ. and ἐξ ἑαυτ. are parallel: the latter more definitely pointing to ourselves as the origin),—**but our ability** (λογίσασθαι τὰ πάντα) **is from** (as its source) **God,** 6.] **Who also** (= 'qui idem;' so Eur. Bacch. 572, ταῦτα καὶ καθύβριο' αὐτόν, 'hæc eadem illi exprobravi.' See Hartung, Partikellehre, i. p. 132) **hath enabled us as ministers of the** (or, as Stanley, "a:" but not necessarily from the omission of the art.: cf. Heb. xii. 24, καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ) **new Covenant** (i. e. the *gospel*, Eph. iii. 7; Col. i. 23, as distinguished from the *law*: see 1 Cor. xi. 25; Gal. iv. 24:—the πλάκες λίθιναι and σάρκιναι are still borne in mind, and lead on to a fuller comparison of the two covenants),—**not of** (governed by διακόνους, not by καινῆς διαθ.—'*ministers, not of*' . . . . .) **letter** (in which, viz. in formal and literal precept, the Mosaic law consisted), **but of Spirit** (in which, viz. in the inward guiding of the Spirit of God, the gospel consists. Bengel remarks: 'Paulus etiam dum hæc *scripsit*, non literæ, sed *spiritus* ministerium egit. Moses in proprio illo officio suo, etiam cum haud scripsit, tamen in litera versatus est'): **for the letter** (mere formal and literal precept, of the law) **killeth** (as in Rom. vii.,—brings the knowledge of sin, its guilt and its punishment. The reference is not, as Meyer, to *natural death*, which is the result of sin even where there is *no law*; nor as Chrys. to the law *executing punishment*), **but the Spirit** (of the gospel, i. e. God's Holy Spirit, acting in and through Christ, Who ἐγένετο εἰς πνεῦμα ζωοποιοῦν, 1 Cor. xv. 45. See also below, ver. 17) **giveth life** (not merely life eternal, but the *whole new life* of the man of God, see Rom. vi. 4, 11; viii. 2, 10). On the his-

k Rom. iv, 17 reff.
l Acts i. 17 al.
m here only †.
n Luke iv. 32 al. Ps. xxviii. 4.
o 1 Cor. xv. 43 reff.
p = Acts xxii. 11 reff.
q epp., here and ver. 13 only. Acts i. 10 reff. (Exod. xxxiv. 29, 30.)
r 1 Cor. i. 28 reff. part. pres., ib. ii. 6.

k ζωοποιεῖ. 7 εἰ δὲ ἡ l διακονία τοῦ θανάτου ἐν h γράμματι ABCDF KLPN a
m ἐντετυπωμένη λίθοις ἐγενήθη no ἐν op δόξῃ, ὥστε μὴ δύ- b c d e f
νασθαι q ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον no 17. g h k l m
Μωυσέως διὰ τὴν p δόξαν τοῦ προσώπου αὐτοῦ τὴν r κατ-
αργουμένην, 8 πῶς οὐχὶ μᾶλλον ἡ l διακονία τοῦ p πνεύ-
ματος ἔσται no ἐν op δόξῃ; 9 εἰ γὰρ ἡ l διακονία τῆς s κατα-
κρίσεως δόξα, t πολλῷ t μᾶλλον u περισσεύει ἡ lv διακο-
νία τῆς v δικαιοσύνης p δόξῃ. 10 καὶ γὰρ οὐ w δεδόξασται

s ch. vii. 3 only †. Numb. xiii. 33 alius in Hexapl. t Rom. v, 9, 10 reff.
u = Rom. iii. 7 reff. constr., ch. viii. 7 (πίστει, κ.τ.λ.). Sir. xi. 12. v see ch. xi. 15. w = Rom. xi. 13. Judg. ix. 9.

7. for θανατου, θεου ℵ¹(txt ℵ-corr¹). rec (for γραμματι) γραμμασιν (*see note*), with ACD²·³KLPℵ rel latt(*litteris aut littera* G-lat) syr copt goth Orig₁(and int₂) Mac Chr Thdrt Damasc lat-ff: ενγεγραμμενη 17: txt BD¹F Syr. for εντετ., τετυπωμενη F. rec ins εν bef λιθοις, with D²·³KLℵ³ rel vss Orig₁(and int₃) Mac Chr Damasc lat-ff: om ABCD¹FPℵ¹ 17 G-lat Orig₃ Did Epiph Thdrt Aug₁. for του, αυτου (but αυ erased) ℵ¹.

8. for ουχι, ουδι ℵ¹(but χ written above by ℵ¹ or -corr¹).

9. for 1st η, τη ACD¹Fℵ a 17 am syrr æth Orig₁(and int₁) Cyr Ambrst Ruf Sedul: txt BD²·³KLP rel vulg(and F-lat) G-lat copt goth Mac Chr Thdrt Damasc Aug Pel. aft δοξα ins εστιν D¹F (vss) Orig-int₁ lat-ff. περισσευσει D-gr k o syrr Orig-int₁ Mac, *abundabit* G-lat Ambrst: *abundavit* D-lat. rec ins εν bef δοξῃ (*prob from* εν δ. *above, ver* 8, *and below, ver* 11), with DFKLPℵ³ rel latt syr copt goth Orig₁(and int₁) Mac Ambrst: om ABC 17 tol Syr.—δοξα ℵ¹.

10. rec ουδε (*mistake, from* δε *being the first syllable of the next word*), with h latt Thdot-ancyr(ουδε γαρ) Thl-ed Orig-int₁: txt ABCDFKLPℵ rel copt goth æth arm

tory of this meaning of γράμμα, see Stanley's note. **7—11.**] *And this ministration is infinitely more glorious than was that of Moses under the old Covenant.* He argues from the less to the greater: *from the transitory glory of the killing letter,* to the *abiding glory of the life-giving Spirit.* **7.**] **But** (passing to another consideration,—the comparison of the two διακονίαι) **if the ministration of death in the letter** (of that death which the law, the code of literal and formal precept, brought in. This not having been seen, it was imagined that γράμματι belonged to ἐντετυπωμένη, and hence it was altered, as more according to fact, into γράμμασιν, the received reading.

No art. is required before γράμματι, as Meyer objects,—on account of the preposition ἐν) **engraven on stones** (it seems strange that ἐντετ. λίθ. should be the predicate of διακονία; but the *ministration* is the *whole putting forth* of the dispensation, the purport of which was summed up in the decalogue, written on stones. The decalogue thus written was, as in ver. 3, διακονηθεῖσα ὑπὸ Μωυσέως) **was** [**constituted**] **in glory** (as its state or accompanying condition:—the abstract as yet, to be compared with the glory of the other: the concrete, the brightness on the face of Moses, is not yet before us), **so that the sons of Israel could not fix their eyes on** (they were afraid to come nigh him, Exod. xxxiv. 30—so that μὴ δύνασθαι is not said of physical inability, but of inability from fear) **the face of Moses, on account of the glory of his face, which was transitory** ('transitoria et modici temporis,' Estius;—supernaturally conferred for a season, and passing away when the occasion was over), **how shall not rather the ministration of the Spirit** (= ἡ διακονία τῆς ζωῆς ἐν πνεύματι, as formally opposed to the other:—but not so expressed, because the Spirit is the *principle of life,* whereas the Law only *led to* death) **be** (future, because the glory will not be *accomplished* till the manifestation of the kingdom: according to Billroth, 'esse invenietur si rem recte perpenderimus:' or as Bengel, 'loquitur ex prospectu veteris Testamenti in novum:' but I much prefer the above, as giving the contrast, by and by expressed, between τὸ καταργούμενον and τὸ μένον), **in glory?** **9.**] **For** (an additional reason 'a minori ad majus') **if the ministration of condemnation was** (or, **is**) **glory** (the change of ἡ διακονία to the dat. has been made apparently because a difficulty was found in the ministration itself *being glory*), **much more does the ministration of righteousness abound in glory.** The ministration of *condemnation,* because (Rom. vii. 9 ff.) the Law detects and condemns sin:—the

τὸ [x] δεδοξασμένον [y] ἐν τούτῳ τῷ [y] μέρει, εἵνεκεν τῆς [z] ὑπερ- x Exod. xxxiv. 30.
βαλλούσης δόξης. 11 εἰ γὰρ τὸ [r] καταργούμενον [a] διὰ δό- y ch. ix. 3. Col. ii. 16 (1 Pet. iv. 16 v. r.) only.
ξης, [t] πολλῷ [t] μᾶλλον τὸ [b] μένον, [no] ἐν [op] δόξῃ. 12 ἔχοντες z ch. ix. 14. Eph. i. 19. ii. 7. iii. 19 only. P.+ 2 Macc. iv. 13 al. (ὑπερβαλλόντως, ch. xi.
οὖν τοιαύτην ἐλπίδα πολλῇ [c] παῤῥησίᾳ [d] χρώμεθα, 13. καὶ
οὐ [e] καθάπερ Μωυσῆς ἐτίθει [f] κάλυμμα ἐπὶ τὸ πρόσωπον
αὐτοῦ [g] πρὸς τὸ μὴ [h] ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς

23. -βολή, ch. i. 8.) a = ch. ii. 4. v. 7. b = Heb. xii. 27. 1 Pet. i. 23, 25 (from Isa. xl. 8) al. fr. c (Gospp. παῤῥησίᾳ, Mark viii. 32. John vii. 13 al6. ἐν π., John vii. 4. xvi. 29 only.) Acts ii. 29 al4. Paul, ch. vii. 4 al6. Heb. iii. 6 al3. 1 John ii. 28 al3. only. Prov. i. 20 al. d ch. i. 17. e Rom. iv. 6 reff. f here 4 times only. Exod. xxxiv. 33—35. g constr., = 1 Thess. ii. 9. (see note.) h ver. 7.

Orig$_3$ Mac Bas Chr-2-mss Jer$_2$ Aug. rec (for εἰν.) ενεκεν, with CF^{1}KL rel Orig$_3$: txt ABDF^{2}GPℵ g m 47 Damasc, ἥνεκεν 17.

13. rec εαυτου, with DKℵ rel Chr Thdrt: txt ABCFLP Frag-coisl a c d m 17 Chr-2-mss Damasc Thl Œc.

ministration of *righteousness*, because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith.

10.] For (substantiation of the foregoing πολλῷ μᾶλλον) **even that which has been glorified** (viz. the διακ. τ. κατακρίσ., which was ἐν δόξῃ by the brightness on the face of Moses) **is not glorified** (has lost all its glory) **in this respect** (i. e. when compared with the gospel,—κατὰ τὸν τῆς συγκρίσεως λόγον, Chrys. Hom. vii. p. 481.

De W. takes ἐν τ. τῷ μέρ. with δεδοξασμένον, 'that which was in this particular glorified,' viz. in the brightness on the face of Moses:—but that would more naturally be τὸ ἐν τούτῳ τῷ μέρει δεδοξασμένον:—as it now stands, I cannot divide otherwise than οὐ δεδόξασται | τὸ δεδοξασμένον | ἐν τούτῳ τῷ μέρει. Meyer takes τὸ δεδοξ. as *abstract*, and ἐν τούτῳ τῷ μέρει as pointing to the *concrete*: 'that which has been glorified [general and abstract] has in this particular department [concrete, viz. the διακ. τ. κατακρίσ. which was δεδοξασμ.] no glory: q.d. the glorified is unglorified in this case.' This may certainly be, and is ingenious: but the other is simpler) **on account of** (i. e. when we take into consideration) **the surpassing glory** (viz. of the other διακονία:—*present*, because spoken of qualitatively).

11.] For (a fresh ground of superiority in glory of the Christian over the Mosaic ministry) **if that which is transitory** (not here, as above, the brilliancy of the visage of Moses, for that *was* the δόξα, but *the ministry itself*, the whole purpose which that ministry served, which was parenthetical and to come to an end) **was with glory** (διά, see reff., of the condition or circumstances in which a thing takes place), **much more is that which abideth** (the everlasting gospel) **in glory.** Estius says, "*per gloriam* (διὰ δ.) innuere videtur aliquid momentaneum ac transitorium: *in gloria*, aliquid manens et stabile." Similarly, Olshausen: but it is quite in the style of our Apostle to use various prepositions to express nearly the same relation,—see Rom. iii. 22, 30; v. 10.

12, 13.] *From a consciousness of this superior glory of his ministration, the Apostle uses great plainness of speech, and does not, as Moses, use a vail.*

12. ἐλπίδα] viz. that expressed by ἔσται ἐν δόξῃ, ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging to his ministration. παῤῥησίᾳ] πρὸς τίνα, εἰπέ μοι· πρὸς τὸν θεόν, ἢ πρὸς τοὺς μαθητάς; πρὸς ὑμᾶς τοὺς μαθητευομένους, φησίν· τουτέστι, μετ' ἐλευθερίας πανταχοῦ φθεγγόμεθα, οὐδὲν ὑποστελλόμενοι, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑφορώμενοι, ἀλλὰ σαφῶς λέγοντες· καὶ οὐ δεδοίκαμεν μὴ πλήξωμεν ὑμῶν τὰς ὄψεις, καθάπερ Μωυσῆς τὰς Ἰουδαίων, Chrys. p. 482.

13.] **καὶ οὐ, and** (do) **not** (place a vail on our face,—so Mark xv. 8, ὁ ὄχλος ἤρξατο αἰτεῖσθαι [ποιεῖν] καθὼς ἀεὶ ἐποίει αὐτοῖς. See Winer, edn. 6, § 64, i. 1 b.) **as Moses placed a vail on his face, in order that** (see below) **the sons of Israel might not look on the termination of the transitory** (viz. his διακονία, see ver. 11, but spoken of as δεδοξασμένη: 'the glory of his ministration'). A mistake has been made with regard to the history in Exod. xxxiv. 33—35, which has considerably obscured the understanding of this verse. It is commonly assumed, that Moses *spoke* to the Israelites, *having the vail on his face*; and this is implied in our version—'till Moses had done speaking with them, he put a vail on his face.' But the LXX (and Heb.) gave a different account: καὶ ἐπειδὴ κατέπαυσεν λαλῶν πρὸς αὐτούς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. He spoke to them *without* the vail, with his face shining and glorified: *when he had done speaking*, he

i see Rom. x. 4. k Rom. xi. 7 reff. l ch. ii. 11 reff. m = Rom. viii. 22 reff. n Matt. xxviii. 15. Acts xx. 26. Rom. xi. 8 only. Josh. v. 9. Jer. i. 18.

ABCDP KLPn a b c d e f g h k l m no 17. 47

τὸ [i]τέλος τοῦ [h]καταργουμένου. 14 ἀλλ' [k]ἐπωρώθη τὰ [l]νοήματα αὐτῶν. [m]ἄχρι γὰρ τῆς [n]σήμερον [n]ἡμέρας

om το D¹F. for τελος, προσωπον A vulg(and F-lat) Ambrst Bede. (*finem* is written over τελος in the greek column of F. *The mistake in* A *and* vulg *may have arisen from the eye of some scribe having passed to the* προσωπον *in the line above:* τελος *stands just below* προσωπον *in Matthæi's edn of* K.)

14. αλλα B. επωρωθησαν K (g¹?). rec om ημερας (*as unnecessary, see ver* 15), with KL rel Archel Did Cyr-jer Bas Chr Thdrt Damasc Tert: ins ABCDFPℵ

placed the vail on his face: and that, not because they were afraid to look on him, but as here, *that they might not look on the end*, or the fading, *of that transitory glory;* that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes. Thus the declaration of God's will to them was not ἐν παῤῥησίᾳ, but was interrupted and broken by intervals of concealment, which ours is not. The opposition is twofold: (1) between the *vailed* and the *unvailed* ministry, quoad the mere fact of concealment in the one case, and openness in the other: (2) between the ministry which was *suspended* by the vailing, that its τέλος might not be seen, and that which proceeds ἀπὸ δόξης εἰς δόξαν, *having no termination.* On the common interpretation, Commentators have found an almost insuperable difficulty in πρὸς τὸ μὴ ἀτ. The usual escape from it has been to render it, 'so that the Israelites could not,' as in ver. 7. De Wette somewhat modifies this, and sees in it the *divine* purpose: 'in order that,' but not in the intention of Moses, but of God's Providence. But both these renderings are ungrammatical. πρὸς τό with an infinitive *never signifies the mere result,* nor, as Meyer rightly remarks against De Wette, the *objective* purpose, but always the *subjective purpose present to the mind of the actor:* he refers to Matt. v. 28; vi. 1; xiii. 30; xxiii. 5; Mark xiii. 22; Eph. vi. 11; 1 Thess. ii. 9; 2 Thess. iii. 8; James iii. 3 (rec.); and Matt. xxvi. 12 (see my note there). I may remark also, that the narrative in Exodus, the LXX version of which the Apostle here closely follows (see below on ver. 16), implies that the brightness of Moses's face had *place not on that one occasion only, but throughout his whole ministry* between the Lord and the people. *When he ceased speaking to them,* he *put on the vail;* but *whensoever he went in before the Lord* to speak to Him, the *vail was removed* till he came out, and *had spoken to the Israelites all that the Lord had commanded him,* during which speaking they saw that his face shone,—and after which speaking he *again put on the vail.* So that the vail was the symbol of concealment and transitoriness: the part revealed they might see: beyond that, they could not: the ministry was a broken, interrupted one; its end was wrapped in obscurity. In the τέλος τοῦ καταργ. we must not think, as some Commentators have done, of *Christ* (Rom. x. 4), any further than it may be hinted in the background that when the law came to an end, He appeared.

14—18.] *The contrast is now made between the* CHILDREN OF ISRAEL, *on whose heart this vail still is in the reading of the O. T., and* US ALL (Christians), *who with uncovered face behold the glory of the Lord.* This section is parenthetical. Before and after it, the *ministry* is the subject: in it, *they to whom the ministry is directed.* But it serves to shew the *whole spirit* and *condition* of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry.

14.] **But** (also) **their understandings were hardened** (on this, the necessary sense of ἐπωρώθη, see note, Eph. iv. 18). These words evidently refer, as well as what follows, not to the τέλος, which they *did not see,* but to that which they *did see:* to that which answers to the present ἀνάγνωσις τῆς παλαιᾶς διαθήκης, viz. the *word of God imparted by the ministration of Moses.* And by these words the transition is made from the form of similitude just used, to that new one which is about to be used; q. d. '*not only was there a vail on Moses's face, to prevent more being known, but also their understandings were darkened: there was, besides, a vail on their hearts.*' So that ἀλλά = but also, or moreover. To refer this ἀλλ' ἐπωρ. to παῤῥησίᾳ χρώμεθα, to the present hardheartedness of the Jews under the freedom of speech of the Gospel, as Olsh., De W., al., is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews *under the preaching of the gospel,* but only as the objects of the O. T. ministration,—*then,* under the oral teaching of Moses,—*now,* in the reading of the O. T. In order to

τὸ αὐτὸ [f]κάλυμμα [o]ἐπὶ τῇ [p]ἀναγνώσει τῆς [qr]παλαιᾶς [q]διαθήκης μένει, μὴ [s]ἀνακαλυπτόμενον ὅτι ἐν χριστῷ [t]καταργεῖται· 15 ἀλλ' [u]ἕως [u]σήμερον, [v]ἡνίκα ἂν [w]ἀναγινώσκηται Μωυσῆς, [f]κάλυμμα [x]ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. 16 [v]ἡνίκα δ' ἂν [y]ἐπιστρέψῃ [y]πρὸς κύριον, [z]περι-

o = John iv. 27. ch. vii. 4. Heb. ix. 15, 26.
p Acts xiii. 15. 1 Tim. iv. 13 only. Neh. viii. 8.
q here only. see ver. 6.
r Rom. vi. 6. 1 Cor. v. 7, 8
al. Lev. xxv. 22.
s here bis only. Job xii. 22 and Isa. iii. 17 BN. (ἀποκ. A.)
t vv. 7 &c.
u here only. Sir. xlvii. 7. see Matt. xxvii. 8. Rom. xi. 8.
v here bis only. Exod. xxxiv. 34. Deut. vii. 12.
w constr., Acts viii. 28. (xiii. 27.) xv. 21.
x so Acts x. 17. xi. 11. Rev. iii. 20. v. 1. vii. 1. xx. 1.
y = 1 Thess. i. 9. (Acts ix. 40.) Amos iv. 6.
z Acts xxvii. 20 reff.

m 17 latt copt Clem Cyr Orig-int$_1$ Ambrst. for επι, εν DF Chr.

15. rec om αν (*from* αν *beginning* αναγινωσκ. ?), with DFKL rel Orig$_1$ Eus$_1$ Cyr-jer Cæs Chr Cyr$_3$ Thdrt$_2$ Damasc: ins ABCPℵ Orig$_3$ Cyr$_1$ Thdrt$_1$, εαν 17. rec αναγινωσκεται, with FKL rel vulg Eus Cyr-jer Cæs Chr Cyr$_3$ Thdrt$_1$ Damasc Thl Orig-int$_2$: txt A B(see table) CDPℵ c m 17 Orig$_2$ Chr-ms Cyr$_1$ Thdrt$_2$ Œc. from καλυμμα to το next ver is repeated by B^1. κειται bef επι την καρδ. αυ. D$^{1\cdot3}$F latt goth æth lat-ff.

16. for ηνικα, οταν F Chr$_1$. δε εαν ℵ^1 17 : om αν C k Mac Bas.

understand what follows, the change of similitude must be carefully borne in mind.

τὸ αὐτὸ κάλυμμα] 'the vail once on Moses's face,' is now regarded as laid on *their hearts*. It denoted the ceasing, the covering up, of his oral teaching; for it was put on *when he had done* speaking to the people. *Now*, his oral teaching has altogether ceased, and the διακονία is carried on by *a book*. But as when we *listen*, the speaker is the *agent*, and the hearers are *passive*,—so on the other hand, when we *read*, *we* are the *agents* and the book is *passive*. The book is the same to all: the difference between those who understand and those who do not understand is now a *subjective* difference—the vail is no longer on the face of the speaker, but on the *heart of the reader*. So that of necessity the form of the similitude is changed. **For** (answering to an understood clause, 'and remain hardened') **to the present day the same vail** (which was once on the face of Moses) **remains at the reading of the Old Testament** (ἡ παλ. διαθ. here, as we now popularly use the words, *the book comprising the ancient Covenant*), **the discovery not being made** (by the removal of the vail) **that it** (the O. T.) **is done away in Christ** (that the Old Covenant has passed away, being superseded by Christ). This I believe to be the only admissible sense of the words, *consistently with the symbolism of the passage*. The renderings, '*remains not taken away—for it* (i. e. the vail) *is done away in Christ*,' and (as E. V.) '*remaineth . . untaken away . . which vail* (ὅ τι) *is done away in Christ*,'—are inadmissible: (1) because they make **καταργεῖται**, which throughout the passage belongs to the *glory of the ministry*, to apply to the *vail*: and (2) because they give no satisfactory sense. It is not *because* the vail can only be done away in Christ, that it now remains untaken away on their hearts, but *because their hearts are hardened*. Besides, the Apostle would not have expressed it thus, but ἐν χριστῷ γὰρ καταργ. The word ἀνακαλυπτόμενον has been probably chosen, as is often the practice of the Apostle, on account of its relation to κάλυμμα, —**it not being unvailed to them that . . . .**

15.] **But** (reassertion of μὴ ἀνακαλυπτόμενον, with a view to the next clause) **to this day, whenever Moses is read, a vail lies upon their heart** (understanding. κεῖται ἐπί w. acc.,—pregn., involving the *being laid* on, *and remaining there*).

16.] Here, the tertium comparationis is, *the having on a vail, and taking it off on going in to the presence of the Lord*. This *Moses did*; and the choice of the *same words* as those of the LXX, shews the closeness of the comparison; ἡνίκα δ' ἂν εἰσεπορεύετο Μωυσῆς ἔναντι κυρίου λαλεῖν αὐτῷ, περιῃρεῖτο τὸ κάλυμμα. This shall likewise be done in the case of the Israelites: **when it** (i. e. ἡ καρδία αὐτῶν,—not *Israel*, as Chrys., Theod., Theophyl., Erasm., al.,—nor *Moses*, as Calv., Estius,—nor τίς, as Orig., al.) **shall turn to the Lord** (here again ἐπιστρέψῃ πρός is carefully chosen, being the very expression of the LXX, when the Israelites, having been afraid of the glory of the face of Moses, returned to him after being summoned by him:—ἐφοβήθησαν ἐγγίσαι αὐτῷ· καὶ ἐκάλεσεν αὐτοὺς Μωυσῆς, καὶ ἐπεστράφησαν πρὸς αὐτὸν . . . . .,—and κύριον appears to be used for the same reason) **the vail is taken away** (not, *shall* be, because ἡ καρδία is the subject, and thus the *taking away* becomes an individual matter, happening whenever and wherever conversion takes place). Let me restate this,—as it is all-important towards the understanding of vv. 17, 18. 'When their heart *goes in to speak with God*, —ceases to contemplate the dead letter,

a Acts viii. 39 reff.
b Rom. viii. 21. 1 Cor. x. 29. Gal. v. 1, 13. Lev. xix. 20.
c here only †. (see note.)
d Rom. viii. 29 reff.
e constr. here only, see Moulton's Winer, p. 538, note 1.
g = Acts ii. 22. James i. 13 al.

αἱρεῖται τὸ [f] κάλυμμα. 17 [a] Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· ABCDP KLPא a
οὗ δὲ τὸ [a] πνεῦμα [a] κυρίου, [b] ἐλευθερία. 18 ἡμεῖς δὲ πάντες b c d e f g h k l m
[g] ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου [c] κατ- n o 17. 47
οπτριζόμενοι, τὴν αὐτὴν [d] εἰκόνα [e] μεταμορφούμεθα ἀπὸ
δόξης εἰς δόξαν, [f] καθάπερ [g] ἀπὸ κυρίου πνεύματος.

Matt. xvii. 2 || Mk. Rom. xii. 2 only †. Ps. xxxiii. 1 Symm. f Rom. iv. 6 reff.

17. for οὗ, που F. for κυριου, το αγιον L. rec ins εκει bef ελευθερια (*see notes*), with $D^{2\cdot3}$FKLP$\aleph^3$ rel latt syr goth æth arm Ath Epiph Bas Chr Cyr_3 Thdrt Damasc Orig-int$_5$ Hil_2 : om ABC$D^1$$\aleph^1$ 17 fri Syr copt Chr Nys. **18.** αποπτριζομενοι F : ενοπτριζομεθα Mac. μεταμορφουμενοι A 23 Mac $Orig_1$(and int_1) Eus_1. καθωσπερ B.

and begins to commune with the Spirit of the old covenant (the Spirit of God), then the vail is removed, as it was from the face of Moses.' **17.**] **Now** (δέ exponentis. τίς δὲ οὗτος πρὸς ὃν δεῖ ἀποβλέψαι; Theodoret) **the Lord is the Spirit**: i. e. the **κύριος** of ver. 16, is, the *Spirit*, whose word the O. T. is: the πνεῦμα,—as opposed to the γράμμα,—which ζωοποιεῖ, ver. 6. But it is not merely, as Wetst., 'Dominus *significat* Spiritum,' nor is πνεῦμα merely, as Olsh., *the spiritual sense of the law*: but, '*the Lord*,' as here spoken of, 'Christ,' '*is the Spirit*,' is identical with the Holy Spirit: not personally nor essentially, but, as is shewn by **τὸ πνεῦμα κυρίου** following, *in this department of His divine working*:—*Christ*, here, *is the Spirit of Christ*. The principal mistaken interpretation (among many, see Pool's Synops., Meyer, De Wette) is that of Chrys., Theodoret, Theophyl., Œcum., Estius, Schulz,—making τὸ πνεῦμα the subject, and ὁ κύρ. the predicate, which though perhaps (but would δέ then have had its present position ?) allowable, is against the context, ὁ δὲ κύρ. being plainly resumed from ὁ κύρ. in ver. 16. The words are then used by them as a proof of the Divinity of the Holy Spirit.

But (δέ appealing to a known or evident axiom, as in a mathematical demonstration) **where the Spirit of the Lord** (see above) **is, is liberty** (ἐκεῖ has probably been inserted, as being usual after οὗ: but, as Meyer remarks, not in St. Paul's style. see Rom. iv. 15; v. 20). They are fettered in spirit as long as they are slaves to the letter, = as long as they have the vail on their hearts; but when they turn to the Lord the Spirit, which is not πνεῦμα δουλείας but πν. υἱοθεσίας, Rom. viii. 15, —and by virtue of whom οὐκ ἔτι εἶ δοῦλος, ἀλλὰ υἱός, Gal. iv. 7,—then they are at liberty. There can hardly be any allusion to a vail over the head implying subjection, as 1 Cor. xi. 10, (Erasm., Beza, Grot., Bengel, Fritz.,) for here the *covering of the head* with a vail is not thought of, but merely intercepting the sight.

18.] **But** (the sight of the Jews is thus intercepted; in contrast to whom) WE all ('*all Christians*:' not, as Erasm., Estius, Bengel, al. m., 'we Apostles and teachers:' the contrast is to the υἱοὶ Ἰσραήλ above) **with unvailed face** (the vail having been removed at our conversion: the stress is on these words) **beholding in a mirror the glory of the Lord** (i. e. Christ: from vv. 16, 17. **κατοπτρίζω** is to *shew in a mirror, to make a reflexion in a mirror*; so Plutarch, de Placitis Philosophorum, iii. 5: Anaxagoras explained a rainbow to be the reflexion of the sun's brightness from a thick cloud, that always stands opposite τοῦ κατοπτριζοντος αὐτὸ ἀστέρος. In the middle, it is '*to behold oneself in a mirror*:' so Diog. Laert., Plato, p. 115, τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι; —but also, *to see in a mirror*, so Philo, Legis Allegor. iii. 33, vol. i. p. 107, μὴ γὰρ ἐμφανισθείης μοι δι' οὐρανοῦ ἢ γῆς ἢ ὕδατος ἢ ἀέρος ἤ τινος ἁπλῶς τῶν ἐν γενέσει, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν, ἢ ἐν σοὶ τῷ θεῷ. And such is evidently the meaning here: the gospel is this mirror, the εὐαγγέλιον τῆς **δόξης** τοῦ χριστοῦ, ch. iv. 4, and we, looking on it with unvailed face, are the contrast to the Jews, with vailed hearts reading their law. The meaning '*reflecting* the glory,' &c. as Chrys., Luth., Calov., Bengel, Billroth, Olsh., is one which neither the word nor the context [see above] will bear [see, however, Stanley's note]), **are transfigured into the same image** (which we see in the mirror: the image of the glory of Christ, see Gal. iv. 19, which is more to the point than Rom. viii. 21, cited by Meyer, and 1 John iii. 3. But the change here spoken of is a *spiritual* one, not the bodily change at the Resurrection: it is going on here in the process of sanctification. No prep. need be understood before τὴν αὐτὴν

IV. [1] διὰ τοῦτο ἔχοντες τὴν [h]διακονίαν ταύτην, καθὼς [1]ἠλεήθημεν, οὐκ [k]ἐγκακοῦμεν, [2] ἀλλὰ [l]ἀπειπάμεθα τὰ [m]κρυπτὰ τῆς [n]αἰσχύνης, μὴ [o]περιπατοῦντες [o]ἐν [p]πανουρ-

h = Acts xx. 24 reff. i Rom. xi. 30, 31 reff. k Luke xviii. 1. ver. 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. iii. 13 only. L.P.† Prov. iii. 11 Theod. l here only. 3 Kings xi. 2. Job x. 3 al. m and constr., Rom. ii. 16 reff. only. Ps. lxxviii. 46. iii. 19 reff. n Luke xiv. 9. Phil. iii. 19. Heb. xii. 2. Jude 13. Rev. iii. 18 o Rom. vi. 4. ch. x. 3. Eph. v. 2 al. Prov. viii. 20. p 1 Cor.

CHAP. IV. 1. for ταυτην, αυτην F. rec εκκακουμεν, with CD³KLP rel: txt ABD¹FN m 17.

2. [αλλα, so A(perhaps) BCDN c d e f g h k l n 47.] for κρυπτα, εργα K.

εἰκόνα—the passive verb indirectly governs the acc., as in ἀποτέλνομαι τὴν κεφαλήν and similar cases) **from glory to glory** (this is explained, either [1] '*from one degree of glory to another*;' so most Commentators and De Wette, or [2] '*from* [by] *the glory which we see, into glory*,' as Chrys. p. 486, ἀπὸ δόξης, τῆς τοῦ πνεύματος, εἰς δόξαν, τὴν ἡμετέραν, τὴν ἐγγιγνομένην,—Theodoret, Œcum., Theophyl., Bengel, Fritz., Meyer, al. I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following) **as by the Lord the Spirit.** κυρίου πνεύματος = τοῦ κυρίου τοῦ πνεύματος,—the first art. being omitted after the preposition, the second to conform the predicate to its subject, as in ἀπὸ θεοῦ πατρός, Gal. i. 3,—and answers to ὁ δὲ κύριος τὸ πνεῦμά ἐστιν above. This seems the obvious and most satisfactory way of taking the words, and, from ver. 17, to be necessitated by the context; and so Theodoret, Luther, Beza, Calov., Wolf, Estius, al. The rendering upheld by Fritz., Billroth, Meyer, De Wette, '*the Lord of the Spirit*,' i.e. 'Christ, whose Spirit He is,' seems to me to convey very little meaning, besides being an expression altogether unprecedented. The transformation is effected *by the Spirit* (τοῦτο μεταμορφοῖ, Chrys.), the Author and Upholder of spiritual life, who 'takes of the things of Christ, and *shews them* to us,' John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ's image is *such a transformation as may be expected by the agency of* (καθάπερ ἀπό, so Chrys., καὶ τοιαύτην οἵαν εἰκὸς ἀπὸ . . .) *the Lord the Spirit*,—Christ Himself *being the image*, see ch. iv. 4. The two other renderings are out of the question, as being inconsistent with the order of the words: viz.: (1) that of E. V. and of Vulg., Theophyl., Grot., Bengel, '*the Spirit of the Lord*,' and (2) that of Chrys., Theodoret, Calov., Estius, '*the Spirit who is the Lord*.' Meyer objects to the interpretation given above as inconsistent with the *self-evident connexion of the genitives.* How would he render ἀπὸ θεοῦ πατρός?

IV. 1—6.] *Taking up again the subject of his freedom of speech* (ch. iii. 12), *he declares his renunciation of all deceit, and manifestation of the truth to every man* (ver. 2), *even though to some the Gospel be hidden* (vv. 3, 4). *And this because he preaches, without any selfish admixture, only the pure light of the Gospel of Christ* (vv. 5, 6). 1.] διὰ τοῦτο refers to the previous description of the freeness and unvailedness of the ministry of the Gospel, and of the state of Christians in general (ch. iii. 18). ἔχοντες τ., δ. ταύτ. further expands and explains διὰ τοῦτο. καθὼς ἠλεήθ.] **even as we received mercy** (from God, at the time of our being appointed; cf. ἠλεήθην, 1 Tim. i. 16): belongs to ἔχ. τ. δ. ταύτ., not to what follows, and is a qualification, in humility, of ἔχοντες—'possessing it, not as our own, but in as far as we were shewn mercy.' οὐκ ἐγκακοῦμεν] **We do not behave ourselves in a cowardly manner,** do not shrink from plainness of speech and action. ἐγκακέω is the opposite of παῤῥησιάζω. οὐκ ἐκκακοῦμεν would be, '*we do not give up through faintness* or *cowardice*.' It is hardly possible to decide satisfactorily between the two readings. ἐγκ. seems to be universal, except in the N. T. (rec. text) and the Fathers, which have ἐκκ. Did the Fathers borrow this form from the N. T., or was it the usual form of later Greek, and as such introduced into the text by the copyists? In such doubt, I have followed manuscript authority. **But** (cowardice alone prompting concealment in such a case, where it does not belong to the character of the ministry itself) **we have renounced** (so Herod. iv. 125, τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην: Ælian, N. H. vi. 1, τὴν ἀκόλαστον κοίτην ἀπείπατο παντελῶς πᾶσαν: and other examples in Wetst.) **the hidden things of shame** (the having any views, ends, or practices which such as have them hide through shame: not, as De Wette, *the hidden things of infamy* or *dishonesty*. αἰσχύνη is subjective, =, as Meyer, φόβος ἐπὶ προσδοκίᾳ ἀδοξίας, Plato Defin. p. 416. It is plain from the context

γιᾳ, μηδὲ [q] δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ ABCDF KLP^{a} b c d e f g h k l m n o 17. 47
[r] φανερώσει τῆς ἀληθείας [s] συνιστάντες [t] ἑαυτοὺς πρὸς
πᾶσαν [u] συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. 3 [v] εἰ δὲ
[v] καὶ ἔστιν κεκαλυμμένον τὸ [w] εὐαγγέλιον [w] ἡμῶν, [x] ἐν τοῖς
[y] ἀπολλυμένοις ἐστὶν κεκαλυμμένον, 4 [z] ἐν οἷς ὁ [a] θεὸς τοῦ
[ab] αἰῶνος [b] τούτου [c] ἐτύφλωσεν τὰ [d] νοήματα τῶν [e] ἀπίστων,
[f] εἰς τὸ μὴ [g] αὐγάσαι τὸν [h] φωτισμὸν τοῦ [i] εὐαγγελίου τῆς
[i] δόξης τοῦ χριστοῦ, ὅς ἐστιν [k] εἰκὼν τοῦ θεοῦ. 5 οὐ γὰρ

q here only. Ps. xiv 3. xxxv. 2.
r 1 Cor. xii. 7 only +.
s = Rom. xvi. 1 reff. see ch. iii. 1.
t 1st pers. ch. iii. 1 reff.
u ch. i. 12 reff.
v ver. 16. ch. v. 16. vii. 8 al.
w 1 Thess. i. 5. 2 Thess. ii. 14. see Rom. ii. 16. xvi. 25. 2 Tim. ii. 8.
x = ch. ii. 15.
y Rom. ii. 12 reff.
b Rom. xii. 2 reff.
e = Matt. xvii. 17 al. fr. Acts xx. 11.) 14. lxxxix. 8 only. i. 26, 27.
z = 1 Cor. iv. 2, 6 al.
c John xii. 40. 1 John ii. 11 only.
f Rom. iv. 11 reff.
h here bis only. not in classics. Job iii. 9 BN^{3}A F. (not AN^{1}.)
i 1 Tim. i. 11 only.
a here only. see John xii. 31. xiv. 30. Isa. xlii. 19 only.
g here only. Levit. xiii. 24, &c. xiv. 56 only. (-γή, d ch. ii. 11 reff.
k Col. i. 15. Rom. viii. 29. 1 Cor. xi. 7 al. Gen. Eph. ii. 2. vi. 12.

rec συνιστωντες, with D^{3}KL rel: συνιστανοντες A(appy) BP 47.'67^{2}. 80: txt CD^{1}FN 17 Chr.

4. διαυγασαι A d 17 Eus$_{1}$ Archel Cyr-jer Cyr$_{3}$ Damasc: καταυγ. CD Orig$_{1}$ Eus$_{1}$ *(both glosses, further to particularize the simple verb)*: txt BFKLPN rel Orig$_{1}$ Dial Chr Cyr Thdrt Damasc Thl$_{h.l.}$ rec adds αυτοις, with D$^{2\cdot3}$KL rel vss Orig$_{1}$ Chr$_{3}$: om ABCD^{1}FN 17 old-lat am(with demid fuld hal harl) Orig$_{1}$ Eus$_{1}$ Cyr-jer Epiph Cyr Irenint. for χριστου, κυριου C. for ος, ο F. aft του θεου ins του αορατου *(see Col* i. 15) LPN^{3} a f l m 47: pref spec syr arm Thl.

that it refers, not to crimes and unholy practices, but to *crooked arts*, of which men *are ashamed*, and which perhaps were made use of by the false teachers), **not walking** (having our daily conversation) **in craftiness** (see ref.) **nor adulterating** (see ch. ii. 17, note) **the word of God, but by the manifestation of the truth** (as *our only means*, see 1 Thess. ii. 3, 4;—the words come first, as emphatic), **recommending ourselves** (a recurrence to the charge and apology of ch. iii. 1 ff.) **to** (with reference to,—the verdict of) **every conscience of men** (every possible variety of the human conscience; implying, there is no conscience but will inwardly acknowledge this, however loath some among you may be outwardly to confess it. So that the expression is not exactly = πρ. τὴν συν. πάντων ἀνθρώπων. We need hardly extend ἀνθρ. so wide as Chrys. [Hom. viii. p. 493], οὐ . . πιστοῖς μόνον, ἀλλὰ καὶ ἀπίστοις ἐσμὲν κατάδηλοι:—he is speaking as a *teacher*, and the men spoken of are naturally *his hearers and disciples*), **in the sight of God** (as ch. ii. 17; not *merely* to satisfy men's consciences, but with regard to God's all-seeing eye which discerns the heart). **3.**] **But if** ('which I concede;'—see note, 1 Cor. iv. 7) **it is even so, that our gospel** (the gospel preached by us) **is vailed, it is among** (in the estimation of) **the perishing that it is vailed.** The allegory of ch. iii. is continued,—the hiding of the gospel by the vail placed before the understanding. **4.**] **In whose case** (it is true, that) **the god of this world** (the Devil, the ruling principle in the men of this world, see reff. It is historically curious, that Irenæus (Hær. iv. 39. 2, p. 266), Origen, Tertull. (contra Marc. iv. 11, vol. ii. p. 499), Chrys., Augustine (c. advers. leg. ii. 7 [29], vol. viii. p. 655), Œcum., Theodoret, Theophylact, all repudiate, in their zeal against the Marcionites and Manichæans, the grammatical rendering, and take τῶν ἀπίστων τοῦ αἰῶνος τούτου together) **blinded** (the aor. of a purely historical event) **the understandings of the unbelieving** (i. e. who, the ἀπολλύμενοι, are victims of that blinding of the understandings of the unbelieving, which the Devil is habitually carrying on. Meyer well remarks, that if it had merely been τὰ νοήματα, it would have only expressed in the concrete the νοήμ. of those signified by ἐν οἷς,—whereas now, by the addition of τῶν ἀπίστ., the blinding inflicted on the ἀπολλ. is marked as falling under its *category*. The rendering τῶν ἀπίστων 'so *that they believe not*,' Fritz., Billroth, is out of all question) **in order that the illumination of** (*shining from*, gen. subj.) **the gospel of the glory of Christ, who is the image of God** (recurrence to the allegory of ch. iii. 18;—Christ is the image of God, ἀπαύγασμα τῆς δόξης αὐτοῦ, Heb. i. 3, into which same image, τὴν αὐτὴν εἰκόνα, we, looking on it in the mirror of the gospel, are changed by the Spirit; but which glorious image is not visible to those who are blinded by Satan), **might not shine forth** ('unto them:' αὐτοῖς was a correct gloss:—the rendering, '*that they might not see*,' Grot., al., is inadmis-

[l] ἑαυτοὺς [m] κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον· [l] ἑαυτοὺς δὲ δούλους ὑμῶν [n] διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ [o] εἰπὼν [p] Ἐκ σκότους [pq] φῶς [q] λάμψει, ὃς [q] ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν [r] πρὸς [h] φωτισμὸν τῆς [s] γνώσεως τῆς [s] δόξης τοῦ θεοῦ [t] ἐν [t] προσώπῳ χριστοῦ.

7 Ἔχομεν δὲ τὸν [u] θησαυρὸν τοῦτον ἐν [vw] ὀστρακίνοις

l ch. iii. 1 reff. m Acts viii. 5 reff. n ver. 11. o = James ii. 11. p Job xxxvii. 15. q Acts xii. 7 (reff.). Isa. ix. 2. r = 1 Cor. vii. 35 reff. s see Hab. ii. 14.

t ch. ii. 10. Prov. viii. 30. x. 21. Luke vi. 45 al3. Josh. vi. 19. u Epp., Col. ii. 3. Heb. xi. 26 only. Gospp., Matt. ii. 11 al8. Mark v 2 Tim. ii. 20. w as above (v) only. Levit. vi. 28.

5. ιησ. bef χρ. ACDℵ vulg syr goth: κυρ. ιη. χρ. F: om ιησ. 47: om κυρ. P d: txt BKL rel Syr copt arm Mcion-e Cyr-jer Chr Thdrt Damasc Ambrst. ημων(sic) ℵ 17. for 2nd ιησουν, ιησου $A^2C\aleph^1$ 17 Mcion-e_1: χριστου ℵ-corr^1 5.

6. om 1st ὁ B(sic: see table) n. aft ειπων ins ο (but erased) ℵ^1. rec λαμψαι, with $CD^3FKLP\aleph^3$ rel latt goth Mcion-e Epiph $Orig_1$ Dial Mac Ath Chr Cyr Thdrt Damasc lat-ff: txt $ABD^1\aleph^1$ Clem. om ος D^1F old-lat demid(and harl) Chr Did Tert Ambrst. υμων C 3. 47 Chr. for του θεου, αυτου C^1D^1F æth Dial Cyr (Thl-comm) $Tert_2$: txt $ABC^3D^3KLP\aleph$ rel vss (Orig) Ath Chr Thdrt Damasc Ambrst $Ambr_1$ (*του θεου is certainly original; for, as Meyer observes, had αυτου been origl, it is hardly possible that του θεου should have been a gloss on it, as ο θεος occurs just before*). rec ins ιησου bef χρ., with CKLP$\aleph$ rel tol vss $Orig_1$ Thdrt Damasc: aft χρ., DF latt Cyr lat-ff: om AB 17 arm-mss $Orig_2$ Dial Ath Chr Thl-comm $Tert_3$.

sible). **5, 6.**] *We have no reason to use trickery or craft, having no selfish ends to serve: nor concealment, being ourselves enlightened by God, and set for the spreading of light.* **5.**] **For we preach not** (the subject of our preaching is not) **ourselves** (Meyer understands *κυρίους*, 'as lords;' but as De W. observes, this would anticipate the development of thought which follows, the contrast between χρ. Ἰησοῦν as κύριον, and ourselves as your δούλους, not being yet raised),—**but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake** (on account of Him and His work). **6.**] **Because** (explains and substantiates the last clause,—that we are your servants for Jesus' sake) (*it is*) **God, who said Out of** (not, '*after* the darkness;' this meaning of ἐκ, though allowable, e. g. ἐκ κυμάτων γὰρ αὖθις αὖ γάλην' ὁρῶ, does not occur in N. T.) **darkness light shall shine** (allusion to Gen. i. 3: the change to λάμψαι appears to have been made because the words cited are not the exact ones spoken by the Creator), **who shined** (Grot., Fritz., Meyer, would render ἔλαμψεν, 'caused light to shine,' using the verb in the *factitive* sense, as ἀνατέλλω, Matt. v. 45, and ὃ λάμπουσα πέτρα πυρὸς δικόρυφον σέλας, Eur. Phœn. 226. But this usage of the word seems entirely poetical, and the intransitive sense would as well express the divine act) **in our hearts** (the physical creation bearing an analogy to the spiritual) **in order to the shining forth** (to others) **of the knowledge** (in us) **of the glory of God in the face of Christ** (= τῆς δόξης τ. θεοῦ τῆς ἐν προσώπῳ χρ., 'the glory of God manifested in Christ'). The figure is still derived from the history in ch. iii., and refers to the brightness on the face of Moses:—the only true effulgence of the divine glory is from the face of Christ. Meyer contends for the connexion of ἐν προσώπ. χρ. with φωτισμόν, but his explanation fails to convey to my mind any satisfactory sense. He says that when the γνῶσις is imparted by preaching, it shines, and its brightness illuminates *the face of Christ*, because it is His face whose glory is looked on in the mirror of preaching. But I cannot think that any thing so very far-fetched would be in the Apostle's mind. As to the necessity of the art. τῆς before ἐν, none will assert it who are much versed in the many varieties of expression in such sentences in the Apostle's style. **7—18.**] *This glorious ministry is fulfilled by weak, afflicted, persecuted, and decaying vessels, which are moreover worn out in the work* (7—12). *Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation* (13—18). We are not justified in assuming with Calvin, Estius, al., that a definite reproach of personal meanness had induced the Apostle to speak thus. For he does not deal with any such reproach here, but with matters common to all human ministers of the word.

All this is a following out in detail of the οὐκ ἐγκακοῦμεν of ver. 1, already enlarged on in *one of its departments*,—that of *not shrinking from openness of speech*,—and now to be put forth in *another*, viz.

νκ σκεύεσιν, ἵνα ἡ [y] ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ ABCDP KLPr a καὶ μὴ ἐξ ἡμῶν· 8 [z] ἐν [z] παντὶ [a] θλιβόμενοι ἀλλ' οὐ [b] στε- b c d e f g h k l m νοχωρούμενοι, [c] ἀπορούμενοι ἀλλ' οὐκ [d] ἐξαπορούμενοι, no 17. 47 9 [e] διωκόμενοι ἀλλ' οὐκ [f] ἐγκαταλειπόμενοι, [g] καταβαλ- λόμενοι ἀλλ' οὐκ [h] ἀπολλύμενοι, 10 πάντοτε τὴν [i] νέκρωσιν

x Acts ix. 15 reff.
y Rom. vii. 13 reff. Joseph. Antt. i. 13. 4. ii. 2. 1.
z = ch. vi. 4. vii. 5, 11. viii. 7. xi. 6.
a ch. i. 6 reff.
b ch. vi. 12 (bis) only. Josh. xvii. 15. Isa. xxviii. 20. xlix. 19 only. (-ρία, Rom. ii. 9.) 15 only.
c Acts xxv. 20 reff.
d ch. i. 8 only. Ps. lxxvii. 31. 2 Tim. iv. 10, 16. Heb. xiii. 5. 1 Chron. xxviii. 20.
e = 1 Cor. iv. 12 reff.
f Matt. xxvii. 46 ‖ Mk. Acts ii. 27 (from Ps. xv. 10),
g = here (Heb. vi. 1) only. 4 Kings iii. 19.
h = Matt. ii. 13 al. fr.
i Rom. iv. 19 only†.

9. εγκαταλιμπανομενοι F Eus Chr Max.

bearing up against outward and inward difficulties. If *any* polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23, 30), which substantiated his apostolic mission: but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office. **7.**] **τὸν θησ. τοῦτ.**, viz. '*the light of the knowledge of the glory of God*,' ver. 6. ἐπειδὴ γὰρ πολλὰ καὶ μεγάλα εἶπε περὶ τῆς ἀποῤῥήτου δόξης· ἵνα μή τις λέγῃ Καὶ πῶς τοσαύτης δόξης ἀπολαύοντες μένομεν ἐν θνητῷ σώματι; φησὶν ὅτι τοῦτο μὲν οὖν αὐτὸ μάλιστά ἐστι τὸ θαυμαστόν, καὶ δεῖγμα μέγιστον τῆς τοῦ θεοῦ δυνάμεως, ὅτι σκεῦος ὀστράκινον τοσαύτην ἠδυνήθη λαμπρότητα ἐνεγκεῖν, καὶ τηλικοῦτον φυλάξαι θησαυρόν. Chrys. p. 496. Some (Calv., al.) think the *θησ.* to be the whole *διακονία*: but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The **σκεῦος** is the *body*, not the whole personality; the *ὁ ἔξω ἄνθρωπος* of ver. 16; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here.

The similitude and form of expression is illustrated by Wetst. from Artemidorus vi. 25, θάνατον μὲν γὰρ εἰκότως ἐσήμαινε τῇ γυναικὶ τὸ εἶναι ἐν ὀστρακίνῳ σκεύει,—Arrian, Epict. iii. 9, ταῦτα ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσωμάτων· σὺ χρυσᾶ σκεύη, ὀστράκινον δὲ τὸν λόγον, and Herod. iii. 96, τοῦτον τὸν φόρον θησαυρίζει ὁ βασιλεὺς τρόπῳ τοιῷδε. ἐς πίθους κεραμίους τήξας καταχέει, πλήσας δὲ τὸ ἄγγος περιαιρέει, ἐπεὰν δὲ δεηθῇ χρημάτων, κατακόπτει τοσοῦτον, ὅσου ἂν ἑκάστοτε δέηται. **ἡ ὑπερβ. τῆς δυν.** not = ἡ ὑπερβάλλουσα δύναμις, but, the *δύναμις* contemplated on the side of its *ὑπερβολή*,—the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under trials and difficulties. The passage commonly referred to (even by Stanley) to prove the hendiadys, may serve entirely to disprove it: Jos. Antt. i. 13. 4, *μαθὼν δὲ αὐτοῦ τὸ πρόθυμον κ. τὴν ὑπερβολὴν τῆς θρησκείας*: "the readiness and surpassingness of his obedience." **ᾖ τοῦ θεοῦ**] **may belong to** (i. e. be seen to belong to) **God.** Tertull., Vulg., and Estius, render it 'ut sublimitas sit virtutis Dei, non ex nobis,' which is hardly allowable, and disturbs the sense by confusing the antithesis between *ὁ θεός* and *ἡμεῖς*. **8—10.**] He illustrates the expression, 'earthen vessels,' in detail, by *his own experience and that of the other ministers of Christ.*

8.] **in every way** (see reff.) **pressed, but not (inextricably) crushed** (*στ.* 'angustias h. l. denotat tales, e quibus non detur exitus,' Meyer, from Kypke);—**in perplexity but not in despair** (a *literal* statement of what the last clause stated *figuratively*: as Stanley, "bewildered, but not benighted"):—**persecuted but not deserted** (*ἐγκαταλειπόμενοι*, see reff., used of desertion both by God and by man. Hammond, Olsh., Stanley, al., would refer *διωκόμ.* . . . . to the foot-race, and render it '*pursued, but not left behind*,' as Herod. viii. 59, *οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται*,—but the sense thus would be quite beside the purpose, as the Apostle is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions): **struck down** (as with a dart during pursuit: so Xen. Cyr. i. 3. 14, *θηρία . . . . τοξεύων καὶ ἀκοντίζων καταβαλεῖς*. It is ordinarily interpreted of a fall in wrestling; but *agonistic figures* would be out of place in the present passage, and the attempt to find them has bewildered most of the modern Commentators), **but not destroyed:**

10.] **always carrying about in our body** (i. e. ever in our apostolic work having our body exposed to and an example of: or perhaps even, as Stanley, "bearing with us, wherever we go, the burden of the dead body." But see below) **the killing**

τοῦ Ἰησοῦ [j]ἐν τῷ [j]σώματι [k]περιφέροντες, ἵνα καὶ ἡ [l]ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν [m]φανερωθῇ· 11 ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες [n]εἰς θάνατον [n]παραδιδόμεθα [o]διὰ Ἰησοῦν, ἵνα καὶ ἡ [l]ζωὴ τοῦ Ἰησοῦ [m]φανερωθῇ ἐν τῇ [p]θνητῇ σαρκὶ ἡμῶν. 12 ὥστε ὁ θάνατος ἐν ἡμῖν [q]ἐνεργεῖται, ἡ δὲ

j Gal. vi. 17. k Mark vi. 55. Eph. iv. 14 [Heb. xiii. 9, and Jude 12 v. r.] only. Prov. x. 24. Eccl. vii. 8. 2 Macc. vii. 27 only. l = Rom. v. 10. m Rom. i. 19

reff. n Matt. x. 21. Mark xiii. 12. Isa. liii. 12 a. o ver. 5. p Rom. vi. 12 reff. q Rom. vii. 5 reff.

10. rec ins κυριου bef 1st ιησου, with KL rel syr goth Chr Thdrt Damasc Tert$_3$ Ambrst-ms: om ABCDFP ℵ 17 (latt) Syr copt æth arm Orig$_{sæpe}$ Cyr$_2$ Iren-int Did-int Tert$_2$.— χριστου D^{1}F(and their lat) Orig-int$_3$ Tert$_1$: χρ. ιησ. D^3 Tert$_1$. aft 1st σωματι ins ημων DF vss Iren-int Orig-int$_2$ lat-ff. aft 2nd [του] ιησ. ins χριστου D^{1}F, and D-lat G-lat (spec) Iren-int Orig-int$_3$.—om του F. τοις σωμασιν ℵ vulg Orig$_1$. φανερωθη bef εν τω σωματι ημων A vulg(not am fuld demid al) Orig$_1$ Tert$_5$.

11. for αει, ει F(not F-lat) k Tert Ambrst. for παραδιδ., διδομεθα F. om και C o 3 Tert. for του ιησ., ιησ. χριστου D^1(and lat) F G-lat: του χρ. C.

12. o is written over the line by ℵ^1(appy). rec ins μεν bef θανατος (*to correspond to* δε *below*), with KL rel syr-w-ob Thl Œc Ambrst-ms; om ABCDFP ℵ 17 latt Syr copt (goth) arm Chr Thdrt Damasc lat-ff.

(the word seems only to occur besides, in ref. Rom., where it signifies, figuratively, utter lack of strength and vital power, in a fragment of the Oneirocritica of Astrampsychus (Meyer), νεκροὺς ὁρῶν, νέκρωσιν ἕξεις πραγμάτων, where the sense is also figurative, and in its primary physical sense in the medical works of Aretæus and Galen. But here the literal sense, '*the being put to death*,' must evidently be kept, and the expression understood as 1 Cor. xv. 31, and as Chrys.: οἱ θάνατοι οἱ καθημερινοί, δι' ὧν καὶ ἡ ἀνάστασις ἐδείκνυτο. Hom. ix. p. 498. The rendering, '*the deadness* of Jesus to the flesh, as opposed to the vitality, ἡ ζωὴ τοῦ Ἰησοῦ below,'—see Dr. Peile's Annotations on the Epistles, i. 383,—is beside the present purpose, and altogether inconsistent with ἀεὶ εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ver. 11. See Stanley's note) **of Jesus** (as τὰ παθήματα τοῦ χριστοῦ, ch. i. 5:—not '*ad exemplum Christi*,' as Grot., al.), **in order that also the life of Jesus may be manifested in our body**: i. e. '*that in our bodies, holding up against such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour*:'—not, '*that our repeated deliverances might resemble His Resurrection, as our sufferings His Death*,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to ἐν τῷ σώματι ἡμ. But, as De W. justly observes, the bodily deliverance is manifestly a subordinate consideration, and the ζωή of far higher significance, testified indeed by the body's preservation, but extending far beyond it. **11.**] Explanation and confirmation of ver. 10. **For we who live** (ζῶντες asserting that to which death is alien and strange, an antithesis to εἰς θάνατον παραδ., as in the other clause ζωὴ to ἐν τῇ θνητῇ σαρκί. No more specific meaning for ζῶντες must be imagined, as '*tantis morbis superstitem*,' Bengel, Estius, al.,—or '*as long as we live*,' Beza, al.,—or '*qui adhuc vivimus, qui nondum ex vita excessimus ut multi jam Christianorum*,' as Grot.) **are ever delivered to death** (in dangers and persecutions, so ch. xi. 23, ἐν θανάτοις πολλάκις) **on account of Jesus** (so in Rev. i. 9 John was in Patmos διὰ τὸν λόγον τοῦ θεοῦ κ. διὰ τὴν μαρτυρίαν Ἰησοῦ), **that also the life of Jesus may be manifested in our mortal flesh** (the antithesis is more strongly put by θνητῇ σαρκί than it would be by θνητῷ σώματι, see Rom. viii. 11, *the flesh* being the very pabulum of decay and corruption). By this antithesis, the wonderful greatness of the divine power, ἡ ὑπερβολὴ τῆς δυνάμεως, is strikingly brought out: God exhibits DEATH in the *living*, that He may exhibit LIFE in the *dying*. **12.**] By it is also brought out that which is here the immediate subject,—the vast and unexampled trials of the apostolic office, all summed up in these words: **So that death works in us, but life in you**; i. e. '*the trials by which the dying of Jesus is exhibited in us, are exclusively and peculiarly* OUR OWN,—*whereas* (and this is decisive for the *spiritual* sense of ζωή) *the life, whereof we are to be witnesses, extends beyond ourselves, nay finds its field of action and energizing* IN YOU.' Estius, Grot., and apparently Olsh., take ἐνεργεῖται passively, '*is wrought*' ('*mors agitur et*

r = & constr., Rom. viii. 15 reff. (xi. 8 reff.)
s Psa. cxv. 1. (cxiv. 10.)
t 1 Cor. xv. 4 and passim. Isa. xxvi. 19.

[1]ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ [r]πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον [s]Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, 14 εἰδότες ὅτι ὁ [t]ἐγείρας τὸν [κύριον] Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ [t]ἐγερεῖ ...γεγραμμένον A. BCDFK LPℵ a b c d e f g h k l m n o 17. 47

13. aft 1st διο ins και FℵP syrr goth arm.

14. om κυριον B 17. 71-3 vulg(with am fuld demid al, agst tol F-lat) arm Chr-comm Damasc-comm Thl Tert Pel Sedul Bede: ins CDFKLPℵ rel D-lat(and G-lat, but not fri) gr-lat-ff. rec (for συν) δια (*corrn, on account of the difficulty found in σ ὺ ν Ἰησοῦ being joined to a future verb, His Resurrn being past*), with D[3]KLℵ[3] rel syrr goth Thdrt Damasc: txt BCD[1]FPℵ[1] 17 latt copt æth arm (Tert) Ambr Ambrst(not ed rom) Pel Bede.—In ℵ a superfluous ι has been written and erased before ιυ. εγιρει D[1]F, *suscitat et constituit* goth. (P def.)

exercetur . . . perficitur vita.' Est.): but it is never so used in N. T. Chrys., Calv., al., take the verse ironically, τὰ μὲν ἐπικίνδυνα ἡμεῖς ὑπομένομεν, τῶν δὲ χρηστῶν ὑμεῖς ἀπολαύετε,—but such a sentiment seems alien from the spirit of the passage. Meyer, as unfortunately, limits ζωὴ to *natural* life, whereas (as above) the context plainly evinces *spiritual life* to be meant, not merely natural. In Rom. viii. 10, 11, the vivifying influence of His Spirit who raised Jesus from the dead is spoken of as extending to the body also; *here*, the upholding influence of Him who delivers and preserves the body, is spoken of as vivifying the whole man: LIFE, in both places, being *the higher and spiritual life, including* the lower and natural. 'And, in our relative positions,—of this *life*, YE are the examples,—a church of believers, alive to God through Christ in your various vocations, and not called on to be θεατριζόμενοι as WE are, who are (not indeed excluded from that *life*,—nay it flows from us to you,—but are) more especially examples of conformity to the *death* of our common Lord:—in whom DEATH WORKS.'

13—18.] ENCOURAGEMENTS: and (1) FAITH, which enables us to go on preaching to you. Meyer connects this verse with ἡ δὲ ζωὴ ἐν ὑμῖν: for, he says, by means of πιστεύομεν διὸ καὶ λαλοῦμεν, is that ζωὴ ἐν ὑμ. ἐνεργεῖται, wrought. But, not to mention that thus the context is strangely disturbed, in which *we and our trials* form the leading subject, it would surely be very unnatural that ἔχοντες δέ should apply not to the principal but to the subordinate clause of the foregoing verse. **But** (contrast to the foregoing state of trial and working of death in us) **having the same spirit of faith** (not *distinctly* the *Holy Spirit*,—but as in reff., not merely a *human disposition*: the indwelling Holy Spirit penetrates and characterizes the whole renewed man) **with that described in the Scriptures** (τὸ αὐτὸ κατὰ τὸ γεγρ., i. e. either as Billroth, τὸ αὐτὸ [ἐκείνῳ] περὶ οὗ γέγραπται, or as De W., = τὸ αὐτὸ ὡς γέγρ., ὥσπερ being sometimes found after ὁ αὐτός, ἴσος, and the like, and κατὰ here being equivalent to it. I prefer the former: but at all events the connexion of τὸ αὐτό and κατὰ τὸ γεγρ. must be maintained, and we must not, with Meyer, connect κατὰ τὸ γεγρ. . . . with καὶ ἡμεῖς πιστεύομεν, which makes the Apostle say that *his faith* is *according to the words of the citation*, and thus confuses the whole process of thought), **I believed, wherefore I spoke** (the connexion of the words in the Psalm is not clear, nor the precise meaning of נ, rendered by the LXX διό. See Pool's Synopsis in loc. for the various renderings), **we too believe, wherefore we also speak** (continue our preaching of the gospel, notwithstanding such vast hindrances within and without):

14.] **knowing** (fixes, and expands in detail the indefinite πιστεύομεν, and thus gives the *ground* of λαλοῦμεν,—not as commonly understood, the *matter* of which we speak) **that He who raised up** (from the dead) **the Lord Jesus, will raise up us also** (*from the dead hereafter*, see 1 Cor. vi. 13, 14:—not in a figurative resurrection from danger, as Beza, who afterwards changed his opinion, al., and lately Meyer, whose whole interpretation of this passage is singularly forced, and his defence of it unfair, see below) **with Jesus** (σὺν Ἰησοῦ is not necessarily figurative, as Meyer; even in the passages where a figurative sense is the prevailing one, it is only as built upon the fact of a *literal* 'raising with Christ,' to be accomplished at the great day: see Eph. ii. 6; Col. iii. 1, 3; 1 Thess. v. 10) **and present us with you** (i. e. as in Jude 24, τῷ δυναμένῳ . . . στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει . . ., and in reff., *at the day of His coming*).

Meyer's objection to the meaning above given,—that the Apostle could not thus speak of the resurrection, because he

καὶ [u] παραστήσει σὺν ὑμῖν. 15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ [v] χάρις [v] πλεονάσασα διὰ [w] τῶν [w] πλειόνων τὴν [x] εὐχαριστίαν [y] περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. 16 διὸ οὐκ [z] ἐγκακοῦμεν, ἀλλ' [a] εἰ [a] καὶ ὁ [b] ἔξω ἡμῶν [b] ἄνθρωπος [c] διαφθείρεται, ἀλλ' [d] ὁ [d] ἔσω[θεν] ἡμῶν [e] ἀνακαινοῦται

u = ch. xi. 2. Eph. v. 27. Col. i. 22, 28.
v Rom. v. 20 (reff.).
w 1 Cor. ix. 19 reff.
x Acts xxiv. 3 reff.
y transit., ch. ix. 8. Eph. i. 8. 1 Thess. iii. 12 only ‡ intr., Rom. vii. 22 reff.

Rom. v. 15 al. z ver. 1. a ver. 3, b here only. see Rom. vii. 22 reff.
c Luke xii. 33. 1 Tim. vi. 5. Rev. viii. 9. xi. 18 only. 2 Kings i. 14. Dan. vii. 14 Theod. d see
1 Cor. v. 12 reff. [-θεν, = Luke xi. 39, 40 only.] e Col. iii. 10 only †. (ἀνίζειν, Heb. vi. 6. Ps. cii. 5.)

15. B[1] wrote ταρ (whence Mai gives an omn of τα) but corrd perhaps eadem manu.
16. rec εκκακουμεν (*see ver* 1), with CD[3]KLP rel: txt BDFℵ e m. εξωθεν D[1·2] 73. 137 Bas Thdrt$_1$(txt$_1$). for διαφθειρ., φθειρεται KL a[2] d 46[1·7]. 114 Thdrt$_2$(txt$_1$) Thl. εσω (*for uniformity?*) BCD[1]FPℵ d m 47 Orig$_2$ Ath Chr Thdrt$_1$ Damasc: εσωθεν D[3]KL rel Thdrt$_2$ Thl Œc. (17 def.) rec om ημων, with KL rel latt(not G-lat) Syr copt goth Orig Ath Chr Thdrt$_1$ Thl Œc Tert$_2$ Lucif Ambrst: ins (*for uniformity?*) BCDFℵ syr æth arm Thdrt$_1$.

expected (1 Cor. xv. 51, 52; i. 8; ch. i. 13, 14) to be *alive* at the day of Christ, is best refuted by this very passage, ch. v. 1 ff., where *his admission of at least the possibility of his death* is distinctly set forth. The fact is that the ἐγερεῖ here, having respect rather to the contrast of the future glory with the present suffering, does not necessarily imply one or other side of the alternative of being quick or dead at the Lord's coming, but embraces all, quick and dead, in one blessed resurrection-state.
This confidence, of being presented at that day σὺν ὑμῖν, is only analogous to his expressions elsewhere; see ch. i. 14; 1 Thess. ii. 19, 20; iii. 13. 15.] Explanation of σὺν ὑμῖν as a ground of his trust: with reference also to ἡ δὲ ζωὴ ἐν ὑμῖν, ver. 12; viz. that all, both the sufferings and victory of the ministers, are *for the church*: see the parallel expression, ch. i. 6, 7. **For all things** (*of which we have been speaking;* or perhaps hyperbolically, ALL THINGS, the whole working and arrangements of God, as in 1 Cor. iii. 22, εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν) **are on your behalf, that Grace, having abounded by means of the greater number** (who have received it), **may multiply the thanksgiving** (which shall accrue), **to the glory of God.** Such (1) is the rendering of Meyer, and, in the main, of Chrys., Erasm., al., and recently, Rückert and Olshausen. *Three other ways* are possible; (2) '*that Grace, having abounded, may, on account of the thanksgiving of the greater number, be multiplied* ('πλεονάζω habet vim positivi: περισσεύω, comparativi,' Bengel) *to the glory of God.*' So Luther, Beza, Estius, Grot, Bengel, al.:—(3) '*that Grace, having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God.*' So Emmerling and De Wette:—(4) '*that Grace having multiplied* (see 1 Thess. iii. 12, for the transitive sense) *by means of the greater number the thanksgiving, may abound to the glory of God.*' This last has not been suggested by any Commentator that I am aware of, but is admissible. I prefer (1), as best agreeing with the position of the words, and with the emphases. If (2) had been intended, I should have expected ἵνα πλεονάσασα ἡ χάρις,—πλεονάσασα in its present position standing awkwardly alone. The same remark applies to (3), and this besides, that in that case I should expect πλειόνων, and not τῶν πλ., in which the art. rather regards the *matter of fact*, the many who *have received* the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for ἵνα ἡ χάρις τὴν εὐχαριστίαν πλεον. διὰ τῶν πλει., περισσ. κ.τ.λ. By adopting (1), we keep the words and emphases just where they stand: ἵνα ἡ χάρις, πλεονάσασα διὰ τῶν πλειόνων (not διὰ τ. πλ. πλεον., which would give an undue prominence to διὰ τῶν πλειόν., whereas those words only particularize πλεονάσασα), τὴν εὐχ. περισσεύσῃ, εἰς τὴν δόξαν τ. θεοῦ. As to the *sense*, (see the very similar sentiment, ch. i. 11,) *thanksgiving* is the highest and noblest offering of the Church to God's glory (θυσία αἰνέσεως δοξάσει με, Ps. xlix. 23, LXX): *that this may be rendered*, in the best sense, as the result of the working of grace which has become abundant by means of the many recipients, is the great end of the Christian ministry.
16—18.] *Second ground of encouragement* —HOPE. 16.] **Wherefore** (on account of the hope implied in the faith spoken of ver. 14, which he is about to expand) **we do not shrink** (as in ver. 1: but *now*, owing to *despair*), **but** (on the contrary) **though**

f here only. (see note.) g neut., 1 Cor. i. 25 &c. reff. h here only. Ps. lxix. 3. Tobit iv. 14 only. i Matt. xi. 30 only. Exod. xviii. 26. (-φρία, ch. i. 7.)

f-f ἡμέρᾳ καὶ ἡμέρᾳ. 17 g τὸ γὰρ h παραυτίκα i ἐλαφρὸν τῆς θλίψεως ἡμῶν kl καθ' kl ὑπερβολὴν k εἰς k ὑπερβολὴν αἰώνιον m βάρος n δόξης o κατεργάζεται p ἡμῖν, 18 *μὴ q σκοπούντων p ἡμῶν τὰ r βλεπόμενα ἀλλὰ τὰ μὴ r βλεπόμενα· τὰ γὰρ r βλεπόμενα s πρόσκαιρα, τὰ δὲ μὴ r βλεπόμενα αἰώνια.

BCDFK LPℵ a b c d e f g h k l m o 17. 47

k here only. l Rom. vii. 13 reff. m = here only. (Acts xv. 28 reff.) n = Rom. ii. 7 reff. ii. 4. (Rom. xvi. 17 reff.) o = Rom. iv. 15 reff. r = Rom. viii. 24. p constr., see Acts xxi. 17 reff. q = Phil. s Matt. xiii. 21 ‖ Mk. Heb. xi. 25 only†.

17. ins προσκαιρον και bef ελαφρον D^1F latt (Syr) goth arm Orig-int, lat-ff. (Thdrt says: διὰ τοῦ παραυτίκα ἔδειξε τὸ βραχύ τε καὶ πρόσκαιρον. So also Thl.) om ημων BC^2 (appy: see Tischdf's Cod Ephr) Chr. om εις υπερβολην $C^2K\aleph^1$(ins ℵ-corr^1) 38. 80 Bas. **18.** for σκοπ. ημων, σκοπουντες D^1F D-lat G-lat $Orig_2$ Ambrst-ed, aft προσκαιρα ins εστιν F, so also latt Orig-int$_\gamma$.

even (not '*even if*,' putting a *case*; εἰ καί with ind. asserts the *fact*, as in εἰ καὶ σπένδομαι, Phil. ii. 17) **our outward man is wasted away** (i.e. our *body*, see Rom. vii. 22, *is*, by this continued νέκρωσις and ἐνέργεια τοῦ θανάτου, *being worn out*:—he is not as yet speaking of dissolution by death, but only of gradual approximation to it), **yet** (ἀλλά in the apodosis after a hypothetic clause, introduces a strong and marked contrast:—so Hom. Il. α. 81,—εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ κατακπέψῃ, ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ: see other examples in Hartung, Partikellehre, ii. 40) **our inner (man) is renewed** (contrast, subordinately to διαφθείρεται, **but mainly to ἐγκακοῦμεν) day by day** (ἡμ. καὶ ἡμ., so Hebr. יוֹם יוֹם, Esth. iii. 4; an expression not found [Meyer] even in the LXX): i.e. 'our spiritual life, the life which testifies the life of Jesus, even in our mortal bodies (ver. 11), is continually fed with fresh accessions of grace:' see next verse. So Chrys.,—πῶς ἀνακαινοῦται; τῇ πίστει, τῇ ἐλπίδι, τῇ προθυμίᾳ, τὸ λοιπὸν δεῖ (al. τῷ λοιπὸν) κατατολμᾶν τῶν δεινῶν. ὅσῳ γὰρ ἂν μυρία πάσχῃ τὸ σῶμα, τοσούτῳ χρηστοτέρας ἔχει τὰς ἐλπίδας ἡ ψυχή, καὶ λαμπροτέρα γίνεται, καθάπερ χρυσίον πυρούμενον ἐπιπλέον. p. 500. **17, 18.**] *Method of this renewal.* **For the present light** (burden) **of our affliction** (the adject. use of παραυτίκα is common with Thucyd., e.g. ii. 64, ἡ παραυτίκα λαμπρότης, καὶ ἐς τὸ ἔπειτα δόξα: viii. 82, τήν τε παραυτίκα ἐλπίδα: vii. 71, ἐν τῷ παραυτίκα, where Schol. ἐν τῷ ἐνεστῶτι τότε χρόνῳ;—and with his imitator Demosthenes, e.g. p. 72. 16, ἡ παραυτίχ' ἡδονὴ κ. ῥαστώνη μεῖζον ἰσχύει τοῦ ποθ' ὕστερον συνοίσειν μέλλοντος;—see also pp. 34. 24; 215. 10: and more examples in Wetst. ἐλαφρόν as a substantive, contrasted with βάρος; see reff.), **works out for us** ('*efficit*,' 'is the means of bringing about') **in a surpassing and still more surpassing manner** (καθ. ὑπ. εἰς ὑπερ. must belong to the *verb*, as Meyer and De W.; for otherwise it can only qualify αἰώνιον, the idea of which forbids such qualification, not βάρος, which is *separated from it by the adjective*:—i.e. so as to exceed beyond all measure the tribulation) **an eternal weight of glory** (αἰώνιον βάρος opposed to παραυτίκα ἐλαφρόν). **18.**] *Subjective condition under which this working out takes place.* **While we regard not** ('propose not as our aim,' 'spend not our care about,'—reff.) **the things which are seen** (ref. = τὰ ἐπίγεια, Phil. iii. 19. Chrys. strikingly says, ubi sup., τὰ βλεπόμενα πάντα, κἂν κόλασις ᾖ, κἂν ἀνάπαυσις· ὥστε μήτε ἐκεῖθεν χαυνοῦσθαι, μήτε ἐντεῦθεν βιάζεσθαι), **but the things which are not seen** ('aliud significat ἀόρατα, *invisibilia*, nam multa quæ non cernuntur, erunt visibilia, confecto itinere fidei.' Bengel. μὴ βλ., not οὐ, perhaps because μή stands with participles in clauses of a subjective character, so στήκετε . . . . μὴ πτυρόμενοι ἐν μηδενὶ . . . , Phil. i. 27, 28. Winer, edn. 6, § 55. 5. g. β,—or rather perhaps, as ib. α, as hypothetic [see also Moulton's note, p. 606. 1]: τὰ οὐ βλέπομ. would be the things which as a *matter of fact* at *any given time* we *do not see*, cf. οἱ οὐκ ἠλεημένοι, 1 Pet. ii. 10: τὰ μὴ βλ., *generally* and *hypothetically*, the things not seen. So ὁ μὴ ὢν μετ' ἐμοῦ, Matt. xii. 30, in a case indefinite and hypothetical. This amounts to much the same as when in the ordinary account of such clauses, we say that μή belongs to the *subject*, οὐ to the *predicate*,—but is a better explanation, inasmuch as that account gives only the logical *fact*,—*this*, the logical *reason* of the usage): **for the things which are seen are temporary** (not '*temporal*,' 'belonging to time,' but '*fleeting*,' 'only for a time,' see reff.;—i.e. till the day of Christ): **but the things which are not seen are eternal.** Chrys. again: κἂν βασιλεία, κἂν κόλασις ᾖ πάλιν· ὥστε καὶ ἐκεῖθεν φοβῆσαι, καὶ

V. 1 t οἴδαμεν γὰρ t ὅτι ἐὰν ἡ u ἐπίγειος ἡμῶν w οἰκία τοῦ x σκήνους y καταλυθῇ, z οἰκοδομὴν ἐκ θεοῦ ἔχομεν w οἰκίαν a ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. 2 καὶ γὰρ ἐν

t Rom. vii. 14 reff. u 1 Cor. xv. 40 reff. w = Job iv. 19. (xxx. 23.) x here bis

only †. Wisd. ix. 15 only. vi. 14. Ezra v. 12. (-νωμα, Acts vii. 46. -νοῦν, John i. 14.) z = 1 Cor. iii. 9 reff. y = Matt. xxvi. 61 ‖. a Mark xiv. 58. Acts Col. ii. 11 only †.

CHAP. V. 1. ins οτι bef οικοδομην DF latt goth Chr$_1$ Cypr Ambrst Pel Sedul (not fri Tert Aug al). ins. ουκ bef αχειροποιητον F (*non manufactam*).

ἐκεῖσε (al. ἐντεῦθεν) προτρέψασθαι. ib. Seneca, Ep. 59 (Wetst.), has a very similar sentiment: 'ista imaginaria sunt, et ad tempus aliquam faciem ferunt. Nihil horum stabile nec solidum est . . . Mittamus animum ad ea, quæ æterna sunt.'

CHAP. V. 1—10.] *Further specification of the hope before spoken of, as consisting in anticipation of an eternity of glory after this life, in the resurrection-body: which leads him evermore to strive to be found well pleasing to the Lord at His coming: seeing that all shall then receive the things done in the body.* 1.] **For** (gives the reason of ch. iv. 17,—principally of the emphatic words of that verse, καθ' ὑπερβολὴν εἰς ὑπερβ.,—shewing how it is that so wonderful a process takes place) **we know** (as in ch. iv. 14,—are convinced, as a sure matter of hope) **that if** ('*supposing*;' —not = κἄν, 'etiamsi,' but indefinite and doubtful: if this delivering to death continually should end in veritable death. The case is hypothetical, because many will be glorified without the καταλυσις taking place: see 1 Cor. xv. 51, 53) **our earthly tabernacle-dwelling** (τοῦ σκήνους is gen. of apposition. The similitude is not derived from the wandering of the Israelites in the wilderness, nor from the tabernacle, but is a common one with Greek writers, see examples in Wetstein. "The whole passage is expressed through the double figure of a house or tent, and a garment. The explanation of this abrupt transition from one to the other may be found in the image which, both from his occupation and his birthplace, would naturally occur to the Apostle,—the tent of Cilician haircloth, which might almost equally suggest the idea of a habitation and of a vesture." Stanley. Chrys. observes: εἰπὼν οἰκίαν σκήνους, καὶ τὸ εὐδιάλυτον καὶ πρόσκαιρον δείξας ἐντεῦθεν, ἀντέθηκε τὴν αἰωνίαν· τὸ γὰρ τῆς σκηνῆς ὄνομα τὸ πρόσκαιρον πολλάκις δείκνυσι. Hom. x. p. 506) **were dissolved** ('mite verbum,' Bengel: i. e. '*taken down*,' 'done away with:' but '*dissolved*,' as well as the vulg. 'dissolvatur,' is right), **we have in the heavens** (as Meyer rightly remarks, the *present* is used of the time at which the dissolution shall have taken place. But even then the dead have it not in *actual possession*, but only prepared by God for them against the appearing of the Lord: and therefore they are said to have it *in the heavens*. Chrys., &c., Beza, Grot., al., join ἐν τοῖς οὐρ. with οἰκίαν, which can hardly be: it would be either ἐπουράνιον or ἐξ οὐρανοῦ. The E. V. according to the present punctuation, yields no sense: '*not made with hands, eternal in the heavens*') **a building** (no longer a σκῆνος) **from God** ('in an especial manner prepared by God,' '*pure from God's hands*:' not as *contrasted* with our earthly body, which, see 1 Cor. xii. 18, 24, is also *from* God), **a dwelling not made with hands** (here again, not as contrasted with *the fleshly body*, for *that too* is ἀχειροποίητος, but with *other* οἰκίαι, which are χειροποίητοι. Remember again the Apostle's occupation of a tent-maker), **eternal.** A difficulty has been raised by some Commentators respecting the *intermediate disembodied state*,—how the Apostle here regards it, or whether he regards it at all. But none need be raised. The οἰκία which in this verse is said, *at the time of dissolution*, to be ἐν τοῖς οὐρανοῖς, is, *when we put it on*, in the next verse, our οἰκητήριον τὸ ἐξ οὐρανοῦ. Thus the intermediate state, though lightly passed over, as not belonging to the subject, is evidently in the mind of St. Paul. Some Commentators, Photius, Anselm, Thomas Aq. (in Estius), Wolf, Rosenm., al., understand *these words themselves* (οἰκ. ἀχειρ. αἰών. ἐν τ. οὐρ.) of the *intermediate state of absence from the body*; Usteri and Flatt, of an *immediate glorified body in heaven*, to be united with the body of the resurrection. Calvin hesitates: "Incertum est, an significet statum beatæ immortalitatis, qui post mortem fideles manet, an vero corpus incorruptibile et gloriosum, quale post resurrectionem erit. In utrovis sensu nihil est incommodi: quanquam malo ita accipere, ut initium hujus ædificii sit beatus animæ status post mortem: consummatio autem sit gloria ultimæ resurrectionis." But if this be so, (1) the parallel will not hold, between the οἰκία in one case, and the οἰκία in the other,—and (2) the language of ver. 2 is against it, see below. 2.] **For also**

b Rom. viii. 23 reff. c Jude 6 only. (Jer. xxxii. {xxv.} 30 Ald.) d here bis only †. (-δύτης, John xxi. 7.). e w. inf., Rom. i. 11 reff. f Gal. iii. 4. E h. iii. 2. iv. 21. Col. i. 23 only. εἴπερ, Rom. viii. 9 reff. g 1 Cor. xv. 53, 54 reff.

τούτῳ [b]στενάζομεν, τὸ [c]οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ BCDPK LPא a b c d e f g h k l m n o 17. 47
[d]ἐπενδύσασθαι [e]ἐπιποθοῦντες· 3 *[f]εἴ [f]γε καὶ [g]ἐνδυσάμενοι

3. *εἴπερ BDF 17 mss-in-Chr(τινὲς δέ φασιν, ὃ καὶ μάλιστα ἐγκριτέον, Εἴπερ καὶ ἐνδυσάμενοι. So also Œc) Max-conf: ει γαρ 52: *si tamen* latt Aug Pel: *si quidem* Tert Ambrst: ει γε CKLPא rel Clem Did Mac$_2$ Chr Thdrt Damasc Thl Œc. · εκδυσαμενοι (*see notes*) D^1 spec Chr(explaining it κἂν ἀποθώμεθα τὸ σῶμα) Tert Ambr Paulin Primas Quæst, εκλυσαμενοι *expoliati* F. (*vestiti* vulg with F-lat, *expol.* is written over the greek in F.) γυμνον D^1.

(our knowledge, that we possess such a building of God, even in case of our body being dissolved, is testified by the *earnest desire* which we have, to put on that new body *without such dissolution taking place.* See the similar argument in Rom. viii. 18, 19) **in this** (viz. σκήνει, as Beza, Meyer, Olsh., al. The rendering ἐν τούτῳ, '*wherefore*,'—some referring it to the foregoing,—'propter hoc quod dictum est,' Est., some to the following,—is inconsistent with ὄντες ἐν τῷ σκήνει, which is parallel with it, ver. 4. The stress is not necessarily on ἐν, '*in* this,' as contrasted with 'out of this,' as Meyer, who joins καί with ἐν τούτῳ; but see above) **we groan** (see Rom. viii. 23), **longing** (i. e. because we desire, the reason of στενάζομεν. ἐπιποθ., not *ardently* desire: the prep. does not intensify, but denotes the direction of the wish, as ἀνέμου μὴ προσεῶντος, Acts xxvii. 7) **to put on over this** ('*superinduere*:' viz. *by being alive at the day of Christ*, and *not* dissolved as in ver. 1:—see on ver. 4 below. The similitude is slightly changed: the *house* is now to be *put on*, as an outer garment, *over the fleshly body*) **our dwelling-place** ('οἰκία est quiddam magis absolutum,—οἰκητήριον, domicilium, respicit *incolam*:' Bengel. So Eur. Orest. 1113,—ὥσθ' Ἑλλὰς αὐτῇ σμικρὸν οἰκητήριον) **from heaven** (i. e. = ἐκ θεοῦ ver. 1, but treated now as if *brought with* the Lord at His coming, and put upon us who are alive and remain then. 'Itaque,' says Bengel, 'hoc domicilium *non est cœlum ipsum*'): 3.] **seeing that** (εἴ γε [see var. readd.] is used 'de re, quæ jure sumta creditur:' εἴπερ, when 'in incerto relinquitur, utrum jure an injuria sumatur.' Herm. ad Viger., p. 834. So Xen. Mem. ii. 1. 17, ἀλλὰ γάρ, ὦ Σ., οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἣν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πειν̣ήσουσι κ. διψήσουσι, κ.τ.λ.,—'*if* they are to hunger and thirst, &c.' And for εἴπερ, Æsch. Ag. 29 f. εἴπερ Ἰλίου πόλις ἑάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλων πρέπει,—'*if*, that is, the city, &c.') **we shall really** (καί, '*in very truth*:' so Soph. Antig. 766, ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς; '*dost thou intend verily to kill them both?*' and Æsch. Sept. Theb. 810, ἐκεῖθι κἦλθον; '*have they really come to that?*' See more examples in Hartung, Partikellehre, i. 132) **be found** (shall prove to be) **clothed** ('*having put on clothing*,' viz. *a body*), **not naked** (*without a body*—"ἐνδυσ., οὐ γυμν., as γάλα, οὐ βρῶμα, 1 Cor. iii. 2 and often, cf. ver. 7." Meyer See Stanley's note). The verse *asserts strongly*, with a view to substantiate and explain ver. 2, the *truth of the resurrection* or *glorified body*; and, with Meyer, I see in it a reference to the deniers of the resurrection, whom the Apostle combated in 1 Cor. xv.: its sense being this: "*For I do assert again, that we shall in that day prove to be clothed with a body, and not disembodied spirits.*" Several other renderings have been given:—(1) '*Si nos iste dies deprehendet cum corpore, non exutos a corpore*,—si erimus inter mutandos, non inter mortuos,' Grot.: Estius, Bengel, Conyb., al. To this there are *three* objections,—that εἴγε should be εἴπερ (the force of this objection is however much weakened by the amount of authority which can be adduced for εἴπερ),—that καί is *not rendered at all*,—and that ἐνδυσάμενοι, the *aor. mid.*, should be ἐνδεδυμένοι, the *perf. pass.* (2) The same objections apply to Billroth's rendering, '*If we, having been once clothed* (with the earthly body), *shall not be found naked*' (without the body). (3) De Wette renders: '*seeing that when we are also* (really) *clothed, we shall not be found naked*:' i. e. 'setting down for certain as we do, that that heavenly dwelling *will also be a body*.' To this Meyer rightly objects, that it is open to the difficulty of making ἔνδυσις and γυμνότης, and that in the *very sense* in which they are *opposites*, to *co-exist*;—*no clothing but that of a body* is thought of here, or else οὐ **σώματος** γυμνοί must have been expressed. (4) This latter objection applies to the rendering of Chrys., Theodoret, Theophyl., Œcum., al., who take ἐνδυσά-

οὐ [h]γυμνοὶ [i]εὑρεθησόμεθα. 4 καὶ γὰρ οἱ ὄντες ἐν τῷ [x]σκήνει [b]στενάζομεν [j]βαρούμενοι, [k]ἐφ' ᾧ οὐ θέλομεν [l]ἐκδύσασθαι, ἀλλ' [d]ἐπενδύσασθαι, ἵνα [m]καταποθῇ τὸ [n]θνητὸν ὑπὸ τῆς ζωῆς. 5 ὁ δὲ [o]κατεργασάμενος ἡμᾶς εἰς [p]αὐτὸ [p]τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν [q]ἀρραβῶνα τοῦ πνεύματος.

h so Plato, Cratyl. p. 277 c, ἡ ψυχὴ γυμνὴ τοῦ σώματος. see 1 Cor. xv. 37.
i = 1 Cor. iv. 2 reff.
j ch. i. 8 reff.
k Rom. v. 12. see Matt. xix. 9. Acts iii. 16.
l Matt. xxvii. 28, 31 ‖ Mk. Luke x. 30 only. Gen. xxxvii. 23.
m = 1 Cor. xv. 54 (reff.), from Isa. xxv. 8. here only.
n Rom. vi. 12 reff.
o Rom. ii. 9 reff. constr., 18, 20 only.
p Acts xxiv. 15 reff.
q ch. i. 22. Eph. i. 14 only. Gen. xxxvii. 17,

4. aft σκηνει ins τουτω DF d vss Chr Thdrt, Thl Orig-int$_2$ Tert$_1$ Ambrst: om BCKLℵ rel am arm Orig$_5$ Eus Thdrth.1 Damasc Œc Tert$_1$. βαρυνομενοι D^{1}F Orig-ms$_1$ Thl. Steph (for εφ ω) επειδη, with rel: txt BCDFKL P(o) ℵ c Eus$_3$. αλλα ℵ. aft θνητον ins τουτο F(and G-lat spec) copt goth Tert.

5. κατεργαζομενος DF latt(exc fuld) syrr Iren-int Ambrst. (καταργασ. C.) ins ὁ bef θεος ℵ^1 Orig$_1$. rec ins και bef δους (*cf* ch i. 22), with D$^{2\text{-}3}$KLℵ^3 rel syr goth Iren-gr Chr Thdrt Damasc(και διδους, omg ο) Ambrst: txt BCD^{1}FPℵ^1 latt Syr copt æth arm Orig$_1$ Iren-int Aug Pel Sedul Bede. αραβωνα Dℵ m o 47. (P ?)

μενοι = σῶμα ἄφθαρτον λαβόντες, and γυμνοί to mean γυμνοὶ δόξης. Similarly Anselm explains γυμνοί, 'nudi *Christo*;' Pelagius, Hunnius, and Baldwin, 'vacui *fide*:' Erasm. Paraphr. 'si tamen hoc exuti corpore non omnino nudi reperiamur, sed ex bonæ vitæ fiducia spe immortalitatis amicti:' in part too Calvin,—restricting it however to the faithful only,—'if at least we, having put on Christ in this life, shall not be found naked then.' Olshausen too takes οὐ γυμνοί as an expansion of ἐνδυσάμενοι, 'provided that we shall be found clothed with the robe of righteousness, not denuded of it.' Of all these we may say, that if the Apostle had meant by γυμνοί to hint at *any other* kind of γυμνότης than that which the similitude obviously implies, he would have certainly indicated it. (5) The rendering of εἰ '*utinam*,' 'utinam etiam induti, non nudi reperiamur!' as Knatchbull and Homberg, need hardly be refuted. (6) Another class of renderings arise from the reading ἐκδυσάμενοι in a few cursives, which in connexion with εἴπερ was evidently adopted in consequence of the views of expositors. It stood as a *conditional* sentence,—'*provided, that is, that*' . . ., and in the idea that it referred to the *time after putting off* the mortal body, ἐν was altered to ἐκ. For much of the reference to opinions in this note I am indebted to Meyer and De Wette.

4.] *Confirmation and explanation of ver.* 2. **For also** (a reason, why we ἐπιποθοῦμεν ἐπενδύσασθαι . . . . as in ver. 2) **we who are in the tabernacle** (before spoken of, i. e. of the body), **groan, being burdened** (not by *troubles and sufferings*, nor by the *body itself*, which would be directly opposite to the sense: but for the reason which follows), **because** (ἐφ' ᾧ as in ref. Rom.) **we are not willing to divest ourselves (of it), but to put on (that other) over it, that our mortal part may** (not, die, but) **be swallowed up by life** (absorbed in and transmuted by that glorious principle of life which our new clothing shall superinduce upon us). The feeling expressed in these verses was one most natural to those who, as the Apostles, regarded the coming of the Lord as *near*, and conceived the possibility of their living to behold it. It was no terror of death as to its *consequences*—but a natural reluctance to undergo the *mere act of death as such*, when it was within possibility that this mortal body might be superseded by the immortal one, without it. 5.] This great end, the καταποθῆναι τὸ θνητὸν ὑπὸ τῆς ζωῆς, is justified as the object of the Apostle's fervent wish, seeing that it is for this very end, that this may ultimately be accomplished, that God has wrought us (see below) and given us the pledge of the Spirit;—**But** (and this my wish has reason: for) **He who wrought us out** (prepared us, by redemption, justification, sanctification, which are the qualifications for glory) **unto this very purpose** (viz. that last mentioned—τὸ καταποθῆναι τὸ θνητὸν ἡμῶν ὑπὸ τ. ζωῆς, —not τὸ ἐπενδύσασθαι, a mere accident of that glorious absorption: see below) **is God, who gave unto us** (a sign that our preparation is of Him: '*quippe qui dederit*' . . . .) **the earnest** (reff. and note) **of** (gen. of apposition) **the** (Holy) **Spirit.** The Apostle in this verse, is no longer treating exclusively of his own wish for the more summary swallowing up of the mortal by the glorified, but is shewing that *the end itself*, which he individually, or in common with others then living, wishes accomplished in this particular form of ἐπενδύσασθαι, *is, under whatever form*

r (-ῤῥ-) here bis. ch. vii. 16. x. 1, 2. Heb. xiii. 6 only. P.H. Prov. i. 21 (xxxi. 11 ℵ Ald. [-σσ- AB]) only. part. constr., ch. vii. 5. 2 Pet. i. 17. Lev. iv. 5. Winer, edn. 6, § 45. 6. b. u Rom. ii. 27 reff. v. 22 only. Exod. xxiv. 17. s here (each 3ce) only †. see ch. viii. 19. v Rom. vi. 4. Acts xxi. 21 reff. x = Rom. xv. 26 reff. t ch. xii. 2, 3. Heb. xiii. 3. w Luke iii. 22. ix. 29. John v. 37. 1 Thess. y Rom. xv. 20. 1 Thess. iv. 11 only †.

6 r θαῤῥοῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι s ἐνδημοῦντες BCDFK LPℵ a b
t ἐν τῷ t σώματι s ἐκδημοῦμεν ἀπὸ τοῦ κυρίου· 7 u διὰ πίστεως c d e f g
γὰρ v περιπατοῦμεν, οὐ u διὰ w εἴδους· 8 r θαῤῥοῦμεν δὲ h k l m n
καὶ x εὐδοκοῦμεν μᾶλλον s ἐκδημῆσαι ἐκ τοῦ σώματος καὶ o 17. 47
s ἐνδημῆσαι πρὸς τὸν κύριον. 9 διὸ καὶ y φιλοτιμούμεθα,

6. for ενδ., επιδημουντες D¹F. for εκδ., αποδημουμεν DF Chr$_{1}$. for απο, υπ F. for κυρ., θεου DF old-lat copt (not Tert Lucif &c).

7. ins και bef ου F vulg.

8. θαρρουντες (*see ver* 6) ℵ 17 Syr Orig Tert Ambrst. for δε, ουν F(ουν δε *ergo* [aut *autem*] G) 17: om b¹ d o 67² Orig. for εκ, απο m: om ℵ¹ a². for κυρ., θεον D¹ 17 am arm Clem Ambrst.

brought about, that for which all the preparation, by grace, of Christians, is carried on, and to which the earnest of the Spirit points forward. Meyer would limit this verse entirely to the wish expressed in the last: but he is *certainly wrong*: for it forms a note of transition to θαῤῥοῦντες οὖν πάντοτε in the next: see below.

6—8.] *He returns to the confidence expressed in ver.* 1; that *however this may be*, whether this wish is to be fulfilled or not, *he is prepared to accept the alternative of being denuded of the body, seeing that it will bring with it a translation to the presence of the Lord.* **Being confident then** (because it is God's express purpose to bring us to glory, as in last verse) **always** (either *under all trials:* or, *always, whether this hope of* ἐπενδύσασθαι, *or the fear of the other alternative, be before us*,—which latter I prefer), **and knowing** (not as the *ground of our confidence*, as Calv., al., nor as *an exception* to it, '*though we know*,' as Est., Olsh., al.,—but *correlative with it*, and the *ground of the* εὐδοκοῦμεν below) **that while at home in the body, we are absent from the Lord** (the similitude of the body as our οἰκία being still kept up: see similar sentiments, respecting our being wanderers and strangers from our heavenly home while dwelling in the body, Phil. iii. 20; Heb. xi. 13; xiii. 14),—**for** (proof of our ἐκδημία ἀπὸ τ. κυρ.) **we walk** (the usual figurative sense,—'go on our Christian course,'—not literal, as of pilgrims) **by means of** (not '*in a state of*,' nor '*through*,' as the element through which our life moves, Meyer; who is thereby necessitated to interpret the two prepositions differently, see below) **faith, not by means of appearance** (εἶδος *cannot possibly be subjective*, as rendered in E. V. and by many Commentators; see reff.—i. e. 'faith, not the actual appearance of heavenly things themselves, is the means whereby we hold on our way,' a sure sign that we are *absent from* those heavenly things),—**notwithstanding (I say)** (he resumes the θαῤῥοῦντες, which was apparently at first intended to belong to εὐδοκοῦμεν,—by the *indicative*, inserting the δέ because the last clause seemed something like a *dash* to that confidence) **we are confident, and are well pleased rather to migrate out of the body and come to our home with the Lord**: i. e. 'even if (as in ver. 1) a dissolution of the body be imminent,—even that, though not according to our wish, does not destroy our confidence: for so sensible are we that dwelling in the body is a state of banishment from the Lord, that we prefer to it even the alternative of dissolution, bringing us, as it will, into His presence.'

Meyer regards ἐκδημ. and ἐνδημ. as equivalent to the *putting off of the mortal* (but how?) and *putting on the immortal body* at the coming of the Lord:—but surely by this the whole sense is destroyed. The Apostle, it seems to me, carefully chooses the words, new to the context, ἐκδημεῖν and ἐνδημεῖν, to *avoid* such an inference, and to express, as he does in Phil. i. 23, then in the actual prospect of death, that τὸ ἀναλῦσαι is equivalent to σὺν χριστῷ εἶναι: for *here* is no hint of the new house from heaven, only of a certain indefinite ἐνδημία πρὸς τὸν κύριον, which is all that is revealed to us, and it would seem was all that was revealed to *him*, of the *disembodied state* of the blessed. I may remark that Meyer, whose commentary on this Epistle is most able and thorough, has been misled in this passage by an endeavour to range the whole of it under the specific wish of vv. 2—4.

9, 10.] **Wherefore** (this being so,—our confidence, in event whether of death, or of life till the coming of the

εἴτε [s] ἐνδημοῦντες εἴτε [s] ἐκδημοῦντες, [z] εὐάρεστοι αὐτῷ εἶναι. 10 [a] τοὺς γὰρ [a] πάντας ἡμᾶς [b] φανερωθῆναι [c] δεῖ [d] ἔμπροσθεν τοῦ [de] βήματος τοῦ [d] χριστοῦ, ἵνα [f] κομίσηται ἕκαστος [g] τὰ διὰ τοῦ σώματος, [h] πρὸς ἃ ἔπραξεν, εἴτε [c] ἀγαθὸν εἴτε κακόν. 11 Εἰδότες οὖν τὸν [i] φόβον τοῦ κυ- [d] ρίου, ἀνθρώπους [k] πείθομεν, θεῷ δὲ [l] πεφανερώμεθα· ἐλπίζω

z Rom. xii. 1, 2 reff.
a Rom. xi. 32 reff.
b = (see note). Col. iii. 4. 1 Pet. v. 4. 1 John ii. 28.
c = Acts iv. 12 reff.
d Acts xviii. 17.
e Acts xii. 21 reff.
f = Eph. vi. 8. Col. iii. 25
g constr., Eph. Col. as above (f).
h = Luke xii. 47. Gal. ii. 14.
i = Acts ix. 31. Rom. iii. 18. ch. vii. 1. Eph. v. 21 (not Rom. xiii. 3).
k = Acts xii. 20. Gal. i. 10. 1 Kings xxiv. 8.
l = Mark iv. 22. John iii. 21 al.

10. ℵ[1] has written ε bef κομισηται, but marked it for erasure. for τα, ἅ, omg προς a, D[1]F.—om τα δ. τ. σ. L. for κακον, φαυλόν CN d m 17 Orig$_7$ Eus$_2$ Ephr Ath$_2$ Epiph Nys$_2$ Bas$_2$ Cyr$_{10}$ Damasc$_1$ Thl-comm(appy): txt BDFKLP rel Clem Orig$_2$ Eus$_1$ Chr Thdrt$_{sæpe}$ Damasc$_{n.l.}$

Lord, being such)—**it is also** (besides our confidence) **our aim, whether dwelling in the body or absent from the body** (at the time of His appearing), **to be well pleasing to Him**, i. e. '*whether He find us* ἐνδημ. *or* ἐκδημ., *to meet with His approval in that day.*' That this is the sense, the next verse seems to me to shew beyond question. For there he renders a reason for the expressions, and fixes the participles as belonging to the time of His coming. But this meaning has not, that I am aware, been seen by the Commentators, and in consequence, the verse has seemed to be beset with difficulties. The ordinary rendering is represented by Chrys., p. 508, τὸ . . ζητούμενον τοῦτό ἐστι, φησίν. ἄν τε ἐκεῖ ὦμεν, ἄν τε ἐνταῦθα, κατὰ γνώμην αὐτοῦ ζῆν·—the objection to which of course is, that when *there with Him*, there will be *no striving* to be εὐάρεστοι αὐτῷ, the acceptance *having taken place*. Nor is De Wette's interpretation free from objection—'*whether we live till His coming, or we die:*' because no sufficient account is given of the present participles. Of all renderings, Meyer's is in this place the most absurd, misled as he is by his interpretation of ver. 8. He would make ἐνδημοῦντες and ἐκδ. here *merely literal*, the similitude being dropped:—'*whether at home, or on travel.*' But, all else aside, can he tell us *where Paul's home was*, subsequently to Acts ix.? For this would be necessary, though he shrinks from any 'geographische Bestimmung.' **10.**] For (explanation and fixing of εὐάρεστοι αὐτῷ εἶναι, as to *when*, and *how testified*) **we all** (and myself among the number) **must be made manifest** ('*appear:*' not = παραστῆναι merely, but '*appear in our true light,*' appear as we have never done before, as in reff., where the word is used of our Lord Himself: see also 1 Cor. iv. 5) **before the judgment-seat** (on βῆμα, see Stanley's note) **of Christ, that each may receive** (the technical word for *receiving wages*) **the things** (done) **through the body** (as a medium or organ of action. Meyer cites τῶν ἡδονῶν αἱ διὰ τοῦ σώματός εἰσιν, Plato, Phædo, p. 65, and αἰσθήσεις αἱ διὰ τοῦ σώματος, Phædr. p. 250), **according to the things which he did** (in the body), **whether** (it were) **good, or bad** (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 19): *when*, or *in company with whom*, is not here so much as hinted. I cannot pass on, without directing the student to the passage on this verse in Chrysostom's tenth Homily, p. 510 ff., as one of the grandest extant efforts of human eloquence. **11—13.**] *Having this* φιλοτιμία,—*being a genuine fearer of God* (see below)—*he endeavours to make his plain dealing* EVIDENT TO MEN, *as it* IS EVIDENT TO GOD. *He will give the Corinthians whereof to boast concerning him in reply to his boastful adversaries: this his conduct being, whatever construction may be put on it, on behalf of God and them.* **11.**] **Being then conscious of** ('*no strangers to:*' so Homer freq., e. g. ἀθεμίστια εἰδώς) **the fear of the Lord** (not, as Chrys. and most of the ancient Commentators = τὸ φοβερὸν τ. κυρ.,—so also Beza and Estius, '*terrorem* Domini,' and E. V., 'the terror of the Lord;'—but as Vulg., '*timorem* Domini,' —this wholesome fear of Christ as our Judge: see reff. The expression is particularly appropriate for one who had been suspected of double dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him),—**we persuade men** (the stress on ἀνθρώπους, '*it is* MEN *that we attempt to persuade.*' *Of what?* Beza,

m 1 Cor. iii. 7, &c. reff.
n ch. iii. 1 reff.
o Rom. xvi. 1 reff.
p 1 Tim. v. 14 only. Polyb. xxvii. 6. 10. ἀφ. λαμβ., Rom. vii. 8, 11.
q as above (p). ch. xi. 12 (bis). Gal. v. 13 only. P. Ezek. v. 7 only. σχῶ τί γράψω, Acts xxv. 26.
r Rom. iv. 2 reff.
s see t 1 Thess. ii. 17.
u constr., ch. i. 6. 1 Cor. xii. 26.
v Paul, here only. = Mark iii. 21. Acts viii. 11. x. 45. xii. 16. Jer. ii. 12.
w Rom. xii. 3 reff.

δὲ καὶ ἐν ταῖς [m] συνειδήσεσιν ὑμῶν [l] πεφανερῶσθαι. 12 οὐ [n] πάλιν [n] ἑαυτοὺς [no] συνιστάνομεν ὑμῖν, ἀλλὰ [pq] ἀφορμὴν [p] διδόντες ὑμῖν [r] καυχήματος ὑπὲρ ἡμῶν, ἵνα [s] ἔχητε πρὸς τοὺς ἐν [t] προσώπῳ καυχωμένους, καὶ [t] οὐ [t] καρδίᾳ. 13 [u] εἴτε γὰρ [v] ἐξέστημεν, θεῷ· [u] εἴτε [w] σωφρονοῦμεν, ὑμῖν· 14 ἡ γὰρ

BCDFK LPℵ a b c d e f g h k l m n o 17. 47

12. rec aft ου ins γαρ, with D³KLP rel Damasc Thl Œc: om BCD¹FℵB vss Chr Thdrt Ambrst Pel Bede. for 2nd υμιν, ημιν B¹, *nobis* D-lat. υμων Bℵ 17 G-lat æth. for ου, μη εν Bℵ m 17: ουκ εν D¹F: txt CD³KLP rel syr goth Chr Damasc.

Grot., al., *of the truth of Christ's religion; win them to Christ,* which however suits the rendering '*terrorem* Domini,' better than the right one:—Chrys., Theodoret, Theophyl., '*of our own integrity,*' and so in the main, Estius, Bengel, Olsh., De Wette,—and Meyer, though he seems to object to it, for he connects the words with the φιλοτιμία of ver. 9:—Erasm., Luther, Wolf, Hammond, al., understand πείθομεν of *the endeavour to make ourselves acceptable to men;* Cornel.-a-Lapide, Le Clerc, al., '*eundem hunc timorem* hominibus suademus.' But from the context, it must have reference to *ourselves;* and I therefore agree with Chrys., al., as above), **but to God we are already manifested** (we have no need to persuade HIM of our integrity, for He knows all things);—**and I hope** (am confident) **that we have also been manifested** (Meyer remarks, that ἐλπίζω in the N. T. elsewhere has only the inf. aor.; here however the inf. perfect is logically necessary. He hopes, that the manifestation *is complete.* Cf. Acts xxvii. 13, δόξαντες τῆς προθέσεως κεκρατηκέναι, and Hom. Il. *o.* 110, ἤδη γὰρ νῦν ἔλπομ' Ἀρηΐ γε πῆμα τετύχθαι) **in your consciences.** 12.] **We are not again recommending ourselves to you** (see ch. iii. 1), **but (say this as) giving you an occasion for matter of boasting** (καύχημα,—not = καύχησις as De W.,—'a source, whence matter of boasting may be derived') **on our behalf** (of us, as your teachers, and to the upholding of our ministry), **that ye may have it** (viz. καύχημα, matter of boasting) **against those who boast in face (fair outward appearance), and not in heart** (i. e. in those things which they *exhibit,* and *are outwardly* = κατὰ τὴν σάρκα, ch. xi. 18, not in matters which are *in their hearts:* implying that their hearts are indifferent about the matters of which they boast).

13.] **For** (ye have good reason to boast of me as your teacher; seeing that **whether we have been mad** (there is no need to soften the meaning to '*inordinately praise ourselves,*' as Chrys., al.; or '*act foolishly,*' as others; or '*ultra modum agimus,*' as Bengel, Luther:—μαίνῃ, Παῦλε, was once said, Acts xxvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), **it is to God** (in God's work and to His glory): **whether we be of sound mind, it is for you** (on your behalf). 'So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, *for God:* if you maintain and are convinced of our sobriety, it is a soundness *in your service.*'

On the interpretation of Chrys. above, he explains the last clause,—ἄν τε μέτριόν τι κ. ταπεινὸν (φθεγξώμεθα), δι' ὑμᾶς, ἵνα μάθητε ταπεινοφρονεῖν. Hom. xi. p. 513. But he gives our interpretation also, as an alternative: μαίνεσθαί τις ἡμᾶς φησί; διὰ τὸν θεὸν τοιαῦτα μαινόμεθα.

14—19.] *And his constraining motive is the love of Christ; who died for all, that all should live to Him; and accordingly the Apostle has no longer any mere knowledge or regards according to the flesh, seeing that all things are become new in Christ by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister.*

14.] **For** (reason of his devotion under all reports and circumstances, θεῷ and ὑμῖν, as in last verse) **Christ's love** (not, *love to Christ,* as Œc., Beza, al.,—but *Christ's love to men,* subjective, as most Commentators; as shewn in *His Death,* which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the gen. of the person after ἀγάπη is with Paul *always* subjective,—Rom. v. 5, 8; viii. 35, 39; ch. viii. 24; xiii. 13; Eph. ii. 4; Phil. i. 9 al. [but see his own note on 2 Thess. iii. 5, where he maintains the objective sense], whereas with John it is not always so, 1 John v. 3. Paul usually expresses love *of,*

x ἀγάπη τοῦ x χριστοῦ y συνέχει ἡμᾶς, 15 z κρίναντας τοῦτο, ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν, a ἄρα b οἱ b πάντες c ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι d ἑαυτοῖς ζῶσιν, ἀλλὰ d τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ e ἐγερθέντι. 16 ὥστε ἡμεῖς f ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν

x = Rom. viii 35. Eph. iii. 19.
y = Luke xii. 50. Acts xviii. 5. Phil. i. 23 (L.P., exc. Matt. iv. 24). Job xxxi. 23.
z = Acts xv. 19.

a 1 Cor. xv. 14. Gal. iii. 29, see Rom. vii. 3, 25. Rom. vi. 2, 10, 11. xiv. 7 al. 6 (Paul) reff.
b ver. 10.
c = Rom. vi. 8.
d dat., Isa. xxvi. 19.
e 1 Cor. xv. 4, and passim.
f Acts xviii.

14. for χριστου, θεου CP 17. 39. 42-6. 120. 238 syr Chr Thdrt$_1$(txt h.l.) Thl-marg. 15. κριναντες F^1: -νοντας 17. rec ins ει bef εἷς, with C^{1}ℵ^2 rel vulg(and F-lat) copt arm Ath-mss Chr$_{h.l.}$ Cyr$_1$ Thl Ambrst-ms Aug$_2$(elsw mss vary) Bede: om B(sic: see table) C^{2}DFKLP$\aleph^1$ d e l n 17. 47 syrr goth æth Ath-edd Chr$_1$ Cyr$_1$ Thdrt Damasc Œc-comm(appy). for απεθανον, απεθανεν ℵ^1. aft 2nd απεθανεν ins χριστος F vulg(not am harl) some-lat-ff.

i.e. *towards*, by εἰς, Col. i. 4; 1 Thess. iii. 12) **constraineth us** (a better word could not be found: the idea of συνέχω is that of *forcible limitation*, either in a good or a bad sense,—of *confining to one object*, or *within certain bounds*, be that one object a painful or glorious one,—those bounds the angustiæ of distress, or the course of apostolic energy, as here. '*Constraineth us*,' generally:—limits us to one great end, and prohibits our taking into consideration any others. 'Metaphora est in verbo *constringendi*: qua notatur, fieri non posse, quin, quisquis mirificum illum amorem quem testatus est nobis Christus morte sua, vere expendit et reputat, quasi ei alligatus, et arctissimo vinculo constrictus, se in illius obsequium addicat.' Calv. The varieties of interpretation, some as Meyer, urging more the sense *cohibendi*, others as Chrys., that *excitandi*, οὐκ ἀφίησιν ἡμᾶς ἡσυχάζειν, all in fact amount to one—that of the *forcible compression* of his energies to one line of action),

15.] **because we formed this judgment** (viz. at our conversion:—learned to regard this as a settled truth) **that one died on behalf of all** (not only, for the *benefit* of all, as Meyer,—but *instead of* all, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of *all men* is the absolute objective fact: that *all* enter not into the benefit of that Death, is owing to the non-fulfilment of the subjective condition which follows),—**therefore all died** (i.e. therefore, in the death of Christ, *all*, *the* all for whom He died, οἱ πάντες, *died too*: i. e. see below, became planted in the likeness of His death,—died to sin and to self, that they might live to Him. This was true, *objectively*, but *not subjectively* till such death to sin and self is realized in each: see Rom. vi. 8 ff.). The other renderings,—'*ought to die*,' as Thomas Aq., Grot., Estius, al., —'*were under sentence of death*,' as Chrys., Theodoret, Beza, al.;—'*as good as died*,' Flatt;—are shewn to be erroneous by carefully noticing the construction, with or without εἷ. The *verb* is common to both members of the sentence; the correspondent emphatic words in the two members being (1) εἷς ὑπὲρ πάντων, (2) πάντες: '(*One on behalf of all*) died, therefore (*all*) died: if *One* died the death of (belonging to, due from) all, then *all* died (in and with Him).' Meyer's rendering of ὅτι *because*, can hardly be right, as it would leave κρίναντας τοῦτο standing awkwardly alone. **And He died for all, in order that they who live** (in *this life*, see ἡμεῖς οἱ ζῶντες, ch. iv. 11; = in sense, '*as long as they are in this state*,' as De W.:—not, 'those who live *spiritually*,' as Beza, Flatt, which would altogether strike out the sense, for it is, *that they may* live spiritually, &c.: nor, '*superstites*,' they whom He left behind at His death, ζῶντες in contrast with Him who ἀπέθανεν, as Meyer;—for, not to insist on the more general reference to *all time*, many to whom the Apostle was now writing were *not born at the time of His Death*) **might no longer** (now that His Death has taken place: or, as they did before they apprehended that Death as theirs,—but I prefer the former, see ἀπὸ τοῦ νῦν below) **live to themselves** (with *self* as their great source and end of action, to please and to obey) **but to Him that died and rose again for them** (ὑπέρ, not merely even as connected with ἐγερθέντι '*for the benefit of*,' as Meyer again; but strictly '*in the place of*:' as the Death of Christ is *our death*, so His Resurrection is *our resurrection*).

16.] **So that** (*accordingly*,—consistently with our judgment expressed ver. 15) **we** (in opposition to our adversaries, the false teachers: not *general*, of *all Christians*, as De W.,—but as yet spoken, as the emphatic position of ἡμεῖς shews, of the Apostle himself [and his colleagues?]) **from this time** (since

g Rom. i. 3 reff. h 1 Cor. i. 30 reff. i Gal. vi. 15. k Acts xv. 7 reff. = Isa. xliii. 18.

g κατὰ g σάρκα· εἰ καὶ ἐγνώκαμεν g κατὰ g σάρκα χριστόν, BCDFK LP[N] a b
h ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. 17 ὥστε εἴ τις h ἐν χριστῷ, c d e f g h k l m n
i καινὴ i κτίσις· τὰ k ἀρχαῖα l παρῆλθεν, ἰδού, γέγονεν o 17. 47

1 = Matt. v. 18. xxiv. 35 al. see Acts xxvii. 9 reff.

16. rec aft εἰ ins δε, with $C^3D^{2\cdot3}(K)LP\aleph^3$ rel syr (copt goth) Chr$_2$ Thdrt$_2$ Damasc Thl Œc: και bef ει F latt lat-ff: txt $BD^1\aleph^1$ 17 Orig$_4$ Eus. (C^1 uncert.)—om και K 115 copt goth. χριστον bef κατα σαρκα D æth Orig$_2$(and int$_7$) Jer. aft γινωσκομεν ins κατα σαρκα D^1F Jer$_1$. (not vulg F-lat.)

this great event, the Death of Christ) **know no man according to** (as he is in) **the flesh** (Meyer well remarks: "Since all are [ethically] dead, and each man is bound to live only to Christ, not to himself, our knowledge of others must be altogether independent of that which they are κατὰ σάρκα,—must not be regulated κατὰ σάρκα. And the connexion of ver. 16 with ver. 15 shews that we must not take κατὰ σάρκα as the *subjective* rule of οἴδαμεν,—so that the explanation would be, 'according to mere human knowledge,' 'apart from the enlightening of the Holy Spirit,' cf. ch. i. 17; 1 Cor. i. 26,—but as the *objective* rule, cf. ch. xi. 18; John viii. 15; Phil. iii. 4,—so that εἰδέναι τινὰ κατὰ σάρκα = '*to know any one according to his mere human individuality*,'—'to know him as men have judged him by what he is in the flesh,' not by what he is κατὰ πνεῦμα, as a Christian, as καινὴ κτίσις, ver. 17. He who knows no man κατὰ σάρκα has, e. g. in the case of the Jew, entirely lost sight of his Jewish origin,—in that of the rich man, of his riches,—in that of the learned, of his learning,—in that of the slave, of his servitude, &c., cf. Gal. iii. 28"): **if we have also** (εἰ καί *concedes* what follows: πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἵᾳ νόσῳ ξύνεστι, Soph. Œd. Tyr. 302,—but also, as distinguished from καὶ εἰ, *introduces no climax*, and distributes the force of the καί over the whole concessive clause, whereas in καὶ εἰ it is confined to the conditional particle εἰ,—see Hartung, Partikellehre, i. 139) **known Christ according to the flesh, now however we know Him (thus) no longer.** The fact alluded to in the concessive clause, is, not any personal knowledge of the Lord Jesus while He was on earth, but that view of Him which Paul took *before his conversion*, when he knew Him only according to His outward apparent standing in this world, *only as Jesus of Nazareth*. χριστόν is not = τὸν χριστόν, '*the* Christ,' but merely as a proper name designating Him whom he now knew as Christ. Observe, the stress is *not on* χριστόν, q. d. 'If we have known *even Christ* after the flesh,' &c., as usually understood;—the position of χρ. forbids this, which would require εἰ καὶ χριστὸν ἐγν. κ. σάρ.,—but on **ἐγνώκαμεν**, as belonging to the *past*, contrasted with our *present* knowledge. Observe likewise, that the position of κατὰ σάρκα, see above also, forbids its being taken as the subjective qualification of ἐγνώκαμεν, as = εἰ καὶ κατὰ σάρκα ἐγν. χρ., or εἰ κ. ἐγν. χρ. κ. σάρκ., and fixes it as belonging to χριστόν,—'*Christ according to the flesh*.' He now, since his conversion, knew Him no longer as thus shewn, but as ὁρισθέντα υἱὸν θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης. At that time, εὐδόκησεν ὁ ἀφορίσας με . . . ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, Gal. i. 15, 16. See by all means Stanley's remarks, on the absence of all local and personal recollections of our Lord's life, in the apostolic age. **17.**] **So that** (additional inference from what has gone before: hardly as Meyer, from ver. 16 *only*: the *death* of ver. 15, as well as the new knowledge of ver. 16, going to make up the καινὴ κτίσις) **if any man is in Christ** (far better than 'whoever is in Christ.' See note on Phil. iv. 8. '*In Christ*,' i. e. in union with Him: Christ being 'the element in which by faith we live and move,' as Meyer), **he is a new creature** (κτίσις, '*creation*,'—the act, implying here the result of the act. See ref. and Col. iii. 10, 11 Eph. ii. 10; iv. 23. 'He has received,' 'passed into,' 'a new life,' John iii. 3): **the old things** (of his former life—'all the old selfish and impure motives, views, and prejudices,'—De Wette) **have passed away** (there does not appear to be any allusion, as in Chrys., Theophyl., to the passing away of Judaism, but only to the *new birth*, the antiquation of the former unconverted state, with all that belonged to it): **behold** (a reminiscence of Isa. xliii. 18, 19—μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε· ἰδοὺ, ἐγὼ ποιῶ καινά), **they have become new** (see var. readd.). The arrangement of the sentence followed by the Vulg., al., 'Si qua ergo in Christo nova creatura, vetera transierunt,' is inadmissible, because the second member would be a mere reassertion of the first.

καινά. 18 τὰ δὲ [m]πάντα [m]ἐκ τοῦ θεοῦ τοῦ [n]καταλλάξαν-
τος ἡμᾶς ἑαυτῷ διὰ χριστοῦ καὶ δόντος ἡμῖν τὴν
[o]διακονίαν τῆς [p]καταλλαγῆς, 19 [q]ὡς [q]ὅτι θεὸς ἦν [r]ἐν
χριστῷ κόσμον [n]καταλλάσσων ἑαυτῷ, μὴ [s]λογιζόμενος
αὐτοῖς τὰ [t]παραπτώματα αὐτῶν, καὶ [u]θέμενος ἐν ἡμῖν
τὸν [v]λόγον τῆς [p]καταλλαγῆς. 20 ὑπὲρ χριστοῦ οὖν

m 1 Cor. xi. 12 reff.
n Rom. v. 10 reff.
o Acts xx. 24 reff.
p here bis. Rom. v. 11. xi. 15 only. Isa. ix. 5. 2 Macc. v. 20 only.
q = here (ch. xi. 21. 2 Thess. ii. 2)
r 1 Cor. xv. 22 reff.
s = Rom. ii. 26. iv. 4, 8 al. fr. Num. xviii. 27.
t Rom. iv. 25 reff.
u Ps. civ. 27. (Amos v. 7.)
v Acts xiii. 26 reff.

17. rec aft καινα ins τα παντα, with D²·³KLP rel syr goth æth-pl Orig$_1$ Constt Did Ath$_{h.l.}$ Chr Damasc (Ec Tert$_1$: bef καινα b d f k o 17. 46. 67² vulg-ed Syr Ath$_3$ Dial Meth Naz Cyr$_2$ Thdrt Procl Thl Orig-int$_3$ Jer Ambrst Salv: om BCD¹FℵP latt copt æth-rom arm(1805) Clem Ath-ms$_1$ Nys Cyr$_2$ Tert$_1$ Hil Aug Promiss.

18. om 1st του D¹F. rec ins ιησου bef χριστου, with D³KL rel Thdrt Damasc: om BCD¹FPℵ 17 latt syrr copt goth æth arm Chr Tert Hil Ambrst Aug.

19. ins ο bef θεος FK b¹ o Thdrt Chr$_1$. καταλασσων(sic) ℵ e f h¹ k. add εν D¹. for λογ., αστιζομενος F. om 2nd εν K f h l¹ n 47. ins [του] ευαγγελιου bef του λογου D¹F; *adnuntiationem* D-lat, *evangelii* G-lat(and so over the greek in F).—om του F.

20. for υπερ χρ. ουν, ον υπερ χριστου D¹F; *pro quo Christo* D-lat; *quod pro quo*

18.] **And all things** (in this new creation: he passes to a more general view of the effects of the death of Christ—viz. our *reconciliation to God*) **are from God** (as their source), **who reconciled us** (*all men*, from next verse, where κόσμον is parallel with it) **to Himself by means of Christ** (as an atonement, an expiatory sacrifice, ver. 21, for sin which made us ἐχθροὶ θεοῦ, see Rom. v. 10), **and gave** (committed) **to us** (Apostles, not mankind in general; for had it been so,—in the next verse, which is parallel, ἐν αὐτοῖς, not ἐν ἡμῖν, must have stood, after αὐτοῖς and αὐτῶν just preceding) **the ministration of the reconciliation** (the duty of ministering in that office, whose peculiar work it is to proclaim this reconciliation: so διακονία τῆς δικαιοσύνης, ch. iii. 9. Observe, that the reconciliation spoken of in this and the next verse, is that of *God to us*, absolutely and objectively, through His Son: that whereby He can complacently behold and endure a sinful world, and receive all who come to Him by Christ. This, the subjective reconciliation,—*of men to God*,—follows as a matter of exhortation, ver. 20),

19.] **how that** (the ὡς imports that the proposition following it, introduced by ὅτι, is matter of indirect reference. So Xen. Hell. iii. 2. 14, εἰπὼν τῷ Φάρακι ὡς ὅτι ὀκνοίη μὴ ὁ Τισσαφ. κ.τ.λ., and argum. Isocr. Busir. p. 220 [cited by Winer, edn. 6, § 65. 9], κατηγόρουν αὐτοῦ, ὡς ὅτι καινὰ δαιμόνια εἰσφέρει) **God in Christ was reconciling the world to Himself** (ἦν καταλλάσσων not exactly = κατήλλαξεν, any more than ἦν κηρύσσων Luke iv. 44 = ἐκήρυσσεν: in both cases the habitual state is more emphatically implied than could be done by the imperfect merely: the shade of difference can, however, hardly be expressed in English. ἦν cannot, as in Erasm., Luther, Calv., Beza, al., and E. V., belong to ἐν χριστῷ, 'God *was in Christ*, reconciling' &c.,—partly on account of the position of ἐν χρ., which would thus probably be before ἦν, but principally (Meyer) because of incoherence with θέμενος ἐν ἡμῖν κ.τ.λ.: for in that case the two latter clauses must express the *manner* of reconciliation by Christ, which the second of them does not. κόσμον,—without the article, as governed words placed for emphasis before their verbs often are—it would not be καταλλάσσων κόσμον, but τὸν κόσμον,—**the whole world**,—*man, and man's world, entire, with all that therein is*, see Col. i. 20, but considered, cf. αὐτῶν below, as *summed up in man*),—**not imputing to them their trespasses** (*present*: on the expression see reff.), **and having placed in us** (*past*:—not merely = '*committed to us*,' but '*laid upon us*,' as our office and charge, and, besides, '*empowered us for*,' '*put in our souls by His Spirit*.' '*Us*,' viz. Apostles and teachers) **the word of the reconciliation** (as ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18).

20, 21.] *He describes his office as that of an ambassador for Christ, consisting in beseeching them,* ON THEIR PART, *to be reconciled to God; and that, in consideration of the great Atonement which God has provided by Christ.* **On Christ's behalf then** (i. e. in pursuance of the imposition on us of the λόγος τῆς κατ.) **we are**

w Eph. vi. 20 only †. (-εία, Luke xiv. 32.)
x w. gen. abs., 1 Cor. iv. 18 reff.
y absol., 1 Cor. iv. 13 reff.
z = Eccles. viii. 5.
a = Rom. i. 17 reff. (Phil. iii. 9.)
b Mark xvi. 20. Rom. viii. 28. 1 Cor. xvi. 16. James ii. 22 only †. ‖Macc. xii. 1. Esdr. vii. 2 only. (-γος, 1 Cor. iii. 9.)

[w] πρεσβεύομεν, [x] ὡς τοῦ θεοῦ [y] παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ χριστοῦ, [n] καταλλάγητε τῷ θεῷ. 21 τὸν μὴ [z] γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα [a] δικαιοσύνη [a] θεοῦ ἐν αὐτῷ. VI. [1 b] συνερ- BCDFK LPℵ a b c d e f g h k l m n o 17. 47

Christo G-lat. δεομενοι D[1](and lat) F Chr-ms Hil Ambrst(not Aug al); *orantes aut obsecrantes* G-lat. καταλλαγηναι D[1](and lat) F syr-mg goth, *reconciliari* G-lat lat-ff(not Jer Bede). om τω F.

21. rec aft τον ins γαρ (*see note*), with D[3]KLPℵ[3] rel syrr goth æth arm Chr Eucher Thdrt[3] Damasc Ambrst-ms: om BCD[1]Fℵ[1] 17 latt copt Orig[2] Eus[3] Ath Chr[1]-comm Did Thdrt[1] Hil Ambrst-ed Aug Pel Alcim. rec γινωμεθα: txt BCDKLPℵ rel Orig[1] Eus Chr Thdrt[semp] Damasc Thl Œc, *ενωμια* F. θεου bef δικαιοσυνη KP d 93. 109. 219 Eus[1](txt[3]) Sev Chr Thdrt[3]: om θεου 46. 114 Thdrt[1].

ambassadors, as if God were exhorting by us: we beseech (*'you,'* but not uttered as an integral part of the present text, not a request *now made and urged*, as Rom. xii. 1; he is *describing the embassage;* we are ambassadors, and in our embassage it is our work to beseech—*'Be ye,'* &c.) **on Christ's behalf, Be reconciled to God**:—καταλλ. strictly *passive:* 'God was the RECONCILER—let this reconciliation *have effect on you*—enter into it by faith.' Our E. V., by inserting the word *'ye,'* has given a false impression, making it appear as if there were an emphasis on it, corresponding to *God* being reconciled to *us*, as if it had been καταλλάγητε καὶ ὑμεῖς τῷ θεῷ,—whereas it is the simple *being reconciled* in that reconciliation in which *God was, in Christ, the Reconciler.* 21.] *States the great fact on which the exhortation to be reconciled is grounded*:—viz. the *unspeakable gift* of God, to bring about the reconciliation. It is introduced without a γάρ (which has been supplied), as still forming part of the λόγος τῆς καταλλαγῆς. **Him who knew not sin** (τὸν οὐ γνόντα would merely assert *the fact*, that up to the time of ἐποίησεν, He was ignorant of sin. But μή with a participle, as has been observed since the doctrine of the particles has been more accurately studied, always denies *subjectively*, i. e. in reference to the view of some person who is the subject, or to the hypothesis of some person who is the direct or indirect utterer of the assertion. Cf. note on ch. iv. 18. With what reference then is the particle here used? Fritz. [in Meyer] thinks, to *the Christian's necessary idea* of Christ, "quem talem virum mente concipimus, qui sceleris notitiam non habuerit:" Meyer, and Winer, edn. 6, § 55. 5. β, to *God's judgment* of Him. I much prefer to either regarding it as subjective with reference to *Christ Himself*, Who said, John viii. 46, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; He was thus ὁ μὴ γνοὺς ἁμαρτίαν [see Hartung, Partikellehre, ii. 131, who gives among other examples, one very similar, from Thucyd. i. 118, ἡσύχαζόν τε τὸ πλέον τοῦ χρόνου, ὄντες καὶ πρὸ τοῦ μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους],—*'knew not,'* i. e. by contact, by personal experience, *'sin.'* See, for the *sense*, 1 Pet. ii. 22; Heb. vii. 26), **on our behalf** (or, *instead of us:* I prefer here the former, because the purpose of the verse is to set forth how great things God has done *for us*:—the other, though true, does not seem so applicable. The words ὑπὲρ ἡμ. are emphatic) **He made (to be) sin** (not, *'a sin-offering,'* as Augustine, Ambros., Œcum., Erasm., Hammond, Wolf, al., for the word seems *never to have the meaning*, even in the LXX [see however the remarkable reading of the Codex A at Lev. vi. 25]; and if it had, the former sense of the same word in this same sentence would preclude it here: nor = ἁμαρτωλός, as Meyer, al.: but, as De Wette, al., SIN, abstract, as opposed to RIGHTEOUSNESS which follows; compare κατάρα, Gal. iii. 13. He, on the Cross, was *the Representative of Sin*,—of the sin of the world), **that we might become** (the present, γινώμ. as in rec., would signify, as Stallbaum, Crito, p. 43 [Meyer]—'id quod propositum fuerit, nondum perfectum et transactum esse, sed adhuc durare.' The aor., which is supported by all the MSS., also yields the best sense, as joining the whole justification of all God's people, as one act accomplished, with the Sacrifice of Christ) **the righteousness of God** (see above: representatives of the Righteousness of God, endued with it and viewed as *in it*, and *examples of it*) **in Him** (in union with Him, and by virtue of our standing in Him).

γοῦντες δὲ καὶ [c] παρακαλοῦμεν, μὴ [d] εἰς [de] κενὸν τὴν χάριν [c] Rom. xii. 1 reff.
τοῦ θεοῦ δέξασθαι ὑμᾶς [2] (λέγει γὰρ Καιρῷ [f] δεκτῷ [g] ἐπ- [d] Gal. ii. 2. Phil. ii. 16 bis. 1 Thess. iii. 5 only. Isa. lxv. 23.
ήκουσά σου, καὶ ἐν [h] ἡμέρᾳ σωτηρίας [i] ἐβοήθησά σοι. ἰδοὺ [e] 1 Cor. xv. 10 reff.
νῦν καιρὸς [j] εὐπρόσδεκτος, ἰδοὺ νῦν [h] ἡμέρα σωτηρίας·) [f] Isa. xlix. 8. Luke iv. 19, 24. Acts x.
[3] μηδεμίαν [k] ἐν [k] μηδενὶ [l] διδόντες [m] προσκοπήν, ἵνα μὴ

35. Phil. iv. 18 only.
i Acts xvi. 9 reff.
l 1 Cor. ix. 12. Rom. ix. 32.)
g here only l. c. Pss. xix. 1.
j Rom. xv. 16 reff.
k ch. vii. 9. Phil. i. 28. Amos i. 4. see ver. 4.
m here only †. διδόναι ἀφορμὰς προσκοπῆς, Polyb. xxvii. 6. 10. (·κομμα,
h = 1 Cor. i. 8 reff.

CHAP. VI. 1. παρακαλουντες D¹F goth. om υμας D¹: ημας CN¹(txt ℵ-corr¹·³) 4. 17. 89 æth.
2. καιρω γαρ λεγει D¹(and lat) F(not F-lat) Sedul. [κτω of δεκτω are supplied by ℵ-corr¹.] for σοι, σου F(not G). for ευπροσδεκτος, δεκτος F.

CHAP. VI. 1—10.] *He further describes his apostolic embassage, as one of earnest exhortation not to receive the grace of God in vain* (vv. 1, 2), *and of approving himself, by many characteristics and under various circumstances, as the minister of God* (vv. 3—10). 1.] συνεργοῦντες, viz. τῷ θεῷ, Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the τοῦ θεοῦ of our verse itself. Meyer makes it τῷ χριστῷ, referring it to the ὑπὲρ χρ. above: Chrys., Theodoret, Bengel, Olsh., al., ὑμῖν, which certainly would have been *expressed*, and does not suit the sense, nor Paul's habit of speaking of the ministry, see 1 Cor, iii. 9. Flatt and Emmerling would make the σύν imply, working *with our exhortations*, aiding them by our example: which sense, though occasionally belonging to σύν and πρός in composition, could hardly have place here without some plainer indication in *what went before*, of that to which the preposition refers,—and would not suit the καί, which severs συνεργ. from παρακαλ.

The δέ is one of transition, introducing a new feature. **Moreover also, while working with God, we exhort, that you** (when preaching to *you*,—or others, when preaching to others: he still is *describing his practice* in his ministry, not using a direct exhortation to the Corinthians) **receive not** ('recipiatis;'—not 'receperitis,' 'that ye will not *have received*,' i. e. 'will not by apostasy shew that ye have received . . .' as Erasm., al., and De Wette. This mistake arises mainly from regarding the words as *directly addressed* to the Corinthians instead of a *description of his apostolic practice*) **the grace of God** (i. e. the reconciliation above spoken of) **to no purpose** (i. e. unaccompanied by sanctification of life; so Chrys., ἵνα . . μὴ νομίσωσιν ὅτι τοῦτό ἐστι καταλλαγὴ μόνον, τὸ πιστεῦσαι τῷ καλοῦντι·, ἐπάγει ταῦτα, τὴν περὶ τὸν βίον σπουδὴν ἀπαιτῶν. Hom. xii. p. 521.)

2.] *Ground of the exhortation:* viz. the importance of the present time as the day of acceptance,—shewn by a Scripture citation. **For He** (God, with whom we συνεργοῦμεν and whose grace we recommend) **saith, 'In an accepted time** (Heb. עֵת רָצוֹן, *'in a season of grace'*) **I heard thee, and in the day of salvation I helped thee:' behold** (inserted for solemnity—to mark the importance of what follows), **NOW is the favourably accepted time** (εὐπρόσδεκτος, a far stronger term than δεκτός, q. d. the *very* time of *most favourable* acceptance, said from the fulness of his feeling of the greatness of God's grace),—**behold, NOW is the day of salvation.** ὁ γὰρ ἐν τοιούτῳ καιρῷ ἀγωνιζόμενος, ἐν ᾧ τοσαύτη κέχυται δωρεά, ἐν ᾧ τοσαύτη χάρις, εὐκόλως ἐπιτεύξεται τῶν βραβείων. Chrys. p. 522. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father. 3—10.] *And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life.* 3.] διδόντες, resumed from συνεργοῦντες, ver. 1; ver. 2 being parenthetic. It, and all the following participles, vv. 9, 10, qualify παρακαλοῦμεν, shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grot.: 'ostendit enim, quam serio moneat, qui, ut aliquid proficiat, nullis terreatur incommodis, nulla non commoda negligat.' But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry. ἐν μηδενί, **in nothing**, compare ἐν παντί, below: not, *'in no man's estimation,'* as Luther. μηδεμ.,—μηδενί, are not = οὐδεμ.—οὐδενί, but, see on ch. v. 21, subjectively said—

n ch. viii. 20 only. Prov. ix. 7. Wisd. x. 14 only. (-μος, 2 Pet. ii. 13.)
o Acts i. 17, xx. 24 (reff.). Rom. xi. 13†.
p = ch. iv. 8 reff.
q ch. iii. 1. iv. 2. v. 12. vii. 11. x. 12.
u Acts xvi. 23. 8. xv. 58 al. Gen. xxxi. 42. Eph. vi. 18.)
xiv. 23. xxvii. 9 only. 2 Kings xii. 16. i. 5. xii. 8 al.
r Rom. ii. reff. v ch. xi. 23.
s Rom. ii. 9 (reff.). w 1 Cor. xiv. 33 reff.
t = 1 Cor. vii. 26 reff. x as above (γ). 1 Cor. iii.
y ch. xi. 27. a as above (γ) (1 Cor. vii. 5 v. r.) only in Paul.
z as above (γ) only†. 2 Macc. ii. 26. (-πνεῖν, [Matt. xvii. 21 ‖ Mk.] Luke ii. 37. Acts b ch. xi. 3 only†. (-νός, ch. vii. 11.) c = 1 Cor.
d Rom. ii. 4 (reff.).

n μωμηθῇ ἡ ᵒ διακονία, 4 ἀλλ' ᵖ ἐν ᵖ παντὶ ᵍ συνιστάντες BCDFK LPℵ abcdefghklmno 17. 47
ᵍ ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ʳ ὑπομονῇ πολλῇ, ἐν ˢ θλίψεσιν, ἐν ᵗ ἀνάγκαις, ἐν ˢ στενοχωρίαις, 5 ἐν ᵘᵛ πληγαῖς, ἐν ᵘᵛ φυλακαῖς, ἐν ʷ ἀκαταστασίαις, ἐν ᵛˣʸ κόποις, ἐν ʸᶻ ἀγρυπνίαις, ἐν ʸᵃ νηστείαις, 6 ἐν ᵇ ἁγνότητι, ἐν ᶜ γνώσει, ἐν ᵈ μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, 8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, 9 ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, 10 ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

3. μωθη(sic) B^1 f: μωμωθη D^1. aft η διακονια ins ημων DF d 66^2. 73 latt syrr sah Chr Thdrt Thl Œc-comm Ambrst Aug Pel.

4. rec συνιστωντες, with $D^3KL\aleph^3$ rel Chr Thdrt Damasc$_{h.l.}$: συνιστοντες f: συνιστανοντες BP 31. 73 Damasc$_1$: txt $CD^1F\aleph^1$ 17 Clem Cyr. διακονους D^1 vulg: *ministros* aut *-i* G-lat.

we exhort, being such as give, &c.: so 1 Cor. x. 33, ἐγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν κ.τ.λ. **προσκοπή** = σκάνδαλον, or πρόσκομμα, Rom. xiv. 13. **μωμηθῇ**] μωμᾶσθαι, *'to reproach'* (see Winer, edn. 6, § 38. 7. a, and Moulton's note), is one of those deponent verbs which have an aorist passive: so διαλέγεσθαι, βούλεσθαι, δύνασθαι, σπλαγχνίζεσθαι, &c. The διακονία, the office itself, would be reproached, if cause of offence were found in the character of its bearers. 4.] Meyer well remarks the position of συνιστ. ἑαυτούς. When the words signified 'to recommend *ourselves*,' in a bad sense, ch. iii. 1, v. 12, —ἑαυτ. *preceded* the verb: but here and ch. iv. 2, where used in a good sense, and without any stress on ἑαυτούς, it *follows* the verb. This is only one of continually occurring instances of the importance of the collocation of words with regard to the emphasis. **διάκονοι**] not διακόνους: **recommending ourselves, as ministers of God should do.** The ambiguity of the E. V. might have been avoided by a different arrangement of words: *'in all things, as the ministers of God, approving ourselves.'* The following datives are a specification of παντί; but not all of the same sort: some signify *instruments by which*, some, *situations in which*, some *both these*. Bengel remarks: "Insignis gradatio. Sequuntur ter tria patienda (i. e. from θλίψεσιν to νηστείαις), quibus *patientia* (ὑπομονή) exercetur; *pressuræ*,—*plagæ*,—*labores*. Primus ternarius continet *genera*, secundus, *species* adversorum: tertia *spontanea*" (but qu?: see below). So that the ὑπομονὴ πολλή belongs to vv. 4, 5, and ver. 6 goes on to other points. **στενοχ.**] See ch. iv. 8, note.

5.] On **πληγ.**, see reff. **φυλακ.**] At Philippi only *as yet*, as far as we know from the narrative of the Acts; —but there must have been many other occasions, see ch. xi. 23. He *may* have been imprisoned at Antioch in Pisidia, Acts xiii. 50, and at Lystra, xiv. 19, and at Corinth, xviii. 12, 14: and we cannot tell what may have befallen him during his journeys, Acts xv. 41; xvi. 6; xviii. 23. **ἐν ἀκαταστ.**] in tumults, see Acts xiii. 50; xiv. 5, 19; xvi. 22; xvii. 5; xviii. 12, and above all, xix. 23—41. The sense given by Chrys. (p. 522), al., τὸ μηδαμοῦ δύνασθαι στῆναι ἐλαυνόμενον, is philologically allowable, cf. Demosth. 383. 7, ἀκατάστατον ὥσπερ ἐν θαλάττῃ πνεῦμα, and James i. 8, and Polyb. xxxi. 13. 6, ὑποδεικνύων αὐτοῖς τὴν ἀκαταστασίαν τῆς βασιλείας,—but not found in N. T. **ἐν κόποις**] usually, and here, signifies *'labour in the Lord,'* for his sake, see reff. So also κοπιάω, Rom. xvi. 6, 12 (bis), and reff. Chrys., al., interpret it of his manual work, 1 Cor. iv. 12; and ἀστατοῦμεν and κοπιῶμεν occurring there together certainly gives some semblance to the view: but see ch. xi. 23, where this can hardly be; it is most probable that the *weariness of his excessive apostolic labour* was in his mind. **ἀγρυπνίαις**] Chrys. says, p. 523, τὰς νύκτας ἐν αἷς ἐδίδασκεν, ἢ ὅτι καὶ ἐν αὐταῖς εἰργάζετο. But I would rather believe the ἀγρυπνίαι to have been *watchings through anxiety* for the churches. **ἐν νηστείαις**] This is generally, and by De W. against Meyer, taken to refer to involuntary hunger and thirst. But, as the latter remarks, the word does not appear to be ever so used; and in ch. xi. 27, Paul himself distinguishes ἐν νηστείαις from ἐν λιμῷ κ. δίψει. The meaning of **fastings** must therefore be retained. So Chrys., Theodoret, and Calvin. 6.] The nine preceding datives (see on ver. 4) have expanded ὑπομονῇ. We now resume the

κροθυμίᾳ, ἐν [d] χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ [e] ἀνυποκρίτῳ, [7] ἐν [f] λόγῳ [f] ἀληθείας, ἐν [g] δυνάμει [g] θεοῦ, διὰ τῶν [h] ὅπλων τῆς δικαιοσύνης τῶν [i] δεξιῶν καὶ [ik] ἀριστερῶν, [8] διὰ [l] δόξης καὶ [m] ἀτιμίας, διὰ [n] δυσφημίας καὶ [o] εὐφημίας, ὡς [p] πλάνοι καὶ [q] ἀληθεῖς, [9] ὡς [r] ἀγνοούμενοι.

[d] Rom. xii. 9 reff.
[e] Rom. xii. 9 reff.
[f] Eph. i. 13. 2 Tim. ii. 15. James i. 18.
[g] = 1 Cor. ii. 18 reff.
[h] = ch. x. 4. John xviii. 3 (Rom. vi. 13 bis. xiii. 12) only. Nah.
[i] (see note.) Matt. vi. 3. Mark x. 37. Luke xxiii. 33 only. 1 Chron. xii. 2. above (i) only. Gen. xiv. 15.
[k] N. T. as
[l] = John v. 41, 44 al.
[m] Rom. i. 26 reff.
[n] here
only †. 1 Macc. vii. 38. Esdr. i. 43 [40] Ald. (δυσσέβεια, AB) only. (-μεῖν, 1 Cor. iv. 13.)
[o] here
only †. Ps. xcix. 2 Symm. (-μος, Phil. iv. 8.)
[p] Matt. xxvii. 63. 1 Tim. iv. 1. 2 John 7 (bis) only. Job xix. 4. Jer. xxiii. 32 only.
[q] subj., Matt. xxii. 16. John iii. 33. Rom. iii. 4 ‡.
[r] 1 Cor. xiv. 38. Gal. i. 22. 2 Pet. ii. 12 al.

main catalogue, with **ἐν ἁγνότητι, in purity**: which is variously explained: of *bodily chastity*, Grot.:—of *unselfishness*, Theodoret, and Chrys., as an alternative (ἢ σωφροσύνην . . . ἢ τὴν ἐν ἅπασι καθαρότητα, ἢ τὸ ἀδωροδόκητον, ἢ καὶ τὸ δωρεὰν τὸ εὐαγγ. κηρύττειν. ib.):—I prefer the second of Chrys.'s meanings, *general purity of character*, εἰλικρίνεια, — unblamableness of life, and singleness of purpose. **ἐν γνώσει**] **knowledge of the Gospel**, in a high and singular degree; see 1 Cor. ii. 6 ff. So Chrys.: σοφίᾳ τῇ παρὰ τοῦ θεοῦ δεδομένῃ. **χρηστότητι**] **kindness**: a kind and considerate demeanour. **ἐν πν. ἁγίῳ**] **in the Holy Spirit**, as the Power by Whom all these motives are wrought. The omission of the article, aft. *ἐν*, constitutes no objection to this rendering, as Bp. Middleton (in loc.) supposes: cf. διὰ πν. ἁγίου τοῦ δοθέντος ἡμῖν, Rom. v. 5,—and the very same words as these, 1 Thess. i. 5,—in both which places the meaning is undoubted; neither of which, however, is noticed by Middleton. The words do not appear to hold any *logical* place in the list, any more than *ἐν δυν. θεοῦ* below. **7. ἐν λόγ. ἀληθ.**] is taken by De W., Meyer, al., as subjective,—'in speaking, or teaching truth'—'*in discourse, the contents whereof were truth*:' but their objection against the sense **in the word of truth**, = ἐν τῷ λόγῳ τῆς ἀληθείας, as it is expressed Col. i. 5, is not valid,—on account (1) of the government by a preposition, which would make the insertion of the article optional,—(2) of the whole catalogue being anarthrous, which would cause the article to be omitted for uniformity's sake. **ἐν δυν. θεοῦ**] viz. the Power spoken of ch. iv. 7,—the power manifested in every part of our apostolic working,—not merely in miracles. **διὰ τ. ὅπλ. τ. δικ.**] **By means of** (*ἐν* is changed for *διά*, first apparently *on account of τὰ ὅπλα*, marking them more distinctly as *instruments*,—and then continued) **the weapons of righteousness** (*belonging to*,—or as Meyer, *furnished by*,—*the righteousness which is of faith*. That panoply, *part of which* only in the more particular specification of Eph. vi. 13—17, viz. the θῶραξ, is allotted to δικαιοσύνη,—is here *all* assigned to it.

Some of the ancient Commentators,—Chrys., Œcum., al., and Grot., Estius, al., understand by ὅπλα, '*instruments*,' as in Rom. vi. 13, and interpret these instruments to be, *situations and opportunities of life*, whether prosperous, δεξιά, or adverse, ἀριστερά: but the other interpretation is in better accordance with the Apostle's habit of comparison,—see ch. x. 4; Eph. vi. 13 ff.; 1 Thess. v. 8). **τῶν δεξ. κ. ἀριστ.**] **which are on the right and left**: i.e. encompassing and guarding the whole person. Grot., Bengel, and most recent Commentators, even De W. and Meyer, explain it, both *right-handed*,—i.e. of *attack*, the sword and spear,—and *left-handed*,—i. e. of *defence*, the shield: but it seems to me that this would require τῶν δεξιῶν καὶ τῶν ἀριστερῶν: whereas now, no article being inserted before ἀριστ., it is implied that *the panoply* (τὰ ὅπλα) is *on both sides* (δεξιὰ κ. ἀριστερά) of the person. On the interpretation *prosperity* and *adversity*, see above. **8.**] Perhaps the *instrumental* signification of *διά* need not be strictly retained. The preposition, once adopted, is kept for the sake of parallelism, though with various shades of meaning. I would understand it in διὰ δοξ., &c., as in διὰ πολλῶν δακρύων, as pointing out the *medium through which*. Thus understood, these two pairs in ver. 8 will form an easy transition from instrumental, through medial, to the passive characteristics which follow. **ὡς πλάνοι**] From speaking of *repute*, he passes to the *character* of the repute. In all these capacities and under all these representations or misrepresentations, we, as ministers of God, recommend ourselves. But in these following clauses a new point is perhaps brought out, viz. the difference of our *real state* from our *reputed one*. That this is the case with ὡς ἀποθν. κ. ἰδοὺ ζῶμεν and all following, is of course clear. But is it so with the

μενοι καὶ [s] ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ BCDFK LPℵ ab
[t] ζῶμεν, ὡς [t] παιδευόμενοι, καὶ μὴ [u] θανατούμενοι, 10 ὡς cdefg
[v] λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ hklmn
[w] πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα [x] κατέχοντες. o17.47
11 Τὸ [y] στόμα ἡμῶν [yz] ἀνέῳγεν πρὸς ὑμᾶς, Κορίνθιοι,

s Acts xxiii. 28 reff.
t Luke xxiii. 16, 22. Heb. xii. 7, 10. 2 Chron. x. 11. Prov. xix. 18.
u Rom. vii. 4 reff.
v ch. ii. 2 reff.
w 1 Cor. i. 5. ch. ix. 11 only. xxii. 22.
x = 1 Cor. vii. 30. Josh. i. 11.
y see Eph. vi. 19. Sir. Gen. xiv. 23 al.
z pres., 1 Cor. xvi. 9.

9. αποθνησκομνυτεσνοι(sic) F. for ιδου, ετι F. for παιδευομενοι, πειραζομενοι D¹F (*temptati* D-lat G-lat Ambrst).
11. ins ω bef κορινθιοι F vulg Thl. for 2nd ημων, υμων Bℵ.

two clauses preceding that one? Do they mean, '*as deceivers, and yet true, as unknown, and yet well known*,' or,—'*as deceivers, and as true men, as unknown, and as well known*?' I own I am not clear on this point. The words καὶ ἰδοὺ ζῶμεν *may be* an indication how the Apostle would have the previous two clauses understood; but they also *may be a transition*, altering the previous reference of the second member of the clause, now that the subject is no longer matter of rumour, as πλάνοι and ἀγνοούμενοι, but matter of fact, as ἀποθνήσκοντες, and the following. If the latter alternative be taken, the two clauses will serve as a transition to the subsequent ones, thus: having said, διὰ δυσφημίας κ. εὐφημίας, he proceeds ὡς πλάνοι (answering to δυσφ.) καὶ ἀληθεῖς (answering to εὐφ.),—ὡς ἀγνοούμενοι (still having δυσφ. in view,—as '*unknown*,' of obscure reputation), καὶ ἐπιγινωσκόμενοι (still looking back at εὐφ., seeing that the ἐπίγνωσις would lead to good repute): then, having by the *participles* of the latter clause expressed more a matter of fact than did the adjectives of the former one, he passes to ὡς ἀποθνήσκοντες, which has no longer its main reference to the *repute of others*, but to the *fact*, see ch. iv. 7 ff., as exhibited in himself. I confess that on the whole this rendering recommends itself to my mind.

9.] καὶ ἰδοὺ ζῶμεν is much stronger, more triumphant, than καὶ ζῶντες. There is *something* still of the idea of *one reputed dead and found to be alive*; though I would not say with Meyer that ὡς ἀποθν. altogether refers to a supposed triumph of his adversaries, "Now it is all over with him! His course is ended!" ὡς παιδ.] Surely we must now drop altogether the putative meaning of the ὡς. The sense has been (see above) some time verging that way, and in the clauses which follow the ὡς expresses just what it does in ὡς θεοῦ διάκονοι, viz. 'quippe qui simus.' Ps. cxvii. 18, LXX, seems to have been in his mind: παιδεύων ἐπαίδευσέ με ὁ (om ὁ ℵ) κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέ με . . .

10.] Here even more clearly than before, the first member of the clause ὡς λυπ. ἀεὶ δὲ χαίρ. cannot express the opinion of his adversaries. For however παιδευόμενος might be wrested to signify 'a man under the chastisement of God' as a ground of reproach, λυπούμενος will surely not bear the meaning 'solcher der nach gewöhnlicher menschlicher Ansicht traurig seyn mußte,' 'one in such a situation, that according to ordinary human estimation he must be wretched,' as De Wette,—but must point to the matter of fact, that he is really '*afflicted*.' See reff. πτωχοί again can hardly have been a *reproach*, but sets forth the *fact*—**as poor men, but enriching** (not by distribution of alms, as Chrys., Theodoret, Estius, but by imparting spiritual riches, see 1 Cor. i. 5) **many**:—**as having nothing** (in the sense in which οἱ ἔχοντες are ὡς μὴ ἔχοντες, 1 Cor. vii. 29, —in the improper sense of '*to possess*' in which we here use the word—*thus*, we have nothing, are destitute), **but possessing** (finally and as our own, our inheritance never to be taken away; in that sense of the word '*to possess*' which this world's buyers are *not* to use—οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες, 1 Cor. vii. 30) **all things**. See a similar 'possession of all things,' 1 Cor. iii. 22: though this reaches further than even that,—to the boundless riches of the heavenly inheritance.

11—VII. 1.] EARNEST EXHORTATIONS TO SEPARATION FROM UNBELIEF AND IMPURITY. 11—13.] These verses form *a conclusion to the preceding outpouring of his heart with regard to his apostolic ministry*, and at the same time *a transition to the exhortations* which are to follow.

11.] **Our** (my) **mouth is open** (not *past*: the use of ἀνέῳγα for ἀνέῳγμαι is common in later Greek: see Palm and Rost's Lex., and ref. 1 Cor. Rückert takes it as past, and renders, 'I have begun to speak with you, I have not concealed my apostolic sentiments—I cannot shut my

ἡ καρδία ἡμῶν [a]πεπλάτυνται· 12 οὐ [b]στενοχωρεῖσθε ἐν ἡμῖν, [b]στενοχωρεῖσθε δὲ ἐν τοῖς [c]σπλάγχνοις ὑμῶν· 13 τὴν δὲ αὐτὴν [d]ἀντιμισθίαν ([e]ὡς τέκνοις λέγω) [a]πλατύνθητε καὶ ὑμεῖς. 14 Μὴ [f]γίνεσθε [g]ἑτεροζυγοῦντες [h]ἀπί-

[a] here bis, Matt. xxiii. 5 only. Psa. cxviii. 32. 1 Kings ii. 1.
[b] here bis. ch. iv. 8 only. Josh. xvii. 15. Isa. xxviii. 20. xlix. 19 only. c = ch. vii. 15. Phil. i. 8. Philem. 20. Prov. xii. 10.
[d] Rom. i. 27 only †.
[e] Acts xvii. 22. 1 Cor. x. 15.
[f] w. particip. = Heb. v. 12. Rev. iii. 2. Mic. ii. 1. see Acts ii. 5 reff.
[g] here only †. (-γος, Lev. xix. 19.) see 1 Cor. xiv. 21.
[h] = 1 Cor. vi. 6 reff.

12. om δε C a l.
13. υμας F.
14. ins και bef μη F(and F-lat G-lat) D-lat Syr æth arm Ambrst. for απιστοις,

mouth, but must go on speaking to you yet further.' The word seems to refer to the free and open spirit shewn in the whole previous passage on the ministry, in which he had so liberally imparted his inner feelings to them) **towards you, Corinthians** (καὶ ἡ προσθήκη δὲ τοῦ ὀνόματος φιλίας πολλῆς, καὶ διαθέσεως καὶ θερμότητος· καὶ γὰρ εἰώθαμεν τῶν ἀγαπωμένων συνεχῶς γυμνὰ τὰ ὀνόματα περιστρέφειν, Chrys. Hom. xiii. p. 530 f. See Phil. iv. 15; Gal. iii. 1, which last is written under a very different feeling),—**our** (my) **heart has become enlarged.** These last words are very variously explained. Chrys., Theodoret, Œc., al., understand them of the *expansive effect of love* on the heart: Luther, Estius, al., of *dilatio gaudii*, which does not however agree with πλατύνθητε καὶ ὑμεῖς below: nor with the general context, either of what precedes or of what follows: for to refer it to ch. vii. 4, as Estius, is evidently far-fetched, the intermediate matter being of such a different character. Alii aliter. Meyer holds with Chrys., and refers it to the preceding passage, during which his heart became expanded in love to them. De Wette takes it, '*I have poured out, enlarged and diffused, my heart to you*,' viz. by speaking thus open-hearted to you. I believe the precise sense will only be found by taking into account the πλατύνθ. κ. ὑμεῖς below, and the occurrence of the expression in the Psalm (reff.: cf. ἐν πλατυσμῷ, ib., ver. 45). Some light is also thrown upon it by χωρήσατε ἡμᾶς, ch. vii. 2. The *heart* is considered as a *space*, wherein its thoughts and feelings are contained. We have seen the same figure in our expression 'narrow-minded.' In order to *take in a new object* of love, or of desire, or of ambition, the heart must be *enlarged*: ὁδὸν ἐντολῶν σου ἔδραμον, ὅταν ἐπλάτυνας τὴν καρδίαν μου. The Apostle has had his heart *enlarged* towards the Corinthians: *he could and did take them in*, with their infirmities, their interests, their Christian graces, their defects and sins: but *they did not and could not take him in* (χωρῆσαι αὐτόν): he was misunderstood by them, and his relation to them disregarded. This he here asserts, and deprecates. He assures them of *their* place in *his* heart, which is *wide enough for*, and *does contain them*; and refers back to this verse in ch. vii. 3, thus, προείρηκα ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε . . . . He tells them, ver. 12.] that they are not straitened in *him*, i. e. that any constraint which they may feel towards him, any want of confidence in him and persuasion of his real appreciation of their state and interests, arose, not from *his* being *really* unable to appreciate *them*, and love them, and advise them,—but from *their own* confined view of *him*, of his love, his knowledge of and feeling for them.

13.] **τὴν αὐτὴν ἀντιμ.**, as τὸν ὅμοιον τρόπον, Jude 7, κλισίας, Luke ix. 14, not governed by κατά understood, but in fact an accus. of a *remoter object*, answering in many cases exactly to the *further removed of the two accusatives* in the *double accusative* government. The sense seems to be compounded of τὸν αὐτὸν τρόπον, and ἀντιμισθίαν, **In the same manner, as a return for my largeness of heart to you.**

ὡς τέκνοις λ. explains ἀντιμισθίαν,—it being naturally expected of children that they should *requite* the love and care of their parents, by corresponding love and regard. 14—VII. 1.] *Separate yourselves from unbelief and impurity.* On the nature of the connexion, Stanley has some good remarks. He now applies to circumstances which had arisen among the Corinthians the exhortation which in ver. 1 he described himself as giving in pursuance of his ministry of reconciliation. The following exhortations are *general*, and hardly to be pressed as applying only to *partaking of meats offered to idols*, as Calv., al., or to *marriage with unbelievers*, as Estius,—but regard all possible connexion and participation,—all leanings towards a return to heathenism which might be bred by too great familiarity with heathens. **Become not** ('ne *fiatis*, molliter pro: ne *sitis*,' Bengel: rather, perhaps, as expressing, 'do not enter into those re-

i here only. Ps. cxxi. 3 ℵ Ed-vat. F. (not A. B def.) only. (-χος, Heb. i. 9.) k Rom. iv. 7 reff. l 1 Cor. i. 9. x. 16. Gal. ii. 9 al. Lev. vi. 2. m here only †. (-νος, 1 Cor. vii. 5.) n here only †, see note. o 3 Kings xii. 16. Exod. xxiii. 1. Luke xxiii. 51.) xiv. 15 and note. v here only. Levit. xxvi. 12. p Acts viii. 21 reff. s = 1 Cor. iii. 16. vi. 19. Jer. vii. 4. u Rom. viii. 11. Col. iii. 16. 2 Tim. i. 5, 14 only. (not l. c.) w Acts xvii. 33. Isa. lii. 11 (free). q Acts x. 45 reff. t 1 Cor. x. 19 reff. Acts r here only †. (-τίθεσθαι, Lev. xxvi. 32 al.

στοις· τίς γὰρ [1] μετοχὴ δικαιοσύνῃ καὶ [k] ἀνομίᾳ, ἢ τίς [1] κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ [m] συμφώνησις χριστοῦ πρὸς [n] Βελίαρ, ἢ [o] τίς [op] μερὶς [q] πιστῷ μετὰ [h] ἀπίστου; 16 τίς δὲ [r] συγκατάθεσις [s] ναῷ [s] θεοῦ μετὰ [t] εἰδώλων; ὑμεῖς γὰρ [s] ναὸς [s] θεοῦ ἐστε [t] ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι [u] ἐνοικήσω ἐν αὐτοῖς καὶ [v] ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μοι λαός. 17 διὸ [w] ἐξέλθατε BCDFK LPℵ a b c d e f g h k l m n o 17. 47

μετα απιστων F latt lat-ff. δικαιοσυνης και αδικιας D¹, also (but -νη κ. -ια) D³: δικαιοσυνης μετα (και Orig₁) ανομιας F latt arm Orig₁(and int₁) some-lat-ff. rec (for η τις) τις δε, with K rel syr æth Chr Thdrt Cosmas Thl Œc Tert₁: txt BCDFLPℵ d m 17 latt Syr syr-mg copt goth arm Clem Orig₁(and int₂) Damasc Cypr Lucif Ambrst Jer. φωτος (addg η) D¹ Cypr Lucif Hil.

15. rec χριστω (*prob corrn for conformn to φωτι preceding*), with D-gr F-gr KL rel vss Clem-ed₁ Orig₁(and int₁) Can-apost-ed Tert₁: txt BCPℵ 17 vulg(and F-lat) D-lat copt Clem₁(and ms₁) Orig₂ Can-apost-mss Damasc lat-ff. elz βελιαλ, with vulg G-lat Clem₁ Tit-ed Orig-int₁ Tert Lucif: βέλιαν D-gr K m 47 syr-mg-gr goth(*Beliam*) many-mentioned-by-Jer("corrupte") Thdrt₁: βελιαβ F D-lat: txt BCLPℵ rel fuld (and harl¹) syr copt æth arm Orthod Clem₁ Orig₄ Nys Naz Bas Ephr Chr Thdrt_{sæpe} Damasc. πιστου B 17 8-pe copt.

16. ημεις and εσμεν BD¹LPℵ¹ 17 D-lat copt (Clem) Did Aug₁: txt CD³FK(ℵ³) rel vulg syrr goth arm Ath Chr Thdrt Damasc Jac-nisib Orig-int Lucif Tert.—ναοι ℵ¹ Clem₂.—εστε bef θεου ℵ³. for καθως ειπεν, λεγει γαρ D¹(and lat) F, *dicit enim* G-lat goth Tert Aug₁. for αυτων, αυτοις F(and G-lat) P copt Orig₂. for μοι, μου BCPℵ m 17 arm Eus₂ Damasc: txt DFKL rel vss Clem Orig Ath Cyr-jer Thdrt lat-ff.

17. [εξελθατε, so BCFℵ 17. 47 Damasc.]

lations in which you must become') **incongruous yokefellows** (the word and idea from ref. Levit. Hesych.: ἑτερόζυγοι· οἱ μὴ συζυγοῦντες. Grot. explains it, '*alteram partem jugi trahere*,' but this does not give the force of ἑτερο-:—Theophyl, μὴ ἀδικεῖτε τὸ δίκαιον ἐπικλινόμενοι κ. προσκλινόμενοι οἷς οὐ θέμις: so making the simile that of an unequal balance: but this could hardly be without more precise notification) **with unbelievers** (Winer explains the construction, edn. 6, § 31. 10, Remark 4, thus, μὴ γίν. ἑτεροζυγοῦντες, καὶ οὕτως ὁμοζυγοῦντες ἀπίστοις: better, as De W., μὴ γίν. ὁμοζ. ἀπίστοις κ. οὕτως ἑτεροζυγοῦντες). μετοχή] '*share in the same thing*,' **community**. δικαιοσ. is the state of the Christian, being justified by faith: he is therefore excluded from **ἀνομία**, the *proper fruit of faith* being *obedience*. φωτί, of which we are the children, 1 Thess. v. 5, and not of darkness. Meyer remarks, that the fivefold variation of the term to express partnership,—μετοχή, κοινωνία, συμφώνησις, μερίς, συγκατάθεσις, shews the Apostle's command of the Greek language. The construction of κοινωνία with a dat. and πρός, is illustrated by Wetst. from Stobæus, S. 28, εἰ δέ τις ἔστι κοινωνία πρὸς θεοὺς ἡμῖν, —and Philo, leg. ad Caium, § 14, vol. ii. p. 561, τίς οὖν κοινωνία πρὸς Ἀπόλλωνα, τῷ μηδὲν οἰκεῖον ἢ συγγενὲς ἐπιτεθευκότι; 15.] After a question beginning with πῶς, τίς, and the like, a second question is regularly introduced by δέ. Thus Hom. Od. α. 225, τίς δαίς, τίς δὲ δμιλος, ὅθ' ἕπλετο; see Hartung, Partikellehre, i. 169. **βελίαρ**] Heb. בְּלִיַּעַל, '*contemptibleness*,' '*wickedness*:' found 1 Sam. ii. 12 al., and variously translated by the LXX. Theod. has retained the original form in Judg. xix. 22. It appears to have been subsequently personified, and used, as here, for a name of the Evil One (see Stanley). The termination -αρ is stated by Meyer to have arisen from the frequent permutation of λ and ρ in the dialect of the Grecian Jews. 16.] **συγκατάθ.**, '*agreement in opinions*:' see reff., and cf. Plato, Gorg. § 122, σὺ δὲ δὴ πότερον συγκατατίθεσαι ἡμῖν περὶ τούτων τὴν αὐτὴν δόξαν ἢ ἀντιφῂς; **ναῷ θεοῦ**, between you, the Church of God,—see below, and 1 Cor. iii. 16;—**εἰδώλων**, idols, as the lords and *ἐπώνυμοι* of the heathen world. **ὑμεῖς γάρ**] explanation of *ναῷ θεοῦ* as applying to them, and justification

[w] ἐκ μέσου αὐτῶν καὶ [x] ἀφορίσθητε, λέγει κύριος, καὶ [y] ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ [z] εἰσδέξομαι ὑμᾶς. 18 καὶ [a] ἔσομαι ὑμῖν [a] εἰς πατέρα, καὶ ὑμεῖς [a] ἔσεσθέ μοι [a] εἰς υἱοὺς καὶ θυγατέρας λέγει κύριος [b] παντοκράτωρ. VII. 1 ταύτας οὖν ἔχοντες τὰς [c] ἐπαγγελίας, [d] ἀγαπητοί, [e] καθαρίσωμεν [f] ἑαυτοὺς ἀπὸ παντὸς [g] μολυσμοῦ [h] σαρκὸς καὶ [h] πνεύματος, [i] ἐπιτελοῦντες [k] ἁγιωσύνην ἐν φόβῳ θεοῦ.

2 [l] Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα [m] ἐφθεί-

x Acts xix. 9 reff.
y = Acts x. 14 reff. l. c.
z here only. Ezek. xx. 34. Zeph. iii. 20.
a Matt. xix. 5 ||. Luke iii. 5 (Rev. xxi. 7.) 2 Kings vii. 14. Jer. xxxviii. (xxxi.) 33.
b here only, exc. Rev. i. 8 al^{pl}. 2 Kings vii. 8.
c Acts i. 4 reff. xv. 9 reff.
d Rom. xii. 19. ch. xii. 19. Phil. iv. 1. 1 Pet. ii. 11. 1 John ii. 7 al.
e Acts (80). 2 Macc. v. 27 only. (-ύνειν, 1 Cor. viii. 7.) 6 reff.
f 1st pers., ch. iii. 1 reff.
g here only. Jer. xxiii. 15.
h so Matt. xxvi. 41 || Mk.
i Esdr. viii. 83 ch. viii. (Gen. xiii. 6.)
k Rom. i. 4 (reff.). 1 Thess. iii. 13 only.
l = Matt. xix. 11, 12.
m 1 Cor. iii. 17 reff.

CHAP. VII. 2. υμας F(not G).

of it by a citation from the prophetic Scriptures. The words cited are compounded of Levit. xxvi. 12, and Ezek. xxxvii. 26, 27.

17.] The necessity of separation from the heathen enforced by another citation,—Isa. lii. 11,—freely given from memory; κἀγὼ εἰσδέξ. ὑμ. being moreover substituted, from Ezek. xx. 34, for προπορεύσεται γὰρ πρότερος ὑμῶν κύριος, κ. ὁ ἐπισυνάγων ὑμᾶς θεὸς Ἰσραήλ. The ἀκάθαρτον must be understood of the *pollutions of heathenism generally*, not of any one especial polluted thing, as meat offered to idols. 18.] The citation continues, setting forth the blessings promised to those who do thus come out from heathendom. Various passages of the O. T. are combined. In 2 Kings vii. 14 (LXX), we have ἐγὼ ἔσομαι αὐτῷ εἰς πατ., κ. αὐτὸς ἔσται μοι εἰς υἱόν·—the expression οἱ υἱοί μου and αἱ θυγατέρες μου is found Isa. xliii. 6: and τάδε λέγει κύριος παντοκράτωρ begins the section from which the former clauses are taken, 2 Kings vii. 8 (LXX).

VII. 1.] *Inference from the foregoing citations:—seeing that we have such glorious* (ταύτας in the position of emphasis) *promises, we are to purify ourselves* (not merely, 'keep ourselves pure:' *purification* belongs to *sanctification*, and is a *gradual* work, even after conversion).

σαρκός, as the actual instrument and suggester of pollution: πνεύματος, as the recipient through the flesh, and when the recipient, the retainer and propagator, of uncleanness. The exhortation is *general*: against impure acts and impure thoughts.

ἐπιτελ. ἁγιωσ., as De W. remarks, gives the *positive* side of the foregoing *negative* exhortation: every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element) to which we are called.

2—16.] CONCERNING THE EFFECT ON THEM, AND RESULTS IN THEIR CONDUCT, WHICH HIS FORMER EPISTLE HAD PRODUCED. 2—4.] He introduces the subject by a friendly assurance of *his* love and bespeaking of *theirs*, as before in ch. vi. 11, 13. 2.] χωρήσ., see above on ch. vi. 13; δέξασθε ἡμᾶς πλατέως, κ. μὴ στενοχωρώμεθα ἐν ὑμῖν. Theophyl. De Wette, after Bengel, al., renders it, '*understand us rightly*,' referring to ref. Matt.: but even there the meaning is '*to take in*,' and only 'to understand rightly,' because τὸν λόγον τοῦτον follows. And as Meyer observes, there could not well be any *misunderstanding* as to what he here says.

οὐδένα ἠδ., κ.τ.λ.] *Reasons why they should make room for him in their hearts:* We (when he dwelt among them,—the aorists refer to a set time, not to his course hitherto) wronged no man (in outward acts, namely,—in the exercise of his apostolic authority, or the like),—we ruined no man (this probably also of outward conduct towards others, not as Calv., al., of corrupting by false doctrine),—we cheated no man. To understand, with Rückert, these verbs as applying to the contents of the former Epistle, is very forced. If ἠδικ. had really referred to the severe punishment of the incestuous person,—ἐφθείρ. to the delivering him over to Satan,—and ἐπλεον. to the power which Paul gained over them by this act of authority,—surely we should have found more express indication of such reference in the text. But no allusion has *as yet* been made to the former Epistle; and therefore it is much better to understand the words generally of the time when he resided among them. "In how many ways of which history says nothing, may such ruining of others have been laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!"

n ch. ii. 11 reff. o = 1 Cor. vii. 35 reff. p ch. iii. 9 only †. Num. xiii. 33 alius in Hexapl. q ch. xiii. 2 reff. r Phil. i. 7. s Rom. iv. 11 reff. t Mark xiv. 31. 2 Tim. ii. 11 only †. Sir. xix. 10 only. u Rom. vi. 8. 2 Tim. ii. 11 only †. v = Rom. v. 1 reff.

ραμεν, οὐδένα [n] ἐπλεονεκτήσαμεν. 3 [o] πρὸς [p] κατάκρισιν οὐ BCDFK LPℵ a b λέγω· [q] προείρηκα γὰρ ὅτι ἐν ταῖς [r] καρδίαις ἡμῶν ἐστε c d e f g h k l m n [s] εἰς τὸ [t] συναποθανεῖν καὶ [u] συζῆν. 4 πολλή μοι [vw] παρ- o 17. 47
ρησία [v] πρὸς ὑμᾶς, πολλή μοι [x] καύχησις ὑπὲρ ὑμῶν·
[y] πεπλήρωμαι τῇ [z] παρακλήσει, [a] ὑπερπερισσεύομαι τῇ
χαρᾷ [b] ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. 5 καὶ γὰρ ἐλθόντων
ἡμῶν εἰς Μακεδονίαν οὐδεμίαν [c] ἔσχηκεν [d] ἄνεσιν ἡ σὰρξ
ἡμῶν, ἀλλ' [e] ἐν παντὶ [f] θλιβόμενοι· [gh] ἔξωθεν [i] μάχαι,

w ch. iii. 12 reff. x = ver. 14. 1 Cor. xv. 31. (Rom. iii. 27 reff.) y constr., Luke ii. 40. Rom. i. 29 only. 2 Macc. vii. 21. z = ch. i. 3, &c. reff. a Rom. v. 20 only †. (-ώς, Mark vii. 37.) b = ch. iii. 14 reff. c ch. i. 9 reff. d Acts xxiv. 23 reff. e ch. iv. 8 reff. f ch. i. 6 reff. part. constr., ch. v. 6 reff. g Matt. xxiii. 25, 27, 28 al. h see Deut. xxxii. 25. i 2 Tim. ii. 23. Tit. iii. 9. James iv. 1 only. = Gen. xiii. 7.

3. rec *ου* bef *προς κατακρισιν*, with DFKL rel vss gr-lat-ff: txt BCPℵ 17(appy, from the space after *κατακρι . .*). aft *οτι* ins *εστε* (but marked for erasure) ℵ¹. *υμων* ℵ¹. om *εστε* B.

4. aft *προς υμας* ins *εστιν* D¹(and lat). ins *εν* bef *τη χαρα* B(sic in cod). om 3rd *τη* F: aft *παση τη* ins *πολλη* D¹. for *ημων, υμων* F(not G) K b c o (so FK ver 5.)

5. for *εσχηκεν, εσχεν* BFK: txt CDLPℵ rel Chr Thdrt$_2$ Damasc. *ανεσιν* bef *εσχ.* CF d latt Thdrt$_2$ lat-ff. *θλιβομενος* D¹.

Meyer: who remarks, that the emphatic position of *οὐδένα* thrice repeated is no confirmation of Rückert's view.

3.] **I do not say it** (ver. 2) **for condemnation** (with a condemnatory view, in a spirit of blame: there is no *ὑμῶν* expressed, nor should it be supplied. He means, 'I do not say ver. 2 in any but a loving spirit'): **for** (and this shews it) **I have said before** (viz. ch. vi. 11 f. see note there) **that ye are in our hearts** (this was implied in *ἡ καρδία ἡμῶν πεπλάτυνται*, vi. 11. In the qualifying words, *εἰς τὸ συν. κ.τ.λ.*, Paul, as Meyer says, is his own commentator), **to die together and live together.** This is ordinarily understood, '*so that I could die with you or live with you*,'—as Hor., 'Tecum vivere amem, tecum obeam libens,' Od. iii. 9. 24: which Meyer controverts, owing to *ὑμεῖς* being the subject of the sentence, and renders, 'in order to die and to live with us:' i. e. 'if our lot is to die, *in death*,—and if our lot is to live, *in life*, never to be torn from our hearts.' But to this I would reply, that though *ὑμεῖς* is the subject of *ἐν ταῖς καρδ. ἡμ. ἐστε*, it is but an accidental and secondary subject as regards the *whole sentence*: that *they* are present in *his* heart, is a sign, not of their state of mind, but of *his*: therefore the purpose, *εἰς τό*, must refer logically to *him*, the main subject, of *whom only* the *purposes* can come into consideration. **4.**] **παρρησία**, as in reff., confidence, which leads to and justifies *καύχησις*: not here '*liberty of speech*,' as Chrys., al. *καύχ.*, *to others*, in speaking of them. *τῇ παρ.*, the consolation (which I have received), viz. that furnished by the intelligence from you. Though this is anticipating what follows vv. 7, 9, I cannot but believe it to have been already before the Apostle's mind, and to have been referred to by the articles before *παρακλ.* and *χαρ.* On the construction of *πληρόω* with an instrumental dative, see reff., and Winer, edn. 6, § 31. 7. So Eurip. Herc. Fur. 372, *πεύκαισιν χέρας πληροῦντες*,—and Bacchæ 18, *μιγάσιν Ἕλλησι βαρβάραις θ' ὁμοῦ πλήρεις ἔχουσα καλλιπυργώτους πόλεις.* **ὑπερπ.**] **I am made exceedingly to abound**, see Matt. xiii. 12. The pres. indicates the *abiding* of the effect. *τῇ χαρᾷ*, **with the joy**; see above. *ἐπὶ πάσ. τῇ θλ. ἡμ.*, **in** (reff.) **all my tribulation**: refers to *both* preceding clauses. What *θλῖψις* he means, is explained in the next verse. *πάσῃ* here not of *all tribulation, at all times*, which the special reference of *παρακλ.* and *χαρά* forbids: but of *various sorts* of tribulation as specified (*ἐν παντί*) below. **5—7.**] *The intelligence received from them through Titus, and its comforting effect on the Apostle's mind.* **5.**] *γάρ* gives a reason for *θλίψει* above: *καί* connects with ch. ii. 12, 13, where he has spoken of the trouble which he had before leaving Troas. **For also, after our coming to Macedonia, our flesh had no rest** (there is a slight, but very slight, di tinction from *οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου*, ch. ii. 12. Titus *was now present*, so that that source of inquietude was removed; but the outward ones of fightings generating inward fears (but see below), yet remained. No further distinction must

g ἔσωθεν φόβοι. 6 ἀλλ' ὁ [kl] παρακαλῶν τοὺς [lm] ταπεινοὺς [k] παρεκάλεσεν ἡμᾶς ὁ θεὸς [n] ἐν τῇ [o] παρουσίᾳ Τίτου· 7 οὐ μόνον δὲ [n] ἐν τῇ [o] παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ [n] ἐν τῇ παρακλήσει ᾗ [k] παρεκλήθη [p] ἐφ' ὑμῖν, [q] ἀναγγέλλων ἡμῖν τὴν ὑμῶν [r] ἐπιπόθησιν, τὸν ὑμῶν [s] ὀδυρμόν, τὸν ὑμῶν [t] ζῆλον ὑπὲρ ἐμοῦ, ὥστε με [uv] μᾶλλον [v] χαρῆναι. 8 ὅτι εἰ [n] καὶ [w] ἐλύπησα ὑμᾶς ἐν [x] τῇ ἐπιστολῇ, οὐ [y] μεταμέλομαι, εἰ καὶ [y] μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ

k = ch. i. 4 reff.
l Isa. xlix. 13.
m Matt. xi. 29. Luke i. 52. Rom. xii. 16. ch. x. 1. James i. 9. iv. 6 & 1 Pet. v. 5 (from Prov. iii. 34) only.
n = ch. iv. 8.
o = 1 Cor. xvi. 17. Phil. i. 26. ii. 12 al.† 2 Macc. viii. 12. xv. 21 only.

p = 1 Cor. xiii. 6. xvi. 17.
Aq. (-εἶν, Rom. i. 11. -ητος, Phil. iv. 1.) 15. 2 Macc. xi. 6 only.
v ver. 13.
q Acts xiv. 27 reff.
t = Rom. x. 2 reff.
w ch. ii. 2 reff.
x see 1 Cor. v. 9 reff.
3. Heb. vii. 21 (from Ps. cix. 4) only.
r ver. 11 only†. Ezek. xxiii. 11
s Matt. ii. 18 only, from Jer. xxxviii. (xxxi.)
u compar., Acts xxv. 10 reff.
y here bis. Matt. xxi. 29, 32. xxvii.

6. om 2nd ο C 4. for ημ., υμας F(not G). for εν, επι C Chr Thl-marg.
7. ην παρεκληθην D¹. for εφ, εν L. for ημ., υμιν D¹(b¹ ?) ℵ¹. om υπερ εμου K. με aft μαλλον D Thdrt: aft χαρηναι F arm: om K m 31-5-9. 109-14 lect-13.
8. aft επιστολη ins μου DF. for 2nd ει και, ει δε και B. om γαρ B D¹(and lat) Ambrst-ms Aug Bede: *videns quod* vulg. (*The varr arise from attempts to clear the constr, making* ει δε και μ. *the beginning of a new sentence, and* βλεπω, *without* γαρ, *the apodosis,—or* βλεπων κ.τ.λ. *a qualifying clause: see also notes.*) om η F.

be drawn—for ἔσωθεν φόβοι evidently shews that *σάρξ* must be taken in a wide sense); **without, fightings** (the omission of ἦσαν renders the description more graphic), **within, fears.** Chrys., ἔξωθ. *μάχαι παρὰ τῶν ἀπίστων· ἔσωθ. φόβοι διὰ τοὺς ἀσθενεῖς τῶν πιστῶν.* Hom. xiv. p. 539. So Calv., Grot., Wetst., al., slightly varying in their assignment of each class. But it is better, as Paul speaks of ἡ σὰρξ ἡμῶν, to understand ἔξωθεν of the *state of things without him*, contentions with adversaries, either within or without the church, and ἔσωθεν of *that within*, fears, for ourselves, for others, or for *you*, how you might have received our letter. **6.**] **τοὺς ταπεινούς**, generally, **those that are low: ἡμᾶς**, as belonging to that class. It was *not finding Titus* which had given him such uneasiness in Troas, ch. ii. 12. **ἐν**, not '*by*,' but **in**, as the conditional element or vehicle of the consolation. So also in next verse. **7. ἀλλὰ καὶ ....**] **not only .... but also with the comfort with which he was comforted concerning you:** i.e. 'we shared in the comfort which Titus felt in recording to us your desire,' &c. see ver. 13. *He* rejoiced in announcing the news: *we* in hearing them. There is no inaccuracy of construction, as De W. supposes. **ἐπιπόθησιν**, either longing *to see me*, or longing *to fulfil my wishes*. The former is the more simple. **ὀδυρμόν**, —*ἐπὶ τῇ ἐπιτιμήσει μου τῇ ἐν τῇ πρώτῃ ἐπιστολῇ*, as Œcum. **ζῆλον ὑπὲρ ἐμοῦ**] The art. is omitted after ζῆλον, as in *τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σάρκα*, because the words ζῆλον ὑπὲρ ἐμοῦ cohere in the sense, and form as it were one, —see Col. i. 4 (iv. 13, v. r.): and Winer, edn. 6, § 20. 2. **μᾶλλον**, viz. 'than before, at the mere coming of Titus.' The emphasis is on μᾶλλον from its position. **8—11.**] *He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them.*

8.] **For** (reason of the χαρῆναι) **though I even grieved you in** (by means of) **my epistle, I do not** (now) **repent** (having written it), **though I even did repent it** (before the coming of Titus). Erasm., al., take εἰ καὶ μετεμ. for '*even supposing I repented it before, which was not the case:*' Calv., al. think '*verbum pœnitendi* improprie positum pro *dolorem capere.*' The reason of these departures from grammatical construction and the meaning of words, is, for fear the Apostle should seem to have *repented of* that which he did under the inspiration of the Holy Spirit. But there is no difficulty even on the strictest view of inspiration, in conceiving that the Apostle may have afterwards regretted the severity which he was guided to use; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty: and doubtless St. Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain. But the result shewed that God's Spirit had ordered it well, that he should thus write: and this his repentance was *repented of again.* **βλέπω γὰρ κ.τ.λ.**] **For I see that that letter, though but for a time, did grieve you.**

z (=) John v. 35. Gal. ii. 5. Philem. 15 only. see 1 Thess. ii. 17.
a Matt. iii. 11. Rom. x. 10 al.
b = Rom. viii. 27. see ch. xi. 17.
c ch. vi. 3 reff.
d 1 Cor. iii. 15 reff.
e = Mark i. 4 al. fr.
f Rom. xi. 29 only +. xxiv. 15 reff.
g = Rom. ii. 10 reff.
h = Rom. iv. 15. v. 3. ch. iv. 17 al.
i Acts
k = Rom. viii. 26 reff.

BCDFK LPℵ ab c d e f g h k l m n o 17. 47

z πρὸς ὥραν w ἐλύπησεν ὑμᾶς· 9 νῦν χαίρω, οὐχ ὅτι w ἐλυπήθητε, ἀλλ' ὅτι w ἐλυπήθητε a εἰς μετάνοιαν· w ἐλυπήθητε γὰρ b κατὰ θεόν, ἵνα c ἐν c μηδενὶ d ζημιωθῆτε ἐξ ἡμῶν. 10 ἡ γὰρ b κατὰ θεὸν λύπη e μετάνοιαν εἰς σωτηρίαν f ἀμεταμέλητον g ἐργάζεται, ἡ δὲ τοῦ κόσμου λύπη θάνατον h κατεργάζεται. 11 ἰδοὺ γὰρ i αὐτὸ i τοῦτο k τὸ b κατὰ θεὸν w λυπηθῆναι [ὑμᾶς] πόσην v κατειργάσατο ὑμῖν

υμας bef ελυπησεν F.

9. om νυν D^1(and lat) Syr. om αλλ οτι ελυπηθητε ℵ¹(ins ℵ-corr¹ obl) tol¹.

10. rec **κατεργαζεται**, with FKL$\aleph^3$ rel $Orig_2$ Thdrt Thl Œc: txt BCDP$\aleph^1$ m Clem $Orig_2$ Chr-mss Damasc. (om last clause [*homœotel*] K 17. 31. 108¹-14-78.)

11. om υμας (*as unnecessary, υμιν occurring below: and to express, as above, the* abstract *and not the* concrete) BCF$\aleph^1$ 17 Ambrst Aug: ins DKL$\aleph^3$ rel Clem Bas Chr Thdrt Damasc Thl Œc Bede. κατηργ. B^1D k^1 m. ins εν bef υμιν CFP$\aleph^3$ c d 47 vulg syr Bas Chr Thdrt Thl lat-ff: om BDKL$\aleph^1$ rel Clem Damasc Œc.

This seems the only admissible rendering of the words. Chrys. sees in them *the reason* of οὐ μεταμέλομαι, and adds (Hom. xv. p. 543) τὸ μὲν γὰρ λυπηρὸν βραχύ, τὸ δὲ ὠφέλιμον διηνεκές. It appears then that he would render εἰ καὶ πρὸς ὥραν, '*if even for a season*,' = '*scarcely for any time*.' Rinck (lucubr. crit. p. 162) would begin a new sentence with εἰ καὶ μετεμελόμην, and parenthesizing βλέπω . . . . ὑμᾶς, regard **νῦν χαίρω**, κ.τ.λ. as the *apodosis*. But this is very unnatural, with so abrupt a beginning as εἰ καί. It would certainly have been εἰ δὲ καί: and the *present*, βλέπω, would give no reason for the *past*, μετεμελόμην, which had passed away. The best sense, as well as the most legitimate rendering, is to regard βλέπω . . . . ὑμᾶς as the epexegesis of ἐλύπησα, as above.

9.] νῦν, emphatic, as distinguishing χαίρω from μετεμελόμην: *now* that I know not only of your grief, but of its being grief which worked repentance, '

κατὰ θεόν] as E. V., **after a godly sort**: '*with reference to God*,' see ref. Rom. and note: "*secundum*, hic significat sensum animi Deum spectantis et sequentis," Bengel. αὕτη γὰρ ἡ καλὴ λύπη, ὡς τό γε κατ' ἄνθρωπον λυπεῖσθαι κακόν. Œcum. Cf. κατὰ ἄνθρωπον, 1 Cor. xv. 32.

ἵνα, κ.τ.λ.] **in order that ye might in nothing be damaged by us**: not ἐκβατικῶς, *so that ye did not . . . .*, as many Commentators:—the *divine purpose* of their grief is indicated; 'God so brought it about, in order that your grief occasioned by me might have, not an injurious, but a beneficial effect.' **10.**] *How* 'grief according to God' *produces such an effect*. **For grief according to God works** (brings about, promotes, see ref.) **repentance unto salvation which none will regret.** **ἀμεταμέλητον** best belongs to σωτηρίαν, as Vulg., Theophyl., Aug., Est., Fritzsche, Meyer, De Wette; not to μετάνοιαν, as most Commentators:—not necessarily however from the position of the words, as Meyer and De Wette maintain: for what more common than for the predicate of a substantive (εἰς σωτηρίαν) to be placed between it and a qualifying adjective?—but on account of the *sense*, and the fact that not ἀμετανόητον, but ἀμεταμέλητον is chosen, so that the play in E. V., '*repentance not to be repented of*,' does not seem to have been intended. De W. well explains σωτηρία ἀμεταμέλητος—'*salvation which none will ever regret*' having attained, however difficult it may have been to reach, however dearly it may have been bought. **ἡ τ. κόσμου λύπη**] τί δέ ἐστι, κατὰ κόσμον; ἐὰν λυπηθῇς διὰ χρήματα, διὰ δόξαν, διὰ τὸν ἀπελθόντα. Chrys. ib. **τοῦ κόσμ.** is *subjective*: '*the grief felt by the children of this world*.' **θάνατον**] Death eternal, as contrasted with **σωτηρίαν**: not '*deadly sickness*,' or '*suicide*,' as Theophyl. (in part, πάντως μὲν τὸν ψυχικόν, πολλάκις δὲ καὶ τὸν σωματικόν), al. The grief which contemplates nothing but the blow given, and not the God who chastens, can produce nothing but more and more alienation from Him, and result in eternal banishment from His presence. So that **ἐργάζ.** is rather **works**, '*contributes to*,' and **κατεργάζ., works out**, '*results in*.'

11.] *The blessed effects of godly grief on themselves, as shewn by fact.*

αὐτὸ τοῦτο, this very thing, *of which I have been speaking*. **σπουδήν, earnestness**, as contrasted with your

[l] σπουδήν, [m] ἀλλὰ [n] ἀπολογίαν, [m] ἀλλὰ [o] ἀγανάκτησιν, [m] ἀλλὰ φόβον, [m] ἀλλὰ [p] ἐπιπόθησιν, [m] ἀλλὰ [q] ζῆλον, [m] ἀλλὰ [r] ἐκδίκησιν. [s] ἐν [s] παντὶ [t] συνεστήσατε [u] ἑαυτοὺς [v] ἁγνοὺς εἶναι [w] τῷ [w] πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ [x] ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ [x] ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ [y] φανερωθῆναι τὴν [l] σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς [z] ἐνώπιον τοῦ θεοῦ. 13 διὰ τοῦτο [a] παρακεκλήμεθα. ἐπὶ δὲ τῇ [b] παρακλήσει

l = Rom. xii. 8, 11 reff.
m = 1 Cor. iii. 2.
n = 1 Cor. ix. 3. (Acts xxv. 16 reff. Wisd. vi. 10 only.
o here only +. (-τεῖν, Matt. xx. 24.)
p ver. 7 only +.
q = ver. 7.
r Rom. xii. 19 reff.
s ch. iv. 8 reff.
t = ch. vi. 4 reff.
u 2nd pers., Matt. iii. 9.

Rom. vi. 11, 13, 16. xii. 19. ch. xiii. 5. v ch. xi. 2. Phil. iv. 8. 1 Thess. v. 22. Tit. ii. 5. James iii. 17. 1 Pet. iii. 2. 1 John iii. 3 only. Prov. xx. 9. (-νῶς, Phil. i. 17. -νότης, ch. vi. 6.) w see 1 Thess. iv. 6. x Eur. Med. 267. y = ch. ii. 14. iii. 3, &c. constr., here only. z = Acts iv. 19 reff. Rom. xii. 17. a = ch. i. 4, &c. reff. b ch. i. 3, &c. reff.

αγανακτησιν (so 17) and επιποθιαν ℵ[1]. [αλλα (last), so BD[1]FLPℵ a b d f m o 17. 47.] rec ins εν bef τω πραγματι, with D[2·3]KLP rel vss Chr Thdrt Ambrst-ms : txt BCD[1]Fℵ 17 vulg goth Clem Damasc Pel Bede.

12. ins αλλ' bef ουδε Bℵ[3] m 73. [ενεκεν (3ce), so BC(D)FK L(1st and 2nd) Pℵ a d f k 17.]—om 1st to 2nd ενεκεν D[1]. εἰς ημων την υπερ υμων (*see notes*), with d 47 vulg(and F-lat) goth arm-usc Chr Thdrt Ambrst : υμ. τ. υπ. υμ. D[1](and lat[1]) F-gr ℵ : ημ. τ. υπ. ημ. *nostram quæ est pro nobis* G : txt BCD[2·3]KLP rel D[2]-lat E-lat syrr copt æth Damasc.

former *carelessness* in the matter.

ἀλλά] nay, not σπουδήν merely,—that is saying too little;—**but . . . ἀπολογίαν**] viz. to Paul by means of Titus,—asserting their innocence in the matter; see below. **ἀγανάκτησιν**] πρὸς τὸν πεπορνευκότα. Theophyl. **φόβον**] 'ne cum virga venirem,' Bengel: fear *of Paul:* not here *of God.* The context is brought out well by Chrys. and Theophyl. The latter says, on **ἐπιπόθησιν**,—πρὸς ἐμέ. εἰπὼν δὲ **φόβον**, ἵνα μὴ δόξῃ αὐθεντεῖν, συντόμως διωρθώσατο, **ἐπιπόθησιν** εἰπών· ὅπερ ἐνδεικτικὸν ἀγάπης, οὐκ ἐξουσίας. **ζῆλον**] *on God's behalf*, to punish the offender;—**ἐκδίκησιν** being the *infliction of justice itself.* Bengel remarks, that the six accusatives preceded by ἀλλά fall into three pairs: ἀπολογ. and ἀγανάκτ., relating to *their own feelings* of shame,—φόβ. and ἐπιπόθ. to *Paul*,—ζῆλ. and ἐκδίκ. to the *offender.* **ἐν παντί** must be understood only of participation *of guilt:* by their negligence, and even refusal to humble themselves (1 Cor. v. 2), they had in some things made common cause with the offender. Of this, now that they had shewn so different a spirit, the Apostle *does not speak.* **συνεστήσατε**] **have commended yourselves by proving that ye are**; a pregnant construction. **τῷ πρ.**, the dat. of regard: see Rom. vi. 20, and Winer, edn. 6, § 31. 1. k,—**the matter**,—perhaps, as in ref., not only, 'of which I have been speaking,'—but with allusion to the *kind of sin* which was in question.

ἁγνούς, pure of stain. 12.] *He shews them that to bring out this zeal in them was the real motive of his writing to them, and no private considerations.*

ἄρα, accordingly,—'in accordance with the result just mentioned.' **εἰ καὶ ἔγραψα ὑμ.** is parallel with *εἰ καὶ ἐλύπησα ὑμᾶς*, ver. 8,—**though** (i. e. *assumed that*) **I wrote** (severely) **to you.** The **ἀδικηθείς** would be the *father* of the incestuous person, who *γυναῖκα τοῦ πατρὸς εἶχεν*, 1 Cor. v. 1. Theodoret imagines it to mean the *stepmother*, who was the adulteress; and thinks that the *father* was dead. But there is no ground for this in 1 Cor. v., and the *masculine* participle, though not decisive against it, is at least more naturally explained on the other view. Others (as Wolf, Bleek, al.) suppose *Paul himself* to be meant, which however would be in direct contradiction to ch. ii. 5: Bengel, al., the *Corinthians*, 'singularis pro plurali, per euphemiam,' which is forced: Theophyl., al., both the persons concerned (—ἀμφότεροι γὰρ ἀλλήλους ἠδίκησαν):—and Neander, al., take τοῦ ἀδικηθέντος as = τοῦ ἀδικήματος, '*the fault committed*:'—which however would not be true, for the Apostle certainly *did* write *on account of the committal* of the fault.

It would be easy for any of the Apostle's adversaries to maintain that the reproof had been administered from private and interested motives. **ἀλλ' ἕνεκεν . . .**] *But he wrote, in order to bring out their zeal on his behalf* (i. e. to obey his command), *and make it manifest to themselves in God's sight.* The other reading, **ἡμῶν τὴν ὑπὲρ ὑμῶν**, has been an alteration owing to not understanding τ. σπουδ. ὑμ. τ. ὑπ. ἡμ., and is *inconsistent with the fact:* it was not to exhibit to them *his*

ἡμῶν [c]περισσοτέρως [d]μᾶλλον [e]ἐχάρημεν [ef]ἐπὶ τῇ χαρᾷ BCDFK LPℵ a b
Τίτου, ὅτι [g]ἀναπέπαυται τὸ [g]πνεῦμα αὐτοῦ [h]ἀπὸ πάντων c d e f g
ὑμῶν· 14 ὅτι εἴ τι [i]αὐτῷ [i]ὑπὲρ ὑμῶν [i]κεκαύχημαι, οὐ h k l m n
[k]κατῃσχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν o 17. 47
ὑμῖν, οὕτως καὶ ἡ [l]καύχησις *ὑμῶν ἡ [m]ἐπὶ Τίτου ἀλήθεια
[n]ἐγενήθη, 15 καὶ τὰ [o]σπλάγχνα αὐτοῦ [c]περισσοτέρως
[p]εἰς ὑμᾶς ἐστιν [q]ἀναμιμνῃσκομένου τὴν πάντων ὑμῶν
[r]ὑπακοήν, ὡς [s]μετὰ [t]φόβου καὶ [t]τρόμου ἐδέξασθε αὐτόν.
16 χαίρω, ὅτι [u]ἐν [u]παντὶ [v]θαῤῥῶ ἐν ὑμῖν.

c ch. i. 12 reff. double compar., Mark vii. 36. Phil. i. 23.
d ver. 7.
e 1 Cor. xiii. 6 reff.
f = Acts xiv. 3. ch. i. 9 al.
g = 1 Cor. xvi. 18 reff.
h = Acts ii. 22 reff.
i constr., ch. ix. 2 (xii. 5).
k Rom. v. 5. ix. 33. x. 11 al. Ps. cxviii. 116.
l ver. 4.
m w. gen. = Acts xxiii. 30 reff.
n = 1 Cor. i. 30.
o = ch. vi. 12 reff.
p = chr. viii. 13, 14 reff.
q 1 Cor. iv. 17 reff.
r Rom. i. 5 reff.
s = Matt. xxviii. 8. Mark iii. 5. 1 Chron. xxix. 22.
t 1 Cor. ii. 3 reff.
u ch. iv. 8 reff.
v ch. v. 6, 8 reff.

13. rec places δε aft περισσοτερως (*appy to conform to the* εχαρημεν επι *below, by joining* παρακεκλ. επι: *then also the change of* ημ. *into* υμ. *became necessary*), with rel æth Œc: om e 32-6-9. 71 Thdrt: txt BCDFKLPℵ d 17 latt syrr copt goth Chr-comm (and Mtt's ms$_1$) Damasc(has επειδη for επι δε) Thl$_1$ lat-ff. rec υμων, with F-gr KL rel syr-w-ast copt Chr Thdrt Bede: txt BCDGKPℵ 17 latt syrr goth æth arm Ambrst Pel.

14. αυτων ℵ. κεκαυχημαι bef υπερ υμων F Chr Thl. αλλα C. παντοτε CF syr copt Chr, *omnia aut omnino* G-lat. υμιν bef εν αλ. ελαλ. CDP vulg goth æth: om υμιν ℵ^1(txt ℵ-corr^1 obl). *rec ἡμῶν (*see note*), with DGKLPℵ rel latt syrr goth Chr Thdrt Ambrst: υμων B F-gr c copt Thl. (C def.) om last ἡ Bℵ^1 115-9^1. for επι τιτου, προς τιτον *ad Titum* DFP m Damasc.

15. om παντων ℵ^1.

16. elz aft χαιρω ins ουν, with m syr-mg goth arm: om BCDFKLPℵ rel latt Syr copt gr-lat-ff.

zeal for them that he wrote, but to make manifest to (πρός, '*among*,' '*chez*') them, to bring out among them, *their zeal to regard and obey him*. 13.] **On this account** (on account of the fulfilment of this purpose) **we are comforted: but in addition to** (or, on the occurrence of) **our comfort, we rejoiced very much more** (reff.) **at the joy of Titus, because his spirit has been refreshed by you all.** A similar declaration to that in ver. 7, where not only the arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Apostle's joy. According to the received reading, the sense is: '*Therefore we are consoled on account of your consolation* (either gen. subj., 'that which you feel on account of the good issue of the affair,'—or gen. object., 'the consolation received from you'): *but we rejoiced very much more*,' &c. This however would hardly represent the real state of things.

14.] This increased joy was produced by the verification which my former boasting of you to Titus now received. εἴ τι . .] see one particular in which he boasted of them, ch. ix. 2. οὐ κατῃσχ.] **I was not shamed**, viz. by being shewn, on Titus's coming to you, to have boasted in vain. ἀλλ' ὡς . . .] 'But *truthfulness* was shewn to be my constant rule of speech, to whomsoever I spoke.' **But as we spoke** (*generally*, not merely in our teaching, as Theodoret, al.) **all things in truth** (truthfully) **to you, so also our boasting concerning you** (gen. obj.: the rec. ἡμῶν agrees better with the comparison, of '*our words*' in general, with '*our boasting*' in particular: but on that very account it is probably an alteration: and this is the implied meaning at all events) **before Titus was** (was proved to be: *was*, as shewn by proof) **truth.** De W. suggests that the Apostle had described (by anticipation) to Titus in glowing terms the affection and probable prompt obedience of the Corinthians, as an encouragement to his somewhat unwelcome journey. 15.] enlarges ἀλήθεια ἐγενήθη. **And his heart is more abundantly** (turned) **toward you, remembering as he does the obedience of you all, how** (i. e. which was shewn in the fact, that) **with fear and trembling ye received him.** 'Fear and trembling,' i. e. 'lest ye should not pay enough regard to my injunctions, and honour enough his mission from me.' 16.] I rejoice (more expressive than with a connecting particle) **that in every thing I am** (re)**assured by you**; 'am of good courage, in contrast to my former dejection, owing to your good conduct.' The ordinary rendering, '*I can have confidence in you*,' is wrong in not giving the indic. θαῤῥῶ, and still more, in making θαῤῥεῖν ἐν mean

VIII. 1 w Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν x χάριν τοῦ θεοῦ τὴν xy δεδομένην y ἐν ταῖς z ἐκκλησίαις τῆς Μακεδονίας, 2 ὅτι ἐν πολλῇ a δοκιμῇ θλίψεως ἡ b περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ c κατὰ cd βάθους e πτωχεία αὐτῶν f ἐπερίσσευσεν f εἰς τὸ g πλοῦτος τῆς h ἁπλότητος αὐτῶν, 3 ὅτι i κατὰ δύναμιν k μαρτυρῶ καὶ lm παρὰ m δύναμιν, n αὐθαίρετοι, 4 o μετὰ πολλῆς p παρακλήσεως δεόμενοι ἡμῶν τὴν q χάριν καὶ τὴν r κοινωνίαν τῆς s διακονίας τῆς t εἰς τοὺς u ἁγίους, 5 καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν v διὰ θελήματος θεοῦ,

w 1 Cor. xii. 3. reff. xv. 1.
x 1 Cor. i. 4 reff.
y ver. 16 reff.
z plur., Rom. xvi. 16 reff.
a Rom. v. 4 reff.
b Rom. v. 17. ch. x. 15. James i. 21 only. Eccles. i. 3 al.
c here only. Strabo ix. 419. Winer, edn. 6, § 51. 2.
d Rom. xi. 33 reff.
e ver. 9. Rev. ii. 9 only. Job xxx. 27.
f Rom. iii. 7 reff.
g neut., Eph. i. 7. ii. 7. iii. 8, 16. Phil. iv. 19. Col. i. 27. ii. 2. xxv. 15. 1 Chron. xxix. 2.
h Rom. xii. 8 reff.
i Matt. 1 = Luke xiii. 2, 4. Rom. xiv. 5. Heb. xi. 11. Ps. cxxxiv. 5.
k Rom. x. 2. Gal. iv. 15. Col. iv. 13.
m here only. παρὰ δύν. μετέχειν, Thucyd. iii. 54. ὑπὲρ δ., ch. i. 8.
n ver. 17 only †. Exod. xxxv. 5 Sym. (-τως, 2 Macc. vi. 19.)
o = ch. vii. 15 reff.
p = Rom. xii. 8 reff.
q = Acts xxiv. 27. xxv. 3, 9. Sir. xxx. 6.
r ch. vi. 14 reff.
s Acts vi. 1 reff.
t = 1 Cor. xvi. 1 reff.
u = Acts ix. 13 reff.
v Rom. xv. 32 reff.

CHAP. VIII. 2. βαθος (for -θους) D¹ o. rec τον πλουτον, with DFKLN³ rel: txt BCPℵ¹ 17. 31.

3. rec (for παρα) υπερ (*see ch* i. 8), with KLP rel Chr Thdrt: txt BCDFℵ 17.—homœotel in 47 δυν. to δυν.

4. ins της bef παρακ. C¹(appy). rec at end adds δεξασθαι ημας, with h k: aft κοινωνιαν ins δεξασθαι c: om BCDFKLPℵ rel latt syrr copt gr-lat-ff.

5. ηλπικαμεν B 80. αλλα CD¹ 17: και 47.

'*to have confidence in*,' which is unexampled. Meyer, who remarks this, does not notice, that the strongest reason against it is not mere want of usage, but the psychological meaning of θαῤῥεῖν, which is not like πεποιθέναι, descriptive of a *relative*, but of an *absolute* state of mind,—**to be of good courage**: and this admits only of qualification as to the *ground* of that good courage; thus we have θαῤῥεῖν ὑπέρ, περί, ἐπί, in the sense of 'rejoicing at,' 'feeling confident concerning:' but θαῤῥεῖν ἐν for '*to trust in*,' as πεποιθέναι ἐν, would, I think, be inadmissible. Meyer quotes ἐν σοὶ πᾶσ' ἔγωγε σώζομαι, Soph. Aj. 519, where, as here, ἐν gives the *ground* of the verb as *in* the person spoken of.

CHAP. VIII. 1—IX. 15.] SECOND PART OF THE EPISTLE: CONCERNING THE COLLECTION FOR THE SAINTS. 1—6.] *He informs them of the readiness of the Macedonian churches to contribute for the poor saints (at Jerusalem), which led him also to beg of Titus to complete the collection at Corinth.* See some interesting geographical and historical notices in Stanley's introduction to this section, edn. 2, pp. 479 f. 1.] δέ is transitional,—passing on to new matter: so 1 Cor. vii. 1; viii. 1 al. fr. χάριν] For every good gift and frame of mind comes by divine grace, not by human excellency: and this occasion was most opportune for resting the liberality of the Macedonian churches on God's grace, that he might not be extolling *them* at the expense of the Corinthians, but holding out an example of the effusion of that grace, which was common to the Corinthians also, if they sought and used it. It is a mistake, with Orig., Erasm., al., to understand ἐμοί or ἡμῖν after δεδομένην 'quemadmodum adfuerit mihi Deus in ecclesiis:' see the construction διδόναι ἐν, in reff.:—**given among,—shed abroad in**, the churches of Macedonia. 2.] **how that** (depends on γνωρίζομεν) **in much proof of tribulation** (though they were put to the proof by much tribulation) **(was) the abundance of their joy** (i. e. their joy abounded),—**and their deep poverty** (κατὰ βάθους, lit. '*down into the depth*,' as καθ' ὅλου, 'throughout the whole') **abounded to** ('abunde cessit in,' as Meyer, &c. or rather perhaps, 'abounded,' produced abundant fruit, 'so as to bring about' . . . .) **the riches** (τὸ πλ. the riches which have actually become manifest by the result of the collection) **of their liberality** (see ref. Rom. and note). 3—5.] *Proof of this.* There is no difficulty, and no ellipsis, in the construction. **For according to their power, I testify, and beyond their power, voluntarily, with much exhortation beseeching of us the grace and fellowship of the ministry to the saints** (i. e. to allow them a share in that grace and fellowship), **and not as we expected** (i. e. far beyond our expectation), **but themselves they gave first** (i. e. *above all*: as the inducing motive: not first in

w = ch. vii. 3. Heb. xi. 3.
x 1 Cor. i. 10 reff.
y ver. 10 only †. ἐναρχ., Gal. iii. 3. Phil. i. 6.
z Rom. xv. 28. ch. vii. 1. Gal. iii. 3. Phil. i. 6. 1 Kings iii. 12.
a = 1 Cor. xvi. 3. ver. 19.
b = Mark xvi. 7. Luke vii. 7. Acts ix. 6. x. 20. xxvi. 16.
c ch. iv. 8 reff.
d = 1 Cor. xv. 58. Col. ii. 7. xii. 8, 11 reff. 1 Cor. i. 25, &c. reff.
e 1 Cor. i. 5.
f = Acts xx. 19 reff.
g Rom. h see 1 John iv. 9. (John xvii. 26?)
i Rom. xvi. 26 reff.
k neut., l here only. = Judges vi. 6. Ps. xxxiii. 10. lxxviii. 8. Prov. xxiii. 21. Tobit iv. 21.
m Rom. xiv. 22 reff.
n 1 Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4 only †. Sir. vii. 18 only. (-ως, Phil. ii. 20.)

8 [w]εἰς τὸ [x]παρακαλέσαι ἡμᾶς Τίτον, [x]ἵνα καθὼς [y]προενήρ- BCDFK LPℵ ab
ξατο, οὕτως καὶ [z]ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν [a]χάριν c d e f g
ταύτην. 7 [b]ἀλλ' ὥσπερ [c]ἐν [c]παντὶ [d]περισσεύετε, πίστει h k l m n
καὶ [e]λόγῳ καὶ [e]γνώσει καὶ [f]πάσῃ [g]σπουδῇ καὶ τῇ ἐξ o 17. 47
ὑμῶν [h]ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ [a]χάριτι
[d]περισσεύητε. 8 οὐ κατ' [i]ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς
ἑτέρων [g]σπουδῆς, καὶ [k]τὸ τῆς ὑμετέρας ἀγάπης [kl]γνήσιον
[m]δοκιμάζων 9 (γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν
Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς [n]ἐπτώχευσεν πλούσιος ὤν,

6. for προεν., ενηρξατο B : προηρξ. 47.

7. περισσευητε CP Chr-montf. ins εν bef πιστει ℵ[1](ℵ[3] disapproving). εξ ημων εν υμιν B a b m 31. 73-4. 80. 238 Syr (copt) arm Orig-int Ambrst-ms: εξ υμ. εν υμ. n o: εξ υμων εις ημας 17: txt CDFKLPℵ rel. περισσευσητε D[1]F.

8. δια την ετ. σπουδην D: *propter* D-lat G-lat goth Ambrst Aug. δοκιμαζω D[1]FG Chr-ms. elz ημετερας: txt BCDFKLPℵ rel.

9. om χριστου B Ambr$_1$. ημας CK a k l[1] m o 19. 41. 55. 65. 74. 89. 93. 109-15. 238 arm-mss Orig$_1$(and int$_1$) Eus$_4$.

point of *time*, but in point of *importance*, see Rom. ii. 9, 10) **to the Lord, and to us by the will of God** (the Giver of grace, who made them willing to do this: not = κατὰ τὸ θέλ. τ. θ., which only *expresses* [whatever it may imply] *consonance with* the divine will: **διὰ τοῦ θελ. τ. θ.** makes the divine will the *agent*). **6.**] **So that we besought Titus** (not, Titus besought *us*, see ver. 17), **that** (the aim, and purport as well, of our request), **as he had previously** (before the Macedonians began to contribute: 'during his visit from which he had now returned') **begun it, so also he would complete among you** (the construction is pregnant—ἔλθῃ εἰς ὑμᾶς καὶ ἐπιτελέσῃ) **this grace also** (this act of grace or mercy, reff. **καί**,—as well as other things which he had to do among them. It does not belong to ταύτην, '*this* grace also, as well as other *graces*,' but to τὴν χάριν ταύτην altogether). **7—15.**] *Exhortations and inducements to perform this act of charity.* **7.**] ἀλλά marks the transition to an exhortation, as in reff. It at the same time implies, as Herm. ad Viger. p. 812 (in Meyer), 'satis argumentorum allatum esse.' **πίστει**, see ch. i. 24. **λόγῳ κ. γνώσει**, see ref. and for γν., 1 Cor. viii. 1. **πάσῃ σπουδῇ**, because σπουδή may be manifold even in a good sense. Grot. well explains it, 'studium ad agendas res bonas.' **τῇ ἐξ ὑμ. ἐν ἡμ. ἀγ.**] your **love to us;—the love which, arising from you, has us for its object**: see reff. According to the reading, ἐξ ἡμῶν ἐν ὑμ., the only meaning agreeing with the context is, '*the love* (to God and man) *which, arising from our teaching, is planted in you.*' **ἵνα καὶ** κ.τ.λ.] the sense is *imperative*,—κελεύω, or βούλομαι, —(or βλέπετε, see 1 Cor. xvi. 10,)—being omitted. So Soph. Œd. Col. 156, ἀλλ' ἵνα τῷδ' ἐν ἀφθέγκτῳ μὴ προσπέσῃς νάπει. See Hartung, Partikellehre, ii. 148, 9. **ταύτῃ** is emphatic here, although ταύτην is not in ver. 6: '*this* grace also;'—other graces having been enumerated. Grotius remarks, 'non ignoravit Paulus artem rhetorum, movere laudando.' **8.**] Lest his last words should be misunderstood, he explains the spirit in which they were said: not as a command, but by way of inducement, by mention of the earnestness of others, and to try the genuineness of their love. **κατ' ἐπιτ.**] not, '*in consequence of a command from God*,' as Dr. Burton,—but, **by way of command** (1 Cor. vii. 6). **διὰ τῆς** is not = διὰ τήν, '*by occasion of*,' as E. V.:—but treats the ἑτέρων σπουδή as the *instrument by which*, in the way of emulation, the effect was to be produced. The participial construction is as in 1 Cor. iv. 14. **9.**] Explanation of 'trying the genuineness of your love,' by upholding His example in the matter, Whom we ought to resemble. **τ. χάριν**, the (act of) **grace:—the beneficence. ὅτι**] **consisting in this, that . . .** πλ. **ὤν**] The participle refers to the time when the historic act implied in the aorist ἐπτώχευσεν took place. **He, being rich,**

ἵνα ὑμεῖς τῇ ἐκείνου [o]πτωχείᾳ [p]πλουτήσητε) 10 καὶ [q]γνώ-
μην ἐν τούτῳ [r]δίδωμι. τοῦτο γὰρ ὑμῖν [s]συμφέρει, [t]οἵτινες
οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν [u]προενήρξασθε
[v]ἀπὸ [v]πέρυσι· 11 νυνὶ δὲ καὶ τὸ ποιῆσαι [w]ἐπιτελέσατε,
ὅπως [x]καθάπερ ἡ [y]προθυμία [z]τοῦ θέλειν, οὕτως καὶ τὸ

o ver. 2 reff.
p = Rev. iii. 18. (Luke xii. 21. 1 Cor. iv. 8.)
q = 1 Cor. i. 10 (reff.).
r 1 Cor. vii. 25.
s 1 Cor. vi. 12 reff.
t = Acts x. 41 reff. Rom.
w ver. 6 reff.

i, 25 al. u ver. 6. v ch. ix. 2 only †. πρὸ πέρυσι, Demosth. 467. 14. x Rom. iv. 6 reff. y Acts xvii. 11. ver. 19. ch. ix. 2 only †. Sir. xlv. 23 only. z constr., Acts xiv. 9 reff. (-μος, Rom. i. 15.)

10. for οιτινες, οτι F Syr.
11. for του, το D¹. for προεν., ενηρξασθε D¹F Orig.

became poor:—not, as De W., merely by His renunciation of human riches during His life on earth, but *by His exinanition of His glory* (Phil. ii. 6, 7), when, as Athanas. (contra Apol. ii. 11, vol. ii. [Migne], p. 757), τὴν πτωχεύσασαν φύσιν ἐν ἑαυτῷ ἀνελάβετο. The stress is on **δι' ὑμᾶς**, to raise the motive of gratitude the more effectually in them. **τῇ ἐκ. πτωχ. πλουτήσητε**] **that by His poverty** (as the efficient cause) **ye might become rich**: viz. with the same wealth in which He was rich,—the kingdom and glory of Heaven, including τὰ μυρία ἅπερ παρέσχεν ἡμῖν ἀγαθά, as Chrys. (Hom. xvii. p. 559): who had just before said, εἰ μὴ πιστεύεις, ὅτι ἡ πτωχεία πλούτου ἐστὶ ποιητική, ἐνδήσόν σου τὸν δεσπότην, καὶ οὐκέτι ἀμφιβάλῃς (al. -λεῖς). See the various possible meanings discussed in Stanley's note. **10.**] ver. 9 was parenthetic: he now resumes the οὐ κατ' ἐπιταγὴν λέγω . . . . **And I give my opinion in this matter**, the stress being on **γνώμην**, as distinguished from ἐπιταγήν. **τοῦτο γὰρ . . . .**] **For this** (viz. '*my giving my opinion, and not commanding,*'—as Billroth and Meyer. De Wette controverts this, and would make τοῦτο refer to the *proof of their love* in the act of charity, contending that τοῦτο must refer to the same as ἐν τούτῳ. But Meyer rightly answers that this need not be, for ἐν τούτῳ is altogether unemphatic and insignificant, and the whole sense of the clause is in the words γνώμην δίδωμι) **is expedient for you** (better than "*befitting*," or "*suitable*," as suggested by Bloomf. after the Schol. ἁρμόζει, συνάδει. This sense of συμφέρει is not found in the N. T., and is very doubtful elsewhere. See Palm and Rost's Lex.), **seeing that you** ('quippe qui;' οἵτινες is decisive for the above meaning of τοῦτο. 'My giving my opinion, rather than commanding, is expedient for you, who have already shewn yourselves so willing.' A *command* from me would be a *lowering* of you, and depreciation of your zeal) **began before them** (the Macedonian churches, see below) **not only the act, but also the mind to act, from a year ago**: i. e. 'not only were you before them in the deed itself, but also in the will to do it.' The sense has been missed by many of the Commentators, from not observing the *comparison* implied in **προενήρξασθε**, and applying it only to the *Corinthians themselves* beginning. In that case, as the *will* comes before the *deed*, to say, you began *not only to do, but also to will*, would be unmeaning. Some, in consequence, as Grot., al., and the Peschito, have arbitrarily assumed an *inversion of terms*, so that '*non solum facere, sed velle*' should = '*non solum velle, sed facere.*' Others, as Chrys., Theodoret, al., Erasm., Calv., Beza, al., Billroth, Olsh., Rückert, al. m., have taken θέλειν = '*to do with a good will*,' which is certainly not its sense in ver. 11. The above explanation is that of Cajetan, Estius, De Wette, Winer, Meyer, and Wieseler, and puts the climax in its right order, making it a backward one of comparison. For as Wieseler remarks (Chron. Apost. Zeit. p. 364, note), there are *three steps* in the collection for the saints,—the wishing it (θέλειν), the setting about it (ποιῆσαι), and the completion of it (ἐπιτελέσαι). And the Corinthians had begun *not only the second*, but *even the first* of these, before the Macedonians. Long employed as they had then been in the matter, it was more creditable to them to receive *advice* from the Apostle, than *command*. "θέλειν is not a historic act like ποιῆσαι, but a permanent state: hence the pres. inf." Meyer.

In saying **ἀπὸ πέρυσι** '*from last year*,' it seems probable that Paul would speak as a Jew, regarding the year as beginning in Tisri. **11.**] **But** (contrast of your former zeal with your present need to be reminded of it) **now complete the act itself also** (καί can hardly apply to the whole τὸ ποι. ἐπιτ., as De Wette, but must be taken with ποιῆσαι; *now* shew not only the completion of a ready will in the act begun, but complete *the act also*,—as Meyer), **that, as** (there was) (with you) **readiness of will, so** (there may) **also** (be) **completion according to your**

w ἐπιτελέσαι a ἐκ τοῦ ἔχειν. 12 εἰ γὰρ ἡ y προθυμία b πρόκειται, c καθὸ ἐὰν ἔχῃ d εὐπρόσδεκτος, οὐ c καθὸ οὐκ ἔχει. BCDFK LPℵ a b c d e f g h k l m n o 17. 47
13 οὐ γὰρ ἵνα ἄλλοις e ἄνεσις, ὑμῖν [δὲ] θλῖψις, ἀλλ' f ἐξ g ἰσότητος, ἐν τῷ h νῦν h καιρῷ τὸ ὑμῶν i περίσσευμα k εἰς τὸ ἐκείνων l ὑστέρημα, 14 ἵνα καὶ τὸ ἐκείνων i περίσσευμα γένηται k εἰς τὸ ὑμῶν l ὑστέρημα, ὅπως γένηται g ἰσότης.
15 καθὼς γέγραπται m Ὁ τὸ πολὺ οὐκ n ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ o ἠλαττόνησεν.

a = John iii. 34.
b Heb. vi. 18. xii. 1, 2. Jude 7 only. Levit. xxiv. 7 al.
c here bis. Rom. viii. 26. 1 Pet. iv. 13. only. Levit. ix. 5 B.
d Rom. xv. 16 reff.
e Acts xxiv. 23 reff.
f = 1 Cor. vii. 5 reff.
g here bis. Col. iv. 1 only. Job xxxvi. 29. Zech. iv. 7 only.
h Rom. iii. 26 reff.
i epp., here bis only. Matt. xii. 34 ‖ L. Mark viii. 8 only. Eccles. ii. 15 (only?).
k = Rom. iii. 22. Gal. iii. 14. Eph. i. 8. iii. 2.
l 1 Cor. xvi. 17 reff.
m and constr., Exod. xvi. 18. Winer, edn. 6. § 64. 4.
n Rom. v. 20 reff.
o here only. l. c. trans., Prov. xiv. 34.

12. for εαν, αν D^1FLℵ f Chr-ms Damasc. for εχη, εχει L f. rec adds τις, with C^2L rel: om BC¹DFKPℵ 17 latt syr-w-ast goth æth arm Clem gr-lat-ff. (so DF aft εχει.)
13. om δε BCℵ¹ 17 D-lat æth. om νυν F.
14. [the τ of 1st το is written over the line by ℵ¹(appy).] εμον K.
15. om 2nd δ F b g¹ h k m(perhaps) o 47. 80. 93. 106-14-15-22. 238.

means (ἐκ τοῦ ἔχειν, not '*out of that which ye have*,' as E. V., but '*after the measure of your* property,' as in ref. The verbs substantive must be supplied, as in ver. 13). **12.**] Explanation of ἐκ τοῦ ἔχειν,—that on it, προθυμία being presupposed, and not on absolute quantity, acceptability depends. **For if a willing mind is present,—according to what it may happen to possess, it is acceptable, not according to what it possesseth not.** The construction of the sentence is simple enough: προθυμία being the subject throughout, quasi-personified: readiness in God's service is accepted, if its exertion be commensurate with its means,—and is not measured by an unreasonable requirement of what it has not. **13—15.**] *Further explanation that the present collection is not intended to press the Corinthians* καθὸ οὐκ ἔχουσι. **For** (it is) **not** (the collection is not made) **that there may be to others** (the saints at Jerusalem) **relief, and to you distress** (of poverty): **14.**] **but that by the rule of equality** (ἐξ as in ἐκ τοῦ ἔχειν, above), **at this present time** (of their need: the stress is on ἐν τῷ νῦν καιρῷ as suggesting that this relation may hereafter be altered) **your abundance may subserve** (γένηται, see next clause. γίνεσθαι εἰς, 'to be extended to,' see ref. Gal.) **their deficiency; that also** (supposing circumstances changed) **their abundance may subserve your want.** The reference is still, as is evident from the next verse, to the supply of *temporal wants*, in respect of which there should be a mutual relieving and sharing among Christians. But the passage has been curiously misunderstood to mean, '*that their* (the Jewish Christians') *abundance in spiritual things may be imparted to you to supply your deficiency*.' Thus Chrys., al.,—the *ancients* regarding this imparting as the *Gospel-benefit received from them by the Gentiles* (which however was *past*, not future, and is urged as a *motive for gratitude*, see Rom. xv. 27), and the modern Romanists introducing the monstrous perversion of the attribution of the merits of the saints to others in the next world. So Estius: "Locus hic apostoli contra nostræ ætatis hæreticos ostendit, posse Christianos minus sanctos meritis sanctorum adjuvari etiam in futuro sæculo. Denique notanda virtus eleemosynæ, quæ facit hominem participem meritorum ejus in quem confertur." **15.**] **that there may be equality, as it is written** (i.e. according to the expression used in the Scripture history: παράγει παλαιὰν ἱστορίαν, Chrys.,—of the gathering of the manna) **He that (gathered) much, did not exceed** (the measure prescribed by God): **and he that (gathered) little, did not fall short** (of it). The fact of *equality* being the only point brought into comparison as between the Israelites of old and Christians now, it is superfluous to enquire minutely *how* this equality was wrought among the Israelites. The quotation is according to the reading of the LXX generally supported by MSS.; except that ἔλαττον appears for ὀλίγον in A *a secunda manu*. Grabe (not F) and the Aldine edition have φ τὸ πολύ and φ τὸ ὀλίγον, probably a correction. The context supplies συλλέξας from the συνέλεξαν in the preceding verse,—and is presumed by the Apostle to be familiar to his read-

16 [p] Χάρις δὲ τῷ θεῷ τῷ [q] διδόντι τὴν αὐτὴν [r] σπουδὴν ὑπὲρ ὑμῶν [q] ἐν τῇ καρδίᾳ Τίτου, 17 ὅτι τὴν μὲν [s] παράκλησιν [t] ἐδέξατο, [u] σπουδαιότερος δὲ [v] ὑπάρχων [w] αὐθαίρετος [x] ἐξῆλθεν πρὸς ὑμᾶς. 18 [y] συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ [z] ἔπαινος [a] ἐν τῷ εὐαγγελίῳ διὰ [b] πασῶν τῶν [bc] ἐκκλησιῶν· 19 [d] οὐ μόνον δέ, [d] ἀλλὰ καὶ [e] χειροτονηθεὶς ὑπὸ τῶν [c] ἐκκλησιῶν [f] συνέκδημος ἡμῶν, ἐν τῇ [g] χάριτι ταύτῃ τῇ [h] διακονουμένῃ ὑφ' ἡμῶν, [i] πρὸς

p = Rom. vi. 17 reff.
q constr., John iii. 35. ch. i. 22. ver. 1. Ezra vii. 19 B. see Luke i. 17.
r vv. 7, 8.
s = Rom. xii. 8 al.
t = John iv. 45.
u ver. 22 (bis). 2 Tim. i. 17 only. Ezek. xli. 25. (-ως, Luke vii. 4. Phil. ii. 28. Tit. iii. 13.)
v Acts viii. 16 reff.
y ver. 22 only †. 33. ch. xi. 28. xiv. 23 only †. xvi. 3.
w ver. 2 only (reff.).
z Rom. ii. 29 reff.
c plur., Rom. xvi. 16 reff.
f Acts xix. 29 only †. (ἐκδημεῖν, ch. v, 6, 8, 9.)
h ch. iii. 3 reff.
x = but w. εἰς, Acts xi. 25 reff.
a Rom. i. 9. ch. x. 14 al.
d Rom. v. 3. viii. 23 al.
i = Acts iii. 10. ch. x. 4. xi. 8. 1 Tim. i. 16 al.
b 1 Cor. vii. 17. xiv. e Acts
g = vv. 6, 7. 1 Cor.

16. for διδοντι, δοντι DFLℵ³ 47 syrr Chr, *dedit* vulg D-lat: *danti* G-lat. C tol¹ copt add ημιν.

18. τον αδελφον bef μετ αυτου Pℵ¹ c.

19. for 1st ημων, υμων F(not G). add εγενετο D b 91. 177 arm. rec (for εν) συν, with DFKLℵ rel goth Chr Thdrt Aug: txt BCP d m 17. 47 vulg copt æth Damasc Ambrst Aug Pel. om 1st τη C. υφ υμων C b² l 55. 73. 177. 238. homœotel in 17 from υφ' υμων in this ver to υφ' υμων in next.

ers. 16—24.] *Of Titus and two other brethren whom Paul had commissioned to complete the collection.* 16.] The sense is taken up from ver. 6. διδόντι ἐν, see reff. τὴν αὐτ. σπ., viz. '*as in myself.*' This is evident from ὑπὲρ ὑμῶν. 17.] *Proof of this;* that Titus *received indeed* (μέν) Paul's exhortation to go to them (said, to shew his subordination,—or perhaps to authenticate his authorization by the Apostle), but in reality (δέ) was *too ready to go, to need any exhortation;*—and therefore *went forth* (the past tense of the epistolary style,—as '*dabam,*' &c., indicating things which *will have passed* before the letter is received) *of his own accord to them.* 18—21.] *Commendation of a brother sent with Titus.* 18.] ὁ ἀδελφός cannot surely be, as some Commentators (Heumann, Rückert) have understood, '*the brother of Titus:*' the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23, ἀδελφοὶ ἡμῶν, and were unquestionably *Christian brethren* in the usual sense. *Who this was,* we know not. Chrys., Theodoret, Œcum., Luther, Calvin, suppose *Barnabas* to be meant: but there is no historical ground for this, and we can hardly suppose him put under Titus. Baronius and Estius suppose, *Silas;* to whom this last objection would also apply: besides that he was well known to the Corinthians, and therefore would not need this recommendation. Orig., Jerome, τινές in Chrys., Ambrose, Pelagius, Primasius, Anselm, Cajetan, Grot., Olsh., al., suppose *Luke*:—and of these all before Grot. (who pointed out the mistake; which however I see reproduced in Mr. Birks's Horæ Apostolicæ, p. 242 f.) suppose οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ to refer to his *gospel,*—διὰ τὴν ἱστορίαν ἥνπερ ἔγραψε, Chrys. Hom. xviii. p. 564;—but this is altogether without proof, as is the assumption that it was *Mark* (Lightfoot, Storr). It may have been *Trophimus,* who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29) to Jerusalem: so De Wette, Wieseler. If the expression **whose praise in (the matter of) the Gospel is throughout all the Churches,** is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23 seems to correspond most nearly: Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας: but he was *resident at Corinth,* see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the συνέκδημοι of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem (but see below on ch. ix. 4). It must then rest in uncertainty. 19.] parenthetical (see on ver. 20) adding to his general commendation a particular qualification for this office. **οὐ μόν. δέ,—and not only so** (i. e. praised in all the churches), **but who was also appointed** ('suffragiis designatus,' see ref. and note; and Stanley here) **by the churches** (of Macedonia? see ver. 1) **as our fellow-traveller** (to Jerusalem, from what follows) **in** (the matter of) **this charity which is being ministered by us,—in order to subserve the glory of the Lord and our readi-**

τὴν τοῦ κυρίου δόξαν καὶ [k] προθυμίαν ἡμῶν· 20 [l] στελ- BCDPK LPℵ ab
λόμενοι τοῦτο, μή τις ἡμᾶς [m] μωμήσηται [n] ἐν τῇ [o] ἁδρότητι c d e f g
ταύτῃ τῇ [p] διακονουμένῃ ὑφ' ἡμῶν. 21 [p] προνοοῦμεν γὰρ h k l m n
[p] καλὰ οὐ μόνον [p] ἐνώπιον κυρίου, ἀλλὰ καὶ [p] ἐνώπιον o 17. 47
ἀνθρώπων. 22 [q] συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
ἡμῶν, ὃν [r] ἐδοκιμάσαμεν [s] ἐν πολλοῖς πολλάκις [t] σπου-
δαῖον ὄντα, νυνὶ δὲ πολὺ [t] σπουδαιότερον [u] πεποιθήσει
πολλῇ τῇ [v] εἰς ὑμᾶς· 23 [w] εἴτε [x] ὑπὲρ Τίτου, [y] κοινωνὸς
ἐμὸς καὶ [v] εἰς ὑμᾶς [z] συνεργός· [w] εἴτε ἀδελφοὶ ἡμῶν, [a] ἀπό-
στολοι ἐκκλησιῶν, [b] δόξα χριστοῦ. 24 τὴν οὖν [c] ἔνδειξιν

k vv. 11, 12 reff. 1 2 Thess. iii. 6 only. Mal. ii. 5.
m ch. vi. 3 reff.
n = 1 Tim. v. 10. Heb. xi. 2.
o here only †. (-ρός, Jer. v. 5.)
p Rom. xii. 17 (reff.). Prov iii. 4.
q ver. 18 only.
r = 2 Cor. iii. 13 reff. (1 Cor. xvi. 3.)
s see ch. iv. 8. vi. 3 reff.
t ver. 17 reff.
u ch. i. 15 reff.
v = ch. ii. 9, 12. ix. 8. Gal. v. 10 al.
z Rom. xvi. 3 reff. ii. 20.
w so 1 Cor. xiii. 8. xv. 11.
a = John xiii. 16. Phil. ii. 25. (3 Kings xiv. 6 A, &c. [B def.]) only.
c Rom. iii. 25, 26. Phil. i. 28 only †.
x ch. i. 8 reff.
y 1 Cor. x. 18, 20 reff.
b = 1 Thess.

rec ins αυτου bef του κυριου, with D$^{2\text{-}3}$KN rel syrr Chr Thdrt Damasc: αυτην P a 6. 43. 67^{2}. 74: om BCD^{1}FL d latt copt goth æth arm. rec (at end) υμων, with F d: txt BCDGKLN rel latt syrr copt goth gr-lat-ff. add τελουσιν D^{1}.

20. υποστελλομενοι F: συστελλ. 93: *devitantes* latt. υμας F b g h m o 73. for μωμησηται, μωμηται C^{2}(C^{1} uncert).

21. rec προνοουμενοι, with CKL rel copt goth Clem Chr-ms Thdrt Damasc Thl Œc: txt BDFPN f latt syrr arm Chr lat-ff. rec om γαρ, with KL rel Thdrt Damasc Thl Œc: ins BCDFPN m 17. 47 latt syrr copt goth arm Clem Chr lat-ff. (*Meyer thinks προνοουμενοι to have been a mere mistake originally, arising from στελλομενοι above: and thus the γαρ which was at first retained from overysight, as in* C, *was at last erased. Probably προνοουμενοι was introduced from Rom* xii. 17, *where the same words occur.*) om 2nd ενωπιον N^{1}.

22. υμων F(not G: so ver 23). om πολλη F 67^{2}-9: pref δε B. for εις, προς K c.

23. συνεργος bef εις υμας D copt goth Ambrst. for χρ., κυριου CF.

ness (this clause refers not to διακον. ὑφ' ἡμ. as usually interpreted, but to the *fact related*, the union of this brother with Paul in the matter of the alms, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Apostle).

20.] **Taking heed of this** (*'devitantes,'* Vulg.—ὑποπτεύσαντες κ. δεδοικότες, Theophyl.:—the participle belongs to συνεπέμψαμεν, ver. 19 being parenthetical) **that no one blame us** (ref.) **in the matter of this abundance** (of contributions) **which is being ministered by us.** On ἁδρότης, Meyer observes, "from ἁδρός, 'compact,' 'solid;'—is used in Homer (Il. χ. 363, π. 857, ω. 6) of a firm and succulent habit of body. Later, we have it in all the various references of the adjective, e.g. of abundance—of plants and fruits (Theophr.), of discourse (Diog. Laërt. x. 83), of tone (Athen. x. p. 415 A), &c. *What kind* of abundance is meant, the context therefore alone determines." Wetst. says, "ἁδρότης apud Zosimum quater pro *ingenti largitione*." **21.**] 'And such caution is in accordance with our general practice.' See reff. Rom. and Prov. **22.**] Still less can we determine who this *second* brother is. Every possible person has been guessed. Several would answer to the description, '*whom we have many times in many matters proved to be earnest.*' By our uncertainty in these two cases, we may see *how much* is required, to fill up the apostolic history at all satisfactorily. πεποιθήσει . . .] **through the great confidence which he has towards you:** belongs to σπουδαιότερον, and to the brother, not to συνεπέμψαμεν and to Paul. The brother had, by what he had heard from Titus, conceived a high opinion of the probable success of their mission. **23.**] *General recommendation of the three.* εἴτε ὑπ. Τίτου] **Whether concerning Titus** (we may supply λέγω or γράφω, or as in E. V., 'any enquire:' or we need not supply any thing), **he is my partner and** (especially) **my fellow-worker towards you: whether our brethren** (be in question:—viz. the two mentioned—but generalized by the absence of the article—'*whether brethren of ours*'), **they are the Apostles** (in the more general sense of Acts xiv. 14; 1 Thess. ii. 6; *Phil. ii.* 25) **of the churches** (i. e. 'are *of the churches*, what we are of the Lord'—persons sent out with authority), **the glory of Christ** (i. e. men whose work tends to Christ's glory). **24.**] **Shew then to them**

τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν [d]καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς [e]ἐνδεικνύμενοι [f]εἰς [f]πρόσωπον τῶν ἐκκλησιῶν. IX. [1]περὶ [g]μὲν γὰρ τῆς [h]διακονίας τῆς [h]εἰς τοὺς [h]ἁγίους [i]περισσόν μοι ἐστὶν τὸ γράφειν ὑμῖν· [2]οἶδα γὰρ τὴν [k]προθυμίαν ὑμῶν [l]ἣν [m]ὑπὲρ ὑμῶν [lm]καυχῶμαι [m]Μακεδόσιν, ὅτι Ἀχαΐα [n]παρεσκεύασται [o]ἀπὸ [o]πέρυσι· καὶ ὁ [p]ἐξ ὑμῶν [q]ζῆλος [r]ἠρέθισεν [s]τοὺς [s]πλείονας. [3]ἔπεμψα δὲ

d Rom. iii. 27 reff.
e = Rom. ii. 15. ix. 22 al. (Gen. l. 15, 17.) constr., see note.
f = here (ch. xi. 20) only. see Num. xx. 6.
g so 1 Cor. v. 3. xi. 18.
h ch. viii. 4.
i = Matt. v. 47. Prov. xiv. 23. 2 Maec. xii. 44 B, F

(not A).
k ch. viii. 11, 12 reff.
l constr., ch. xi. 30. Prov. xxvii. 1.
m constr., ch. vii. 14. viii. 10 only (ref.).
n here bis. 1 Cor. xiv. 8. Acts x. 10 only. Jer. xii. 5.
o ch.
p = ch. viii. 7. see Luke xi. 13. ch. v. 2.
q Rom. x. 2 reff.
r Col. iii. 21 only. Prov. xix. 7.
s 2 Cor. ix. 19 reff.

24. [ν of την is written above the line by ℵ¹ or -corr¹.] υπερ ημων D¹G. rec (for ενδεικνυμενοι) ενδεξασθε, with CD²·³KLPℵ rel vulg(and F-lat) syrr copt arm gr-lat-ff: txt BD¹F 17 goth. rec ins και bef εις προσωπον: om BCDFKLPℵ rel latt syrr copt goth æth arm gr-lat-ff.

CHAP. IX. 1. om γαρ C 2. 41. 115 arm. εμοι B. om το C 17. 73: του F 109 Thdrt-ms Damasc. ημιν F(not G).

2. παρεσκευασται(but corrd) ℵ¹. for ὁ, το Bℵ 17. om εξ BCPℵ a 17 vulg(and F-lat) Syr copt arm Orig-int Ambrst Pel: ins DFKL rel fuld syr goth Chr Thdrt Damasc Aug. for περυσι, περσυ D¹F: περισυ D² 17. (simly ch viii. 10.)

3. επεμψαμεν D-gr arm Aug.

the proof of your love ('to us,' or perhaps, '*to your poor brethren*' (Meyer):—but the word has not been so used throughout this passage, see verse 7: *χάρις* has been the word), **and of our boasting concerning you, in the sight of the churches.** I may remark, (1) that the participial construction is elliptic, as in Rom. xii. 16 al. (2) That *πρόσωπον τῶν ἐκκλησιῶν* does not actually *import* the representatives of the churches,' as Meyer (which would be *τὸ πρόσωπον* or *τὰ πρόσωπα*, without *εἰς*), but as above, it being *implied* that they, being the *ἀπόστολοι τ. ἐκκλ.*, *are such representatives*. And this is all that Theodoret seems to mean, whom Meyer quotes in support of his view:—*τὸ πρόσωπον γὰρ τῶν ἐκκλησιῶν ἐπέχουσιν οὗτοι τῶν πεμψασῶν αὐτούς.*

IX. 1—5.] *He recurs to the collection itself, and prays them that they would make good before the brethren his boasting of them, and prepare it before his own coming.* 1.] The **μὲν γάρ** connects with the last verse, thus, 'I beseech you to receive the brethren whom I send, courteously; for concerning the *duty of ministration to the saints*, it is surely superfluous for me to write to you who are so prompt already.' No new subject begins, as some have supposed; nor is there any break in the sense at all. Some obscurity has been introduced unnecessarily, by taking *τῆς διακ. τ. εἰς τ. ἁγ.* for *merely this collection which is now making:* whereas the Apostle chooses such general terms as a mild reproof to the Corinthians, who, well aware as they were of the duty of ministering to the saints, were yet somewhat remiss in this particular example of the duty. There is an emphasis on *γράφειν*: 'nam testes habebitis præsentes,' Bengel. Theophyl. well remarks: *τοσαῦτα καὶ πρότερον εἶπων· καὶ πάλιν μέλλων εἰπεῖν, ὅμως περιττὸν αὐτῷ λέγει τὸ περὶ τούτων γράφειν. σοφῶς δὲ τοῦτο ποιεῖ, ὥστε μᾶλλον αὐτοὺς ἐπισπάσασθαι. αἰσχυνθήσονται γὰρ εἴ γε τοιαύτην ὑπόληψιν περὶ αὐτῶν ἔχοντος τοῦ Παύλου, ὅτι οὐ δέονται συμβουλῆς πρὸς τὸ ἐλεεῖν, εἶτα φανῶσιν ἐλάττους τῆς ὑπολήψεως.*

2.] **For** (ground of *περισσόν ἐστι*) **I am aware of your readiness of which** (reff.) **I am in the habit of boasting concerning you to Macedonians** (Bengel remarks on the pres., 'adhuc erat Paulus in Macedonia') **that Achaia** (not *ὑμεῖς*—he relates his own words to the Macedonians) **has been ready** (viz. to *send off the money: καὶ οὐδὲν λείπει εἰ μὴ τὸ ἐλθεῖν τοὺς δεξομένους τὰ χρήματα*, Theophyl. The Apostle, judging by their readiness, had made this boast concerning them, supposing it was really so. That this is the sense is shewn by *ἀπαρασκεύαστους* below, ver. 4) **from last year** (reff.):—**and the zeal which proceeds from you** ('which has its source in you and whose influence goes forth from you:' so *ὁ ἐκ Πελοποννήσου πόλεμος, οἱ ἐκεῖθεν*, and the like) **stirred up the greater number of them** (but not *only* the example of your zeal: see ch. viii. 1). 3.] **But** (contrast, not to *μέν* in ver. 1, but to *καυχῶμαι* above; implying fear lest he should have been making a vain boast concerning them)

τοὺς ἀδελφούς, ἵνα μὴ τὸ [t]καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν BCDFK LPN a b c d e f g h k l m n o 17.47
[u]κενωθῇ [v]ἐν [v]τῷ [v]μέρει τούτῳ, ἵνα καθὼς ἔλεγον [uw]παρ-
εσκευασμένοι [w]ἦτε, 4 [x]μή [x]πως, ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακε-
δόνες καὶ εὕρωσιν ὑμᾶς [y]ἀπαρασκευάστους, [z]καταισχυν-
θῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ [a]ὑποστάσει
ταύτῃ. 5 [bc]ἀναγκαῖον οὖν [cd]ἡγησάμην [e]παρακαλέσαι τοὺς
ἀδελφούς, [e]ἵνα [f]προέλθωσιν εἰς ὑμᾶς, καὶ [g]προκαταρτί-
σωσιν τὴν [h]προεπηγγελμένην [i]εὐλογίαν ὑμῶν ταύτην
ἑτοίμην εἶναι [j]οὕτως [j]ὡς [i]εὐλογίαν καὶ μὴ ὡς [k]πλεονεξίαν.

t Rom. iv. 2 reff.
u Rom. iv. 14 reff.
v ch. iii. 10 reff.
w constr., Acts xxv. 10 reff.
x 1 Cor. ix. 27 reff.
y here only †.
z ch. vii. 14 reff. w. ἐν, here only.
a = ch. xi. 17. Heb. (i. 3.) iii. 14. xi. 1 only. Ps. xxxviii. 7.
b Acts xiii. 46 reff.
c Phil. ii. 25. 2 Macc. ix. 21.
d — Acts xxvi. 2 reff.
e 1 Cor. i. 10 reff.
f Acts xx. 5, 13. Gen. xxxiii. 14. Ezek. xxxiv. 26.
g here only †.
h Rom. i. 2 only †. only. (Rom. i. 29 al.)
i = Rom. xv. 29. xvi. 18.
j 1 Cor. iii. 15 reff.
k = here

for ημων, υμων B[1](see table). om το υπερ υμων F 45 Chr. ελεγεν(appy: but corrd) ℵ[1].

4. om πως D[1] vulg. om εαν BD[2] Syr: αν D[1], ευρουσιν F. ins και bef καταισχυνθωμεν D[1](and lat) L (Syr) arm. for λεγωμεν, λεγω C[1]DF goth Thl-comm Ambrst Aug: om ινα μη λεγ. υμ. K. for υμεις, ημεις B[1]. rec at end adds της καυχησεως (*see ch* xi. 17), with D[3]KLPℵ[3] rel syrr goth arm gr-ff: om BCD[1]Fℵ[1] 17 latt copt æth Ambrst Aug Pel.

5. προσελθωσιν F 48 Thdrt-ms. for εις, προς BDF m: txt CKLℵ rel Thdrt Damasc Thl Œc. (P uncert.) rec προκατηγγελμενην (*occasioned probably by* προκαταρτ. *above*), with KL rel syrr Thdrt Damasc Œc: txt BCDFPℵ d 17 vulg copt goth arm Thl Ambrst Aug Pel. om υμων D[1](and lat) vulg Pel. om ταυτην F arm Chr. om και Fℵ[1] 52 latt Syr Chr-comm[2] lat-ff. rec (for 2nd ως) ωσπερ, with b l: txt BCDFKLPℵ rel gr-lat-ff.

I sent (epistolary past, as in ch. viii. 18, 22) **the brethren, in order that our matter of boasting concerning you** (καύχημα, our *whole* 'materies gloriandi,' not = καύχησις) **may not, in this particular, be proved empty** (ἐν τῷ μέρει τούτῳ does not belong to καύχημα, but to κενωθῇ—'that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius, in marg., well calls it 'acris cum tacita laude exhortatio apostolica'); **that, as I said** (when? in ver. 2? or, in his boasting to the Macedonians? or, in 1 Cor. xvi. 1? Most naturally, *in ver.* 2. If he had meant, *to the Macedonians*, it would probably have been λέγω, as καυχῶμαι above: if *in* 1 *Cor.* xvi., it would have been more clearly expressed. If so, ἔλεγον refers merely to the *word* παρεσκ.), **ye may be prepared** (see above on ver. 2), 4.] **lest perchance if Macedonians should come with me** (to you:—to bring me on my way, or to bear the Macedonian collection. We may infer from this expression, that neither of the two brethren above mentioned, ch. viii. 18, 22, was a Macedonian), **and should find you unprepared** (with your collection, see ver. 2) **we** (who have boasted), **not to say you** (who were boasted of), **should be put to shame, in the matter of this confidence** (respecting you. ὑπόστασις, as elsewhere in N. T. and LXX, see reff., *subjective:* the attempt to give it here the meaning of '*foundation*,' '*matter boasted of*,' as Chrys., Theophyl., Erasm., Grot., al., Rück., Olsh., is unnecessary, and has probably been induced by the gloss τῆς καυχ. inserted from ch. xi. 17: but see there also). 5.] **I therefore** (because of ver. 4) **thought it necessary to exhort the brethren** (Titus and the two others) **that they would go before** (my coming) **to you, and previously prepare your long announced beneficence** (i. e. long announced by me to the Macedonians, ver. 2. εὐλογία, **blessing**; not used only of a blessing in *words*, but of one expressed by a *present*, as Gen. xxxiii. 11; Judg. i. 15. (See Stanley.) But beware of the blunder of connecting it with εὖ and λογία, '*a good collection*.' This sense of *blessing*, combined with the primitive sense, affords the Apostle an opportunity for bringing out the true spirit in which Christian gifts should be given), **that this same may be ready** (the construction is unusual: ταύτην refers back to εὐλ. and the inf. must have ὥστε supplied. De W. compares Heb. v. 5. Perhaps the nearest is Col. iv. 6) **in such sort as beneficence, and not as covetousness** (i. e. as the fruit of blessing, poured out from a beneficent mind, *not of* a sparing covetous spirit which gives no more than it need. There is no need to alter the primi-

6 [l]τοῦτο δέ, ὁ [m]σπείρων [n]φειδομένως [n]φειδομένως καὶ [m]θερίσει, καὶ ὁ [m]σπείρων [o]ἐπ' εὐλογίαις [o]ἐπ' εὐλογίαις καὶ [m]θερίσει. 7 ἕκαστος καθὼς [p]προῄρηται τῇ καρδίᾳ, μὴ [q]ἐκ λύπης ἢ [qr]ἐξ [r]ἀνάγκης· [s]ἱλαρὸν γὰρ [t]δότην ἀγαπᾷ ὁ θεός. 8 [u]δυνατεῖ δὲ ὁ θεὸς πᾶσαν [v]χάριν [w]περισσεῦσαι [x]εἰς ὑμᾶς, ἵνα [y]ἐν [y]παντὶ πάντοτε [z]πᾶσαν [a]αὐτάρ-

l see 1 Cor. vii. 29 reff.
m 1 Cor. ix. 11. Gal. vi. 7. Prov. xxii. 8. here bis only †. (-νος, Job xvi. 14.)
n here only. Prov. xxi. 25 al.
o = Rom. v. 14.
p here only.
q = 1 Cor. vii. 5 reff.
r Heb. vii. 12 only.
s here only. Prov. xxii. 8. (-ότης, Rom. xii. 8.)
t here only. l. c. only.
u Rom. xiv. 4. ch. xiii, 3 only †. i. 8. 1 Thess. iii. 12 only ‡. iv. 8 reff. Deut. xxxii. 10.)
v Acts xi. 23 reff.
w trans., ch. iv. 15. Eph. i. 8. 1 Thess. iii. 12 only ‡.
x = ch. ii. 9, 12. viii. 23. Gal. v. 10 al.
y ch. iv. 6 reff.
z = Acts xx. 19 reff.
a 1 Tim. vi. 6 only †. (-κης, Phil. iv. 11. -κεῖν,

6. for 1st επ ευλογιαις, εν ευλογια *in benedictione* D¹F fuld copt goth Orig-int lat-ff. for 2nd επ ευλ., εξ ευλογιας D¹(and lat) fuld copt goth Orig-int Cypr: επ ευλογια F(not F-lat) copt Aug. om και D¹ æth.

7. rec προαιρειται, with DKL rel syrr Chr Thdrt Damasc: txt BC(FP)ℵ (17) Chr-ms (Wtst) (προειρεται F¹, προειρητ. F²G 17: προηριτ. P): *proposuit* (or simly) vss lat-ff.

8. rec δυνατος (*see notes*), with C²D²·³KLP rel Thdrt Damasc: txt BC¹D¹Fℵ. for δε, γαρ D¹ 109-78 demid tol Syr. om παντοτε F(not F-lat) 7.

tive meaning, or to make the *word signify* 'tenacity,' as Calv., De Wette, al.: he who defrauds the poor by stinting them πλεονεκτεῖ, in the literal sense. Still less must we with Chrys., al., refer πλεονεξ, to the Apostle,—μὴ νομίσητε, φησίν, ὅτι ὡς πλεονεκτοῦντες αὐτὴν λαμβάνομεν, Hom. xix. p. 573,—which is inconsistent with the interpretation φειδομένως below, and with εὐλογίαν, the corresponding word, which applies to the *spirit* of the givers).

6, 7.] *He enforces the last words by an assurance grounded in Scripture and partly cited from it, that as we sow, so shall we reap.* τοῦτο] Some supply φημί, as in ref.: others, as Meyer, would take it as an accus. absol., '*as regards this*,' viz. what has gone before. But I would rather take it as an imperfect construction, in which τοῦτο is used merely to point at the sentiment which is about to follow:—**But this**—(is true), or **But (notice) this . . .**

ἐπ' εὐλογίαις] **with blessings**: ἐπί denoting the accompanying state or circumstances, as in ref.: not, '*with a view to blessings*,' which will not suit the *second* ἐπ' εὐλ.: nor as Theophyl., Œc., and E. V. μετὰ δαψιλείας, *bountifully*: which gives indeed the *sense*, but misses the meaning of the expression: see above. It refers to the *spirit* of the giver, who must be ἱλαρὸς δότης, not giving murmuringly, but *with blessings*, with a beneficent charitable spirit: such an one shall reap also with blessings, abundant and unspeakable. The only change of meaning in the second use of the expression is that the εὐλογίαι are *poured on him*, whereas in the first they *proceeded from him*: in both cases they are the element in which he works. So, we *bestow* the seed, but *receive* the harvest. The spirit with which we *sow*, is of ourselves: that with which we *reap*, depends on the *harvest*. So that the change of meaning is not arbitrary, but dependent on the nature of things. 7.] Not, as Meyer and De W., a *limitation* of the foregoing, or else it would be expressed by some connecting particle,—but a continuation of the thought:—φειδομένως and ἐπ' εὐλογίαις referred to the *spirit* of the giver; so does this verse,—ἐκ λύπης ἢ ἐξ ἀν. corresponding to φειδομένως,—ἱλαρός, to ἐπ' εὐλογίαις. καθὼς προῄρηται] **as he hath determined in his heart**; supply, 'so let him give:' i. e. let the προαίρεσις, the full consent of the free will, go with the gift; let it not be a reluctant offering, given ἐκ λύπης, out of an annoyed and troubled mind at having the gift extorted, nor ἐξ ἀνάγκης, out of necessity,—because compelled. Such givers,—that is implied,—God does *not* love. δότης is not a classical word. δότηρ, δωτήρ and (Hes. Op. 353) δότης, are used (Meyer). 8—11.] *He encourages them to a cheerful contribution by the assurance that God both can* (vv. 8, 9), *and will* (vv. 10, 11) *furnish them with the means of performing such deeds of beneficence.* 8.] δυνατεῖ has the emphasis. I adopt the reading because after all it is difficult to imagine how so easy a construction as δυνατὸς ὁ θεός, should have been altered to δυνατεῖ, as Meyer supposes, or why the transcriber need have written δυνατός ἐστιν if the latter were a correction for δυνατεῖ, seeing that the verb substantive is just as frequently omitted in such clauses as inserted. πᾶσαν χάριν, 'etiam in bonis externis,' Bengel,—to which here the reference is: not excluding however the wider meaning of '*all* grace.' περισσεῦσαι, **to make to abound**,—reff. ἵνα κ.τ.λ.] **in order that, having at all times in every thing all sufficiency** (of

κειαν ἔχοντες [b] περισσεύητε [b] εἰς πᾶν [c] ἔργον [c] ἀγαθόν, 9 καθὼς γέγραπται [d] Ἐσκόρπισεν, ἔδωκεν τοῖς [e] πένησιν, [f] ἡ δικαιοσύνη αὐτοῦ [f] μένει [g] εἰς τὸν αἰῶνα. 10 ὁ δὲ [g] ἐπι- BCDFK LPℵ a b c d e f g h k l m n o 17. 47

b Rom. iii. 7 reff.
c Acts ix. 36 reff.
d Matt. xii. 30 ‖ L. John x. 12. xvi. 32 only. 2 Kings xxii. 15. Psa. cxi. 9.
e here only. I. c. Exod. xxiii. 6 al. fr. ●
f John viii. 35 bis. xii. 34. Heb. vii. 24. 1 Pet. i. 25, from Isa. xl. 8. 1 John ii. 17 only.
g Gal. iii. 5. Col. ii. 19. 2 Pet. i. 5, 11 only †. Sir. xxv. 22 only. (-γία, Eph. iv. 16. Phil. i. 19.) i ver. 6. Isa. lv. 10. k Rom. xiv. 17 reff. Isa. l. c. l 1 Pet. iv. 11 only. 3 Kings iv. 7. Sir. xxxix. 33. m Acts vi. 7 reff. n epp., here only. Mark iv. 26, 27. Luke viii. 5, 11 only. Deut. xi. 10. o trans., 1 Cor. iii. 6, 7 reff. p (γενν.) Matt. iii. 7 ‖ L. xii. 34. xxiii. 33. xxvi. 29 ‖ Mk. L. Luke xii. 18 only. Deut. xiv. 22. Hosea x. 12. q ch. iv. 8 reff. r ch. vi. 10. 1 Cor. i. 5 only. Gen. xiv. 23 al. participial constr., Acts xxiv. 10 reff. s = Acts xx. 19 reff. t Rom. xii. 8 reff. u = Acts x. 41 reff. v = Rom. iv. 15 reff. w = Acts xxiv. 3 reff.
x Acts vi. 1 reff. y Luke i. 23. Phil. ii. 17, 30. Heb. viii. 6. ix. 21 only. Num. viii. 22. z constr., see Acts ii. 5 reff. a ch. xi. 9 only †. Wisd. xix. 4 only.

χορηγῶν σπέρμα τῷ [i] σπείροντι καὶ ἄρτον εἰς [k] βρῶσιν [l] χορηγήσει καὶ [m] πληθυνεῖ τὸν [n] σπόρον ὑμῶν καὶ [o] αὐξήσει τὰ [p] γενήματα τῆς δικαιοσύνης ὑμῶν. 11 [q] ἐν [q] παντὶ [r] πλουτιζόμενοι εἰς [s] πᾶσαν [t] ἁπλότητα, [u] ἥτις [v] κατεργάζεται δι' ἡμῶν [w] εὐχαριστίαν τῷ θεῷ, 12 ὅτι ἡ [x] διακονία τῆς [y] λειτουργίας ταύτης οὐ μόνον [z] ἐστὶν [a] προσαναπληροῦσα τὰ

i Gal. vi. 7 reff.
k Rom. xiv. 17 reff. Isa. l. c.
l 1 Pet. iv. 11 only. 3 Kings iv. 7. Sir. xxxix. 33.
m Acts vi. 7 reff.
n epp., here only. Mark iv. 26, 27. Luke viii. 5, 11 only. Deut. xi. 10.
o trans., 1 Cor. iii. 6, 7 reff.
p (γενν.) Matt. iii. 7 ‖ L. xii. 34. xxiii. 33. xxvi. 29 ‖ Mk. L. Luke xii. 18 only. Deut. xiv. 22. Hosea x. 12.
q ch. iv. 8 reff.
r ch. vi. 10. 1 Cor. i. 5 only. Gen. xiv. 23 al. participial constr., Acts xxiv. 10 reff.
s = Acts xx. 19 reff.
t Rom. xii. 8 reff.
u = Acts x. 41 reff.
v = Rom. iv. 15 reff.
w = Acts xxiv. 3 reff.
x Acts vi. 1 reff.
y Luke i. 23. Phil. ii. 17, 30. Heb. viii. 6. ix. 21 only. Num. viii. 22.
z constr., see Acts ii. 5 reff.
a ch. xi. 9 only †. Wisd. xix. 4 only.

9. at end ins του αιωνος FK 238 vulg(not am demid al) æth.

10. for σπερμα, σπορον (*corrn from* σπορον *below*) BD¹F. σπειραντι L m 47. rec χορηγησαι πληθυναι αυξησαι (*prob, as Meyer, corrns, in the idea that a* wish *was intended, and so the futures have been changed to* optatives: *for such they are, not* infinitives: *cf* 1 *Thess* iii. 11, 12; 2 *Thess* ii. 17; iii. 5,—*and var readd, Rom* xvi. 20), with D³KN³ rel syr goth Chr Thdrt Damasc: χορηγησαι and πληθυναι F: χορηγησαι and αυξησαι L: txt BCD¹PN¹ m 17 copt æth arm Cyr, Cypr Ambrst Aug. rec γεννηματα, with c k: txt BCDFKLPN rel Chr-mss Thl-mss.

11. ins ινα bef εν παντι F Chr lat-ff. υμων C²P 66²-7. 71-4. 91. 119-20 syr-mg Damasc. for τω θ., θεου B: om τω D¹.

worldly substance; αὐτάρκ. is objective; not *contentedness*, subj.) **ye may abound towards** ('have an overplus for;' which is not inconsistent with αὐτάρκεια, seeing that αὐτ. does not *exclude* the having *more*, but only the having *less* than is sufficient: the idea of a man's having at all times and in all things a sufficiency, would presuppose that he had somewhat to spare) **every good work: 9.] as it is written** (i. e. fulfilling the character described in Scripture),—**He scattered abroad** (metaph. from *seed*: μετὰ δαψιλείας ἔδωκε, Chrys.), **he gave to the poor: his righteousness remaineth for ever.** In what sense is δικαιοσύνη used? Clearly in the only one warranted by the context—that of '*goodness proved by beneficence*,'—'a righteous deed, which shall not be forgotten,—as a sign of righteousness in character and conduct.' To build any inference from the text inconsistent with the great truths respecting δικαιοσύνη ever insisted on by Paul (as Chrys., p. 574, καὶ γὰρ δικαίους ποιεῖ [ἡ φιλανθρωπία], τὰ ἁμαρτήματα καθάπερ πῦρ ἀναλίσκουσα, ὅταν μετὰ δαψιλείας ἐκχέηται) is a manifest perversion. **10.] *Assurance that God* will *do this*. But** (introduces the new assurance) **He that ministers seed to the sower and bread for eating** (in the physical world:—from ref. Isa., LXX. The Vulg., E. V., Luther, Calv., Grot., al., commit the mistake of joining κ. ἄρτον εἰς βρῶσιν with χορηγήσαι, or -ει. βρῶσις, *the act of eating*: not = βρῶμα), **shall supply and multiply your seed** (i. e. the money for you to bestow,—answering to σπέρμα τῷ σπείροντι), **and will increase the fruits of your righteousness** (from ref. Hos.—the everlasting reward for your bestowals in Christ's name, as Matt. x. 42;—answering to ἄρτον εἰς βρῶσιν, which is the *result* of the sower's labours). **11.] *Method in which you will be thus blessed by God*. In every thing being enriched** (the construction is an anacoluthon, as in ref. and in ch. i. 7 al.: nothing need be supplied) **unto all liberality** (i. e. in order that you may shew all liberality. On ἁπλ. see note, Rom. xii. 8), **which** (of a sort which) **brings about by our means** (as the distributors of it) **thanksgiving** (from those who will receive it) **to God. 12.] *Explanation of the last clause*. Because the ministration** (not on *our* part who distribute, though it might at first sight seem so: the next verse decides διακονία to mean, '*your administering by contribution*,' as in ver. 1) **of this public service** (λειτ. here seems to approach more nearly to its proper sense, serving the public by furnishing the means of outfit for some

[b] ὑστερήματα τῶν [c] ἁγίων, ἀλλὰ καὶ [d] περισσεύουσα διὰ πολλῶν [w] εὐχαριστιῶν τῷ θεῷ· 13 διὰ τῆς [e] δοκιμῆς τῆς [x] διακονίας ταύτης [f] δοξάζοντες τὸν θεὸν [f] ἐπὶ τῇ [g] ὑποταγῇ τῆς [h] ὁμολογίας ὑμῶν [i] εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ [j] ἁπλότητι τῆς [kl] κοινωνίας [lm] εἰς αὐτοὺς καὶ [m] εἰς πάντας, 14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν [n] ἐπιποθούντων ὑμᾶς διὰ τὴν [o] ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. 15 [p] χάρις τῷ θεῷ [q] ἐπὶ τῇ [r] ἀνεκδιηγήτῳ αὐτοῦ [s] δωρεᾷ.

b 1 Cor. xvi. 17 reff.
c Acts ix. 13 reff.
d Acts xvi. 5 reff.
e Rom. v. 4 reff.
f Luke ii. 20. Acts iv. 21. participial constr., ver. 11 al.
g Gal. ii. 5. 1 Tim. iii. 4 only (-τάσσειν Rom. x. 3.)
h (=) 1 Tim. vi. 12, 13. Heb. iii. 1 only. x. 23 only. P.H.‡ (Deut. xii. 17.) gen. of reference, Rom. vii. 2 reff. xx. 21.
i = Acts xvi. 1 reff.
j ver. 11. k Rom. xv. 26 reff. 1 Phil. i. 5.
l 1 Cor. x. 16 reff. James iv. 5. constr., Phil. i. 8. ii. 26. 1 Pet. ii. 2.
m 1 Cor. ix. 22. Ps. cxviii. 174.
n Rom. i. 11 reff.
o ch. iii. 10 reff.
p Rom. vi. 17. vii. 25. 1 Cor. xv. 57. ch. ii. 14. viii. 16.
q so ver. 13
r here only †.
s John iv. 10. Acts iii. 38 al.† Wisd. vii. 14. xvi. 25. 2 Macc. iv. 30 only. (Dan. ii. 6. v. 17 Theod.)

12. for θεω, χριστω B 46: *in Domino* vulg.
13. ins και bef δια B. εαυτ. P.
14. for υμων, ημων BN[1] (but with ν written above). aft υμας ins εδιν N[3].
15. rec aft χαρις ins δε, with C[2]D[2.3]KLP N[3] rel vss gr-ff Ambrst-ms Sedul: om BC[1]D[1]FN[1] a 17 latt goth Ambrst-ed Aug Pel Bede.

necessary purpose) **not only serves the end of supplying by its help the wants of the saints, but of abounding** (περισσ. *may be* transitive as in ver. 8, not only filling up, but '*causing to overflow*,' what were ὑστερήματα. But the usual intransitive sense is preferable. The emphasis is on προσαναπλ. and περισσεύουσα) **by means of many thanksgivings to God** (τῷ θεῷ with εὐχαρ., as in ver. 11, not with περισσεύουσα, which would not, as Meyer observes, give the sense of abounding *towards God*,—this would be εἰς τ. θεόν, see Rom. v. 15, or εἰς τ. δόξαν τ. θεοῦ, as in ch. iv. 15,—but the objectionable one of περισσεύει μοί τι, as John vi. 13; Luke ix. 17). **13.] they** (the recipients) **glorifying God** (the participle as in ver. 11, an anacoluthon) **by means of** (the proof, &c., is *the occasion, by means of which*) **the proof** (i. e. the tried reality —the substantial help yielded by) **of this** (your) **ministration, for the subjection of your confession as regards the Gospel of Christ** (i. e. that your ὁμολογία, [= 'you who confess Christ,'] 'is really and truly subject in holy obedience, as regards the gospel of Christ.' But εἰς must not be joined with ὑποταγῇ, as '*obedience to*,' or (E. V.) '*subjection unto*,'—which is unexampled, and would more naturally have the art., τῇ εἰς: it is **towards**, '*in reference to*,' as in ref.) **and liberality of your contribution as regards them and as regards all men** (the same remarks apply to εἰς as above). Meyer would render ἁπλότητι τῆς κοινωνίας, '*the genuineness of your fellowship*:' but see note on Rom. xii. 8, and Rom. xv. 26. He also makes τῇ ὑποταγῇ τῆς ὁμολ., 'your subjection *to* your confession,' which perhaps *may be*, but disturbs the parallel of ἁπλότητι τ. κοιν.

14.] The construction is very difficult. δεήσει may depend on περισσεύουσα, ver. 12 (but then we should expect διά as there),—or on δοξάζοντες (but then it should also depend on ἐπί—and they could not be said to glorify God *for* their own prayers. If on δοξάζοντες as the instrument whereby, it seems strange that αὐτῶν should be expressed), or αὐτῶν δεήσει ὑπὲρ ὑμ. ἐπιπ. ὑμ. may be (as Meyer) a gen. absol., '*while they desire you in prayers for you*' (but this seems forced, and as De W. observes, would require τῇ either before or after δεήσει). In the midst of these difficulties I see no way but this: the datives preceding, ὑποταγῇ and ἁπλότητι, have occasioned this also to be expressed in the dative, as though it depended on ἐπί, whereas it is in reality parallel with διὰ πολλῶν εὐχαριστιῶν and dependent on περισσεύουσα. Again, the words in another point of view are parallel with τῇ ὑποταγῇ and ἁπλότητι, inasmuch as these are ὑμῶν, and this δέησις is αὐτῶν. Amidst such complicated antitheses and attracted constructions, it may suffice if we discover the *clue* to the original formation of the sentence: the *meaning* is obvious enough, viz. that **glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love** (reff.) **to you, on account of the grace of God which abounds eminently towards** (over) **you** (ἐφ' ὑμ. belonging to ὑπερβ. not to χάριν, which would, but not of absolute necessity, require τήν).

15.] Having entered, in the three last verses, deeply into the thankful spirit which would be produced in these

t Rom. xii. 1 reff.
u 1 Cor. iv. 21 reff.
v Acts xxiv. 4 (reff.) only †.
w ver. 7. Luke ii. 31. Acts iii. 13. 2 Chron. xiii. 8.
x Rom. xii. 16 reff.
y 1 Cor. v. 3 reff.
z ch. v. 6, 8 reff.
a constr. Cor. iv. 6. Phil. ii. 6. Winer, edn. 6, § 44. 3. b.
b ch. i. 15 reff.

X. 1 Αὐτὸς δὲ ἐγὼ Παῦλος [t]παρακαλῶ ὑμᾶς [t]διὰ BCDFK LPNab
[u]τῆς [u]πραΰτητος καὶ [v]ἐπιεικείας τοῦ χριστοῦ, ὃς [w]κατὰ cdefg
[w]πρόσωπον μὲν [x]ταπεινὸς ἐν ὑμῖν, [y]ἀπὼν δὲ [z]θαρρῶ εἰς hklmn
ὑμᾶς· 2 δέομαι δὲ [a]τὸ μὴ [y]παρὼν [z]θαρρῆσαι τῇ [b]πεποι- o 17. 47

Chap. X. 1. rec πραοτητος, with CDKLN^3 rel: txt BFPN^1 17. εις, δι' B. for εις υμας, εν υμιν P.

2. aft τη πεποιθησει ins ταυτη C^2(hence to οπλα της, ver 4, C is rewritten) copt.

recipients of the bounty of the Corinthians, *he concludes with an ascription*, in the spirit also of a thankful recipient, *of unfeigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else* (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly *ineffable*, ἀνεκδιήγητος. It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion. This interpretation is preferred by Chrys. Hom. xx. p. 579 f. [δωρεὰν δὲ ἐνταῦθα λέγει καὶ τὰ τοσαῦτα ἀγαθὰ τὰ διὰ τῆς ἐλεημοσύνης γινόμενα καὶ τοῖς λαμβάνουσι καὶ τοῖς παρέχουσιν· ἢ τὰ ἀπόῤῥητα ἀγαθὰ τὰ διὰ τῆς παρουσίας αὐτοῦ τῇ οἰκουμένῃ πάσῃ μετὰ πολλῆς δωρηθέντα τῆς φιλοτιμίας· ὃ καὶ μάλιστά ἐστιν ὑποπτεῦσαι. ἵνα γὰρ καὶ καταστείλῃ, καὶ δαψιλεστέρους ἐργάσηται, ὧν ἔτυχον παρὰ τοῦ θεοῦ, τούτων αὐτοὺς ἀναμιμνήσκει. καὶ γὰρ μέγιστον τοῦτο εἰς προτροπὴν ἀρετῆς ἁπάσης· διὸ καὶ ἐνταῦθα τὸν λόγον κατέκλεισεν], and Thl. [who, after beginning as Chrys., proceeds: ἢ καὶ τῶν ἀγαθῶν ἀναμιμνήσκει ὧν ἠξιώθημεν διὰ τῆς σαρκώσεως τοῦ χριστοῦ, ὡσανεὶ τοιαῦτα λέγων Μηδὲν μέγα νομίσητε ὑμεῖς ποιεῖν· ἀνεκδιήγητα γάρ εἰσι τὰ ἀγαθὰ ἃ ἐλάβομεν παρὰ θεοῦ· καὶ εἰ ὀλίγα καὶ φθαρτὰ δῶμεν, τί μέγα;] It is also given by Bengel ["Deus nobis dedit abundantiam bonorum internorum et externorum, quæ et ipsa est inenarrabilis, et fructus habet consimiles"], Meyer, al. The other explanation (see Chrys. above) is that of Calv., Grot., Est., al.

Chap. X. 1—XIII. 13.] THIRD PART OF THE EPISTLE. DEFENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES: WITH ANNOUNCEMENT OF HIS INTENDED COURSE TOWARDS THEM ON HIS ENSUING VISIT. X. 1—6.] *He assures them of the spiritual nature, and power, of his apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.*

1.] δέ marks the transition to a new subject,—and αὐτός points* on to the personal characteristics mentioned below, 'Ego idem Paulus, qui . . . ;' the words ἐγὼ Παῦλος setting his Apostolic dignity in contrast with the depreciation which follows. Sometimes however we have *αὐτός* used, where the only object seems to be to *bring out the personality more strongly:* so 1 Thess. iii. 11; iv. 16; v. 23; 2 Thess. ii. 16; iii. 16. See also Rom. vii. 25: and ch. xii. 13: —and such may be the case here:—but the ὅς rather favours the former interpretation.

διὰ τ. πρ. κ. ἐπ.] as in Rom. xii. 1, using *the meekness and gentleness of Christ* (Matt. xi. 29, 30) as *a motive whereby he conjures them.* And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: "Remember how gentle my Master was, and force not me His servant to be otherwise towards you."

"πραΰτης, lenitas, virtus magis absoluta: ἐπιείκεια, æquitas, magis refertur ad alios," Bengel. See many examples in Wetst.

ὃς κατὰ πρός.] Who in personal appearance indeed (am) mean among you (he appropriates concessively, but at the same time with some irony,—so Chrys. Hom. xxi. p. 583, κατ' εἰρωνείαν φησί, τὰ ἐκείνων φθεγγόμενος,—the imputation by which his adversaries strove to lessen the weight of his letters. κατὰ πρ. is not a Hebraism: Wetst. quotes several instances of its usage by Polybius), but when absent am bold (severe, *outspoken* in blame) towards you, 2.] but (however this may be, assuming this character of me to be true or not, as you please;—or, notwithstanding that I may have been hitherto ταπεινός among you) I pray [you] (not, *God*, as Bengel [1], al.) that I may not (τὸ μή sets the object of δέομαι in a stronger light, see reff.) when present ('as I intend to be:'—'*at my next visit*') have to be bold (see above) with the confidence (official peremptoriness, and reliance on my authority) with which I reckon (*am minded:* not passive, '*am reckoned,*' as Vulg., Luther, Beza, Estius, Bengel, al., which, as Meyer remarks, would

θήσει ἤ [c]λογίζομαι [d]τολμῆσαι ἐπί τινας τοὺς [e]λογιζομένους ἡμᾶς [e]ὡς [fg]κατὰ [fg]σάρκα περιπατοῦντας. 3 [h]ἐν [h]σαρκὶ γὰρ [i]περιπατοῦντες οὐ [g]κατὰ [g]σάρκα [j]στρατευόμεθα· 4 τὰ γὰρ [k]ὅπλα τῆς [l]στρατείας ἡμῶν οὐ [m]σαρκικά, ἀλλὰ δυνατὰ [n]τῷ θεῷ [o]πρὸς [p]καθαίρεσιν [q]ὀχυρωμάτων· 5 [r]λογισμοὺς [s]καθαιροῦντες καὶ πᾶν [t]ὕψωμα [u]ἐπαιρόμενον κατὰ τῆς γνώσεως [v]τοῦ θεοῦ, καὶ [w]αἰχμαλωτίζοντες πᾶν [x]νόημα εἰς τὴν [y]ὑπακοὴν τοῦ χριστοῦ, 6 καὶ

c = here only. 1 Kings xviii. 25. λογιζόμενοι ἤξειν ἅμα ἡλίῳ δύνοντι, κ.τ.λ., Xen. Anab. ii. 2. 13.
d = ch. xi. 21 bis. Il. κ. 232.
e Rom. viii. 36. 1 Cor. iv. 1. Amos vi. 5.
f Rom. viii. 4.
g Rom. i. 3 reff.
h = Gal. ii. 20. Phil. i. 22, 24. Col. ii. 1. 1 Tim. iii. 16. Philem. 16.
i ch. iv. 2 reff.
j 1 Cor. ix. 7 reff.
k = ch. vi. 7 (reff.).
l 1 Tim. i. 18 only +.
m 1 Cor. iii. 3 reff.
n dat., Acts vii. 20 reff.
o = ch. viii. 19 reff.
p ver. 8 reff.
q here only, Prov. xxi. 22. 1 Macc. v. 65.
r Rom. ii. 15 only. Prov. vi. 18. Jer. xi. 19.
s = Acts xix. 27. Lam. ii. 2.
t Rom. viii. 39 only. Job xxiv. 24. Judith x. 8. xiii. 4 only.
u = ch. xi. 20. Ezra iv. 19. Dan. xi. 14 Theod.
v gen. object., ch. ii. 14.
w Rom. vii. 23 reff.
x ch. ii. 11 reff.
y and constr., Rom. i. 5 reff.

om τινας C².

3. περιπατουντας F.

4. στρατιας (for -ειας) CDFKLPℵ e l¹ m n 47 : txt B 17.

5. καθαιρουντων D¹ Orig₃(and int₃: txt₄) Meth. om 2nd και F Ambrst-ed. at end ins αγοντες DF goth.

naturally require ἀπών with τολμῆσαι) **to be bold towards some, (namely) those who reckon (of) us as walking according to the flesh** (περιπατεῖν κατὰ σάρκα is well explained by Estius, 'hoc est, secundum carnales et humanos affectus vitam et actiones instituere..... Putabant enim Paulum, quando præsens erat, sive captandæ gratiæ causa, sive quod timeret offendere, vel simili affectu humano prohibitum fuisse, ne potestatem exerceret, quam absens per literas venditabat'). **3.**] The **γάρ** here shews that this verse is not the refutation of the charge κατὰ σάρκα περιπατεῖν, but a reason rendered for the δέομαι above; and ἐν σαρκί and κατὰ σάρκα *allude* only to the charge just mentioned. This indeed is shewn by the use, and enlargement in vv. 4—6, of στρατευόμεθα, instead of περιπατοῦμεν:—they who accuse us of walking after the flesh, shall find that we do not *war* after the flesh: therefore compel us not to use our weapons. ἐν σαρ. γ. περιπ.] **Although we walk in the flesh,** i. e. are found in the body,—yet we do not take our apostolic weapons from the flesh —do not make its rule our rule of warfare.

4.] *Enlargement of the idea in* **στρατευόμεθα.** If the warfare were according to the flesh, its weapons would be carnal: whereas now, as implied, they are spiritual, δυνατὰ τῷ θεῷ,—**powerful in the sight of God** (i. e. '*in His estimation*,' '*after His rule of warfare*.' It is not a Hebraism; see on ref. Acts; and for the dat., Winer, edn. 6, § 31. 4. Some render it, '*by means of God*,'—Beza, Grot., Estius, Bengel, al.: others, '*for God*,'—God's means of shewing his power,—Billroth, al., but wrongly) **in order to pulling down of strongholds** (see ref. Prov. So Philo de Abrah. § 38, vol. ii. p. 32, τὸν ἐπιτειχισμὸν τῶν ἐναντίων δοξῶν καθαιρεῖν, —see also de Confus. ling. § 26, vol. i. p. 424. Cf. Stanley: who thinks that recollections of the Mithridatic and piratical wars may have contributed to this imagery. The second of these, not more than sixty years before the Apostle's birth, and in the very scene of his earlier years, was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners). **5.**] The nom. καθαιροῦντες refers to ἡμεῖς, the implied subject of ver. 4;—this verse carrying on the figure in ὀχυρωμάτων. By **λογισμούς** he means, as Chrys., p. 585, τὸν τῦφον τὸν Ἑλληνικόν, καὶ τῶν σοφισμάτων κ. τῶν συλλογισμῶν τὴν ἰσχύν:—but not only these:—every towering conceit κατὰ σάρκα is also included. κ. πᾶν ὕψ.] **And every lofty edifice** (fortress or tower) **which is being raised** (or, raising itself) **against the knowledge of God** (i. e. the true knowledge of Him in the Gospel; not subjective here, but taken objectively, the *comparata* being *human knowledge*, as lifted up against the *knowledge of God*, i. e. the Gospel itself), **and leading captive every intent of the mind** (not '*thought*,' as E. V.: not *intellectual* subjection *here*, but that of the *will*, is intended) **into subjection to Christ** (in the figure he treats ἡ ὑπακοὴ τ. χριστοῦ, the new state into which the will is brought by its subjection, as the *country into which it is led captive*: compare Luke xxi. 24).

6.] But perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them: but not till

z here only. Polyb. ii. 34. 2. (-ως ἔχειν, Acts xxi. 13 reff.) a Rom. xii. 19 reff. b Rom. v. 19. Heb. ii. 2 only †. (-ούειν, Matt. xviii. 17.) c = John iii. 29 al. fr. Dan. viii. 23. d w. gen. subj., Rom. v. 19. xv. 18. xvi. 19 al. e ver. 1. f constr. dat., Phil. i. 14. Philem. 21. Prov. xiv. 16. Isa. xxviii. 17. inf., Rom. ii. 19. g = 1 Cor. i. 12. iii. 23. h constr., Rom. ii. 3 reff. i = 1 Cor. xii. 21. j ch. iii. 5 reff. k = Rom. i. 26. vii. 7. l ch. ii. 7 reff. m Luke xii. 4 only.

[z] ἐν [z] ἑτοίμῳ [z] ἔχοντες [a] ἐκδικῆσαι πᾶσαν [b] παρακοήν, ὅταν [c] πληρωθῇ ὑμῶν ἡ [d] ὑπακοή. BCDFK LPℵ a b c d e f g h k l m n o 17. 47

7 Τὰ [e] κατὰ [e] πρόσωπον βλέπετε; εἴ τις [f] πέποιθεν ἑαυτῷ [g] χριστοῦ εἶναι, τοῦτο [h] λογιζέσθω [i] πάλιν [j] ἀφ' ἑαυτοῦ, [h] ὅτι καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς. 8 ἐάν [k] [τε] [k] γὰρ [lm] περισσότερόν [m] τι καυχήσωμαι περὶ

6. for εν ετοιμω, ετοιμως D¹ Orig₁. aft πληρωθη ins προτερον C 39 fri Aug. η υπακοη bef υμων D¹F lat-ff.—ημων D¹F(not G).

7. for πεποιθεν, δοκει πεποιθεναι B. aft χριστου ins δουλος D¹F flor fuld Ambrst-ms. παλιν bef λογιζεσθω PL. for αφ, εφ BLℵ; *apud* vulg D-lat F-lat; *intra* G-lat. rec aft ημεις ins χριστου, with D³KL rel copt-wilk Damasc Œc: om BCD¹FPℵ 17 latt syrr goth æth arm Chr Thdrt Thl Ambrst Pel.

8. om τε BF d 17 Chr Thl: ins CDKLPℵ rel Thdrt Damasc Œc Ambrst. rec ins και bef περισσοτερον, with D³KLℵ³ rel Syr syr-mg Chr Thdrt Damasc Thl: om BCD¹FPℵ¹ c latt copt goth æth arm Œc. τι bef περισσ. F Ambrst Vig: om τι m¹ arm Sedul. καυχησομαι LPℵ c f k Thl: -σωμεθα 17.

every opportunity has been given them to join the ranks of the obedient; **when your obedience** (stress on ὑμῶν) **shall have been completed.** He does not mention any *persons*—not the *disobedient*, but **every** (case of) **disobedience**, and throws out ὑμεῖς into strong relief, as charitably embracing all, or nearly all, those to whom he was writing. Lachmann, strangely, and as it seems to me most absurdly, puts a period at παρακοήν, and joins ὅταν πληρωθῇ ὑμ. ἡ ὑπακοή, τὰ κατὰ πρόσωπον βλέπετε. More complete ignorance of the Apostle's style, and non-appreciation of the fine edge of his hortatory irony, can hardly be evinced, than this.

7—XII. 21.] *A digression, in which he vindicates his apostolic dignity, his fruitfulness in energy and in sufferings, and the honour put on him by the Lord in revelations made to him.* 7—11.] He takes them on their own ground. They had looked on his outward appearance and designated it as mean. Well then, he says: '*do ye regard outward appearance?* even on that ground I will shew you that I am an Apostle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's, as those who vaunt themselves to be especially His.' This rendering suits the context best, and keeps the sense of κατὰ πρόσωπον in ver. 1. The imperative rendering of Vulg., Ambrose, Theophyl., Billr., Rück., Olsh., De Wette, al.,—'*look at the things before your eyes,*' is objectionable (Meyer), (1) from altering the meaning of κατὰ πρόσωπον: (2) because it gives too tame a sense for the energy of the passage: (3) because βλέπετε generally in such sentences, in Paul's style, comes first, see 1 Cor. i. 26; x. 18; Phil. iii. 2 (3ce); Col. iv. 17. Another way, is to take it as said without a question, but indicatively. So Chrys., Calvin, 'Magni facitis alios qui magnis ampullis turgent,—me, quia ostentatione et jactantia careo, despicitis.' But in that case, surely some further intimation would have been given of such a sentiment than merely these words,—the break after which, without any connecting particle, would thus be exceedingly harsh. Others again fancifully mix up with κατὰ πρόσωπ. the supposed characteristics of the (?) *Christ-party*, the having seen Christ in the flesh: the being headed by James the brother of the Lord, &c. &c.

εἴ τις . . . .] **If any one believes himself to belong to Christ** (lit. '*trusts in himself to belong.*' From 1 Cor. i. 12, it certainly was one line taken by the adversaries of the Apostle to boast of a nearer connexion with, a more direct obedience to, Christ, in contradistinction to Paul: and to this mind among them he here alludes), **let him reckon this again out of his own mind** (i.e. let him think afresh, and come to a conclusion obvious to any one's common sense [ἀφ' ἑαυτοῦ] and not requiring any extraneous help to arrive at it), **that as he is Christ's, so also are we** (that whatever intimate connexion with or close service of Christ he professes, such, and no less, is mine). 8.] This is shewn to be so. Even more boasting than he had ever yet made of his apostolic power, would not disgrace him, but would be borne out by the fact. **For if we were to boast** (ἐάν is not concessive, but hypothetical, as in 1 Cor. xiii. 1. τε γάρ

τῆς [n]ἐξουσίας ἡμῶν [o]ἧς [p]ἔδωκεν ὁ κύριος εἰς [q]οἰκοδομὴν ...νμων καὶ οὐκ εἰς [r]καθαίρεσιν ὑμῶν, οὐκ [s]αἰσχυνθήσομαι, 9 ἵνα C. BDFKL μὴ δόξω [t]ὡς [t]ἂν [u]ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. P𝔑abc defgh klmno 10 ὅτι αἱ μὲν ἐπιστολαί [v]φησιν [w]βαρεῖαι καὶ [x]ἰσχυραί, ἡ 17. 47 δὲ [y]παρουσία τοῦ σώματος [z]ἀσθενὴς καὶ ὁ λόγος [a]ἐξουθενημένος. 11 [b]τοῦτο [b]λογιζέσθω [c]ὁ [c]τοιοῦτος, [b]ὅτι οἷοί

n see 1 Cor. ix. 4, and passim. = ch. xiii. 10.
o attr., Acts i. 1 reff.
p so Matt. x. 1 al. fr.
q = Rom. xiv. 19 reff.
r ver. 4. ch. xiii. 10 only †. 1 Macc. iii. 43 only. (-ρεῖν, ver. 5.)
s Luke xvi. 3. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28 only. Ps. xxxiv. 4. only. μεγάλα χρήματα ὡς ἂν εἶναι Ῥοδώπιος, Herod. ii. 135. xxvi. 6. (-βος, Mark ix. 6.)
t w. inf., here u here only, Levit.
v see note.
w = Matt. xxiii. 23. Acts xxv. 7 (reff.).
x 1 Cor. i. 25 reff. iv. 10.
y 1 Cor. xvi. 17 reff.
z see 1 Cor. i. 25.
a Rom. xiv. 3 reff.
b ver. 7.
c Acts xxii. 22 reff.

om ημων C^1P 66^2. 219[1] Syr copt Chr. for κυριος, θεος D^1(and lat) F(gr and lat) G-lat fri Idac. . rec adds ημιν, with D^2FKL$\aleph^3$ rel goth Thdrt Œc: μοι Syr copt Chr Thl: pref ημιν P 73: om BC D^1(and lat) $\aleph^1$ 17 am[1](with tol al) æth. for υμ., ημων F(not G).

9. δοξωμεν D^1F(not F-lat) Ambrst. om ως αν D^1. εκφοβουντες D G-lat(altern): εκφοβων P.

10. επιστ. bef μεν B$\aleph^1$. φασιν B latt(exc D-lat) syrr goth. εξουδενημενος B.

generally has a corresponding clause following, with τε, καί, δέ, or ἤ, as Eur. Phœn. 1313, ἐμός τε γὰρ παῖς γῆς ὅλωλ' ὑπερθανών, ... βοᾷ δὲ δῶμα πᾶν, so in reff. and Thucyd. i. 12 bis,—but sometimes the corresponding clause is wanting, being understood, or, as apparently here and in Heb. ii. 11, allowed to pass out of mind while following out the thought of the first clause. See Hartung, Partikellehre, i. 115. 5) **somewhat more abundantly** (than we have ever done: or than in vv. 3—6) **concerning our power which the Lord has given for building you up and not for pulling you down** (καὶ πῶς φησι, λογισμοὺς καθαιροῦντες; ὅτι αὐτὸ τοῦτο μάλιστα οἰκοδομῆς εἶδός ἐστι, τὸ τὰ κωλύματα ἀναιρεῖν, καὶ τὰ σαθρὰ διελέγχειν, καὶ τὰ ἀληθῆ συντιθέναι ἐν οἰκοδομῇ. Chrys. Hom. xxii. p. 589), **I shall not be put to shame** (οὐ δειχθήσομαι ψευδόμενος οὐδὲ ἀλαζονευόμενος, Chrys. ib.).

9.] follows on ver. 8, but requires some clause to be supplied such as 'And I say this,' or the like. Meyer would join it *immediately* to αἰσχυνθ., and regard it as the purpose to be served by *the fact verifying his boast*. But as De W. observes, a *particular* result like this can hardly be bound on to a *general* assertion like that of ver. 8. To suppose the *purpose* of Paul's boast of apostolic power being borne out, to be merely ἵνα μὴ δόξω, &c., would be out of keeping with the importance of the fact. So that ἵνα μὴ δόξω is much better taken *subjectively*—**I say this, because I wish not to seem, &c.** ὡς ἄν,—as Vulg. 'tanquam terrere vos.' It takes off the harshness of ἐκφοβεῖν. "ὡς ἄν in later (? see ref.) Greek, has the sense of 'quasi, tanquam,'—ἄν losing its proper force, in a commonly current expression; and the sense is much the same as that of ὡς alone." Meyer. Winer takes ὡς ἂν ἐκφοβεῖν as = ὡς ἂν ἐκφοβοῖμι, edn. 6, § 42. 6, (but see Moulton's note, p. 390, 1, who prefers the account given above) and is followed by Olsh., but this, in the presence of the above idiom, is unnecessary. **διὰ τῶν ἐπιστολῶν**] He had written *two* before this, see 1 Cor. v. 9; but this is not necessarily here implied: for he may reckon this which he is now writing. Still less can we infer hence that a *third* had been written before this (Bleek). **10.**] **φησίν**, taken by Winer (edn. 6, § 58. 9. b), De W., and Meyer, as impersonal—**they say**, '*men say:*' but why should not the τις of ver. 7, and ὁ τοιοῦτος of ver. 11, be the subject? **βαρεῖαι**] see in Wetst., definitions the rhetoricians of βαρύτης in discourse. Among other illustrations of it, Aristides mentions ὅταν τι ἄτοπον ἑαυτῷ καταράσῃ· οἷον, τεθνάναι μᾶλλον ἢ ταῦτ' εἰρηκέναι βούλομαι (see 1 Cor. ix. 15), and ὅταν εἰς κρίσιν ἀγάγῃς τῶν τεθνεώτων ἐνδόξων, ... οἷον, πηλίκον ἂν στενάξαιεν οἱ πρόγονοι (see 1 Cor. xv. 18). **παρουσία . . . . ἀσθενής**] No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient as given in 1 Cor. ii. 1 ff. It is, that when he was present among them, he brought, not the strength of presence or words of the carnal teachers, but abjured all such influence and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his λόγος to be ἐξουθενημένος. At the same time, the contrast being between his *epistles* and his *word of mouth*, his authority as *unaccompanied* or *accompanied* by his presence, it must be assumed, that there was *some-*

d Rom. xv. 18. Col. iii. 17. 1 John iii. 18. (see 1 Cor. iv. 19, 20. 1 Thess. i. 5.) e 1 Cor. v. 3 reff. f = 1 Cor. vi. 1 reff. g here only †. h here bis. 1 Cor. ii. 13 only†. i 1st pers., ch. iii. 1 reff. j ch. iii. 1 (reff.). k Matt. vii. 2 bis. Mark iv. 24 bis only. l as above (k). Luke vi. 38. Rev. xi. 1, 2. xxi. 15, 16, 17 only. Exod. xvi. 18.

ἐσμεν [d]τῷ λόγῳ δι' ἐπιστολῶν [e]ἀπόντες, τοιοῦτοι καὶ BDFK
παρόντες [d]τῷ ἔργῳ. 12 οὐ γὰρ [f]τολμῶμεν [g]ἐγκρῖναι ἢ LPN a b
[h]συγκρῖναι [i]ἑαυτοὺς τισὶν τῶν [j]ἑαυτοὺς [j]συνιστανόντων· c d e f g
ἀλλὰ αὐτοὶ [k]ἐν ἑαυτοῖς ἑαυτοὺς [kl]μετροῦντες, καὶ [h]συγ- h k l m n
o 17. 47

12. τολμω (for -μωμεν) B : τολμων m. for εγκρ., κριναι F n. add εαυτους D[1]. om τισιν D[1]. αλλ' D[1]L a m 17. om 3rd εαυτους ℵ[1](ins ℵ-corr[1] obl).

thing (see on ch. xii. 7) which discommended his appearance and delivery. See the traditional authorities for the Apostle's personal appearance, in Winer's Realw. vol. ii. p. 221, note. **11.**] **λογιζέσθω**, as in ver. 7. **ὁ τοιοῦτος**, viz. who thus speaks. The introduction of the verse without any connecting particle gives force and emphasis. After **παρόντες** supply ἐσμεν, not ἐσόμεθα. Not only the conduct of the Apostle on his next visit, but his *general character*, is in question.

12—18.] The difficulty of this passage is universally acknowledged. In early times Theodoret wrote: ἀσαφῶς ἅπαν τὸ χώρημα τοῦτο γέγραφεν, and adds as a reason, ἐναργῶς ἐλέγξαι τοὺς αἰτίους οὐ βουλόμενος. He substantiates what has just been said, by shewing *how unlike he is to those vain persons who boast of other men's labours;* —for he *boasts of what God had really done among them by him, and hopes that this boast may be yet more increased.*

12.] disclaims resemblance to those false teachers who made *themselves* their only standard. **For we do not venture** (ironical;—"dum dicit quod non faciat, notat quid isti faciant." Bengel) **to number ourselves among** (συναριθμῆσαι, Theophyl., Œcum., 'inserere,' Vulg.: see examples of this usage, with εἰς principally, but also with μετά and ἐπί w. gen., in Wetst.), **or compare ourselves with** (συγκρίνειν is properly, in classical Greek, '*to compound*,' or '*unite*:' but in later Greek, '*to compare*:' ὁ συγκριτικὸς τρόπας, with the grammarians, is the *comparative degree*) **some of those who commend themselves** (the charge made against *him*, ἑαυτὸν συνιστάνει, see ch. iii. 1; v. 12, he makes as a true one against the false teachers);—**but (they), themselves measuring themselves by themselves, and comparing themselves with themselves, are not wise.** The renderings are *very various*. Chrys. al., read συνιοῦσιν, and make it a particip., τουτέστι, μὴ αἰσθανομένοις πῶς εἰσι καταγέλαστοι τοιαῦτα ἀλαζονευόμενοι, p. 590: and see again below. Others, reading the same, take it rightly, as = συνιᾶσιν, but make μετροῦντες, &c., the object of συνιοῦσιν: '*know not that they are measuring*,' *&c.*: but the corresponding sentence, ἡμεῖς δὲ κ.τ.λ., shews that this sense would be irrelevant; for the Apostle does not oppose their *ignorance of* their foolish estimate of themselves to his own practice, but that foolish estimate itself.

Others again, as Emmerling and Olshausen, take ἀλλὰ—συνιοῦσιν (or -ᾶσιν) to apply to the *Apostle himself*, as contrasted with the τινές: '*We do not venture, &c.,—but we ourselves measure* (supply ἐσμεν, 'are in the habit of measuring') *ourselves by ourselves* (i.e. as ver. 18, by what the Lord has really made us to be), *and compare ourselves with ourselves, foolish as we are* (reputed to be:—συνιοῦσιν being a participle). *But foolish we are not: we will not boast ourselves*,' &c. But (1) this rendering would absolutely require the article before οὐ συνιοῦσιν, which, anarthrous, would imply, not an imputation, but *the fact*: (2) the mode of expression (αὐτοὶ ἐν ἑαυτοῖς ἑαυτ. μετρ.) would be a most extraordinary one to convey the meaning supposed:—and (3) the meaning itself would be irrelevant when obtained. Another variety of this rendering is to take (as Bos, Schrader, al.) ἑαυτοῖς, οὐ συνιοῦσιν, = ἑαυτοῖς, οὐ τοῖς συνιοῦσιν—with ourselves, not with the wise: which is also inadmissible.

Others again (see var. read.) would omit οὐ συνιᾶσιν (or -οῦσιν)· ἡμεῖς δέ,—which has been an evident correction, on the supposition that ἀλλὰ αὐτοὶ κ.τ.λ. belonged to *the Apostle*, to expunge words so much in the way of such an interpretation.

I may observe that much of the difficulty has arisen from taking αὐτοί with ἀλλά as the subject to οὐ συνιᾶσιν, whereas it belongs to what follows, ἀλλὰ αὐτοὶ ἐν ἑαυτ. ἑαυτ. μετρ. κ.τ.λ., as in the version given above: the subject of συνιᾶσιν being to be supplied, and the construction being an inaccurate one. Calvin well illustrates the *sense*, by the reputation which any moderately learned man gained among the ignorant monks of his day—"Si quis tenuem modo gustum elegantioris litera-

κρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ [m]συνιᾶσιν. 13 ἡμεῖς δὲ οὐκ [n]εἰς τὰ [o]ἄμετρα [n]καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ [p]κανόνος [q]οὗ [r]ἐμέρισεν ἡμῖν ὁ θεὸς [r]μέτρου [s]ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 οὐ γὰρ ὡς μὴ [s]ἐφικνούμενοι εἰς ὑμᾶς [u]ὑπερεκτείνομεν [v]ἑαυτούς, [t]ἄχρι γὰρ καὶ ὑμῶν [w]ἐφθάσαμεν [x]ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ· 15 οὐκ

M -σο- μεθα... BDFKL MPℵ a b c d e f g h k l m n o 17. 47

m Rom. xv. 21 reff.
n = ver. 16. ch. xii. 6. ἐπαινεῖν εἰς . . . Plato, Alc.' i. p. 111.
o here bis only †. (-τρητος, Isa. xxii. 18.)
p vv. 15, 16. Gal. vi. 16 (Phil. iii. 16
q attr. Sir. xliii. 27 C
r here only †.
s here bis only †.
t = Acts xi. 5 reff.
u here only †.
v 1st pers., ver. 12.
w Rom. ix. 31 reff. 2 Chron. xxviii. 9. Dan. viii. 7 Theod.
x Rom. i. 9. ch. viii. 18 al.

v. r.) only. Mic. vii. 4. Judith xiii. 6 only, = Job xxxviii. 5 Aq. (ὑσπαρτίον, LXX.) (ver. 8.) I John ii. 25. r Rom. xii. 3 (reff.). Ed-vat. 30. Ed-vat (C def. ἀφ. ABℵ) only.

2nd εαυτοις bef 4th εαυτους DK m Chr Thdrt. rec συνιουσιν, with D³KLP rel: συνισασιν ℵ¹ 74²: txt BℵC-corr¹·³ m 17 Thdrt-ed.—om ου συνιασιν ημεις δε D¹(and lat) F vulg Ambrst Sing-cler Sedul Vig. (*Perhaps the transcriber's eye passed from* ου *above to* ουκ *follg, and so omitted all between: or perhaps on acct of the difficulty of the words. See the readings discussed in Stanley's note.*)

13. om ημεις δε D¹F. rec ουχι, with D³ rel Œc: txt BD¹FKLPℵ c m 17 Chr Thdrt Damasc Thl. το αμετρον D¹F: *immensum* (and so ver 15)latt. καυχωμενοι F Sing-cler: om D¹(and lat). ασου M. for εμερισεν, εμετρησεν M a 49. 64-72. 74 Thl-ms. om ημιν FL. for θεος, κυριος D Epiph Vig. αφικεσθαι F 109 Chr ms.

14. for ου γαρ ως, ως γαρ B 114-6: ου γ. μη ως P. for εφικνουμενοι, αφικν. K: αφικομενοι F: αφικουμενοι 106: εφικομενοι Chr. om 2nd γαρ ℵ¹(ins ℵ-corr¹) d.

turæ habeat, . . . spargitur de eo mirabilis fama, adoratur inter sodales . . . . Inde præcipue monachis insolentissimus ille fastus quod se metiuntur ex se ipsis: quum in eorum claustris nihil sit præter barbariem, illic nihil mirum, si regnet luscus inter cæcos. Tales erant isti Pauli æmuli: sibi enim intus plaudebant, non considerantes quibus virtutibus constaret vera laus, quantumque a Pauli et similium excellentia distarent." 13.] **But we** (opposed to those spoken of in last verse) **will not** (ever: will never allow ourselves to) **boast without measure** (lit. '*boast as far as to things unmeasured.*' εἰς with an adj. and the art. is used to signify the *extent to which*; so Herod. vii. 229, κατεκέατο ἐν Ἀλπηνοῖσι ὀφθαλμιῶντες ἐς τὸ ἔσχατον: as ἐπί with the same denotes the *direction towards which*, as ἐπὶ τὸ μεῖζον κοσμοῦντες, . . . ἐπὶ τὸ μυθῶδες ἐκνενικηκότα, Thucyd. i. 21,—**without measure**, scil. as they do who compare themselves with themselves and measure themselves by themselves,—for there is no standard for, no limit to, a man's good opinion of himself. The plur. τὰ ἄμετρα, instead of τὸ ἄμετρον, seems to be chosen to generalize the negative—'we adopt no such vague standard for our boasting'), **but according to the measure of the rule** (τὸ μέτρ. τοῦ καν.—'the measure *pointed out by* the rule,' gen. subj.) **which God apportioned to us as a measure, to reach as far as to you**—οὗ ἐμέρισεν ἡμῖν ὁ θ. μέτρου = ὃν ἐμέρ. ἡμ. ὁ θ. μέτρον, **which** (κανών) **God apportioned to us as a measure**,—or, as De W., τοῦ μέτρου ὃ ἐμέρ. ἡμ. ὁ θ., in which latter case μέτρου is in appos. with κανόνος: but I prefer the former. Mr. Green, Grammar of the N. T. dialect, p. 269, makes μέτρου governed by ἐφικέσθαι, as in οὕτω τάρβους ἀφικόμην, Eur. Phœn. 361; τοῦ βίου εὖ ἥκοντι, Herod. i. 30. My objections to this construction are, (1) that ἐφικνούμενοι εἰς ὑμᾶς is used absolutely in the very next clause, which makes it probable that the same usage is found here:—(2) that an unnecessary harshness is introduced, which I cannot persuade myself that the Apostle would have used, and which is apparent even in Mr. G.'s English, 'of advancing in standard as far as even you.' See Stanley's note. ἐφικέσθαι is the inf. of the purpose, **that we should reach**: or perhaps (but not so well) of the result, '*so that we reach.*' 14.] Further explanation of ἐφικ. ἄχρι κ. ὑμ. **For we are not stretching ourselves beyond** [our bounds], as (we should be doing) **if we did not reach to you** (not, as if we *had not* reached to you, as Luth., Beza: the pres. betokens the *allotment* of the field of apostolic work as his own, 'ut si non pervenia-mus.' The μή shews that the case is only a *supposed* one: so also 1 Cor. iv. 18, but compare 1 Cor. ix. 26, ὡς οὐκ ἀέρα δέρων, where the case is the *real* one: see Winer, edn. 6, § 55. 1): **for even as far as you did we advance** (the *proper* meaning of φθάνω must hardly be pressed here: the Apostle would not introduce a distinct thought by a word of secondary importance in the sentence) **in the gospel** (the element

n εἰς τὰ ° ἄμετρα y καυχώμενοι y ἐν z ἀλλοτρίοις a κόποις, BDFKL MPᴺab
ἐλπίδα δὲ ἔχοντες b αὐξανομένης τῆς πίστεως ὑμῶν c d e f g
ἐν ὑμῖν c μεγαλυνθῆναι κατὰ τὸν d κανόνα ἡμῶν εἰς h k l m n
e περισσείαν, 16 f εἰς τὰ g ὑπερέκεινα ὑμῶν f εὐαγγελίσα- o 17.47
σθαι, οὐκ ἐν z ἀλλοτρίῳ d κανόνι h εἰς τὰ ἕτοιμα h καυχή-
σασθαι. 17 i ὁ δὲ καυχώμενος y ἐν κυρίῳ y καυχάσθω
18 οὐ γὰρ ὁ ἑαυτὸν k συνιστάνων, l ἐκεῖνός ἐστιν m δόκιμος,
ἀλλ' ὃν ὁ κύριος k συνίστησιν.

XI. 1 n Ὀφελον ° ἀνείχεσθέ μου p μικρόν p τι q ἀφροσύ-
νης. ἀλλὰ καὶ ° ἀνέχεσθέ μου. 2 r ζηλῶ γὰρ ὑμᾶς s θεοῦ

f Rom. iii. 17 reff.
g Rom. xiv. 4 reff.
h ch. vi. 5 reff.
b = Matt. xiii. 32. Mark iv. 8. Col. i. 6, 10. 1 Pet. ii. 2 only.
c Exod. i. 7. trans., 1 Cor. iii. 6 reff.
d = Matt. xxiii. 5. Luke i. 58 (Acts x. 46 reff.) only.
e Gen. xix. 19. 1 ver. 13 reff.
g Rom. v. 17. ch. viii. 2. James i. 21 only. Eccles. i. 3 al.
k 1 Pet. i. 25. see Heb. ii. 3.
g here only †. h ver. 13. i Jer. ix. 24. 1 Cor. i. 31. k = ἀνειν, ver. 12. -αναι, Rom. iii. 5 reff. l so Mark vii. 15. John i. 18, 33 al. m = Rom. xiv. 18 reff.
n 1 Cor. iv. 8 reff. Heb. ii. 7.
o = Acts xviii. 14. 2 Tim. iv. 3. Heb. xiii. 22. Job vi. 26. p ver. 16 only. see
q Mark vii. 22. vv. 17, 21 only. Job iv. 6. r = Gal. iv, 17 bis. Zech. i. 14.
s Rom. x. 2. see Acts xxii. 3.

15. om δε LM c l n. for υμων, ημων B d. for ημων, υμων ℵ.
18. for ου γαρ ο, ο γαρ (but corrd) ℵ¹. rec (for συνιστανων) συνιστων, with D³KL rel Eus Dial Mac Chr: συνισταν d: txt BD¹FMPℵ m 17 Orig Ephr Thdrt Damasc. δοκιμος bef εστιν Dℵ¹ vss: εστιν ο δοκ. F. αλλα BM.

Chap. XI. 1. ωφελον D³FKL m n 17 Chr-ms Œc: txt BD¹MPℵ rel Chr Thdrt Damasc Thl. (οφιλον D¹.) elz ηνειχεσθε, with Chr-ed Thl: ανεχεσθε K d m n¹ Chr-ms Thdrt: txt B(Tischdf, expr)DFLMPℵ rel Chr-2-mss Damasc Œc Thl-ms. μου aft μικ. τι αφρ. F latt. Steph om τι, with FKLP rel D-lat(with G-lat fri) Chr Thdrt Damasc Thl-mss Œc Lucif: ins B D-gr Mℵ n 17 vulg(and F-lat) goth Thl Bede. elz ins της bef αφροσυνης, with F a d Thl: om BDPℵ n 17.—Steph τη αφροσυνη, with KL rel copt gr-ff. (M def.) ανασχεσθε ℵ.

in which our advance was made: 'the *gospel*'='the *promulgation of the gospel*').

15.] in apposition with οὐ γὰρ κ.τ.λ. ver. 14, and carrying out the thought. **Not boasting without measure in other men's labours** (the element of the boasting), **but having a hope if** (or, *as*) **your faith grows, to be enlarged** (not as many Commentators, '*celebrated*;' the metaphor of *measure* still remains) **among you** (so Chrys., Theophyl., Est., Meyer. ἐν ὑμ. is not to be joined with αὐξ., as Luth., Calv., Beza, Olsh., De W., in which case it would be superfluous) **according to our rule** (i.e. *our apportionment of apostolic work*, for we seek not ὑπερεκτείνειν ἑαυτούς) **unto abundance** ('so as to abound more than we now do,' viz. as ver. 16 explains), 16.] (with a view) **to preach the gospel as far as** (see on εἰς τὰ ἄμ., ver. 15) **the parts beyond you** (Wetstein quotes from Thomas Magister, ἐπέκεινα ῥήτορες λέγουσι . . . . ὑπερεκεῖνα δὲ μόνοι οἱ σύρφακες, *la canaille*),—**not** (with a view) **to boast ourselves within another man's line** (κανών throughout seems to be used of a measuring *line*: according to the metaphor so common among us, 'in his line,'—i.e. 'within the line which Providence has marked out for him') **with regard to** (or, '*to the extent of*;' 'to extend our boasting to') **things ready made to our hands.** 17.] *He sets forth to them*, in contrast (δέ) to this boasting themselves in another's line, which was the practice of his adversaries, *wherein the only legitimate boasting must consist*: viz. *in the Lord*, the Source of all grace and strength and success in the ministry; see 1 Cor. xv. 10.

18.] The reason of this being, that *not the self-commender, but he whom the Lord commends*, by selecting him as His instrument, as He had the Apostle, and giving him the ἐπιστολὴ συστατική, to be known and read by all men, of souls converted and churches founded, is δόκιμος, approved, i.e. really and in the end abiding the test of trial. ἐκεῖνος brings out the *distinction* of the man who is δόκιμος,—see reff. and Winer, edn. 6, § 23. 4. We have the usage in English in affirmative sentences, e.g. 'The Lord, he is the God,' 1 Kings xviii. 39: but not in negative ones. * XI. His boasting of himself: and 1—4.] *apologetic introduction of it, by stating his motive,—viz. jealousy lest they should fall away from Christ.* 1.] ἀνείχεσθε is the Hellenistic form,—ἠνείχ. the Attic, not 'utinam *tolerassetis*,' as Calv., al.: the imperfect is put after εἴθε, αἰ, ὄφελον, &c., 'ubi

[s] ζήλῳ· [t] ἡρμοσάμην γὰρ ὑμας ἑνὶ ἀνδρὶ [u] παρθένον [v] ἁγνὴν [w] παραστῆσαι τῷ χριστῷ· 3 [x] φοβοῦμαι δὲ [xy] μή [xy] πως, ὡς [y] ὁ [z] ὄφις [a] ἐξηπάτησεν Εὐαν [b] ἐν τῇ [b] πανουργίᾳ αὐτοῦ, [c] φθαρῇ τὰ [d] νοήματα ὑμῶν [e] ἀπὸ τῆς [f] ἁπλότητος καὶ τῆς [g] ἁγνότητος τῆς [h] εἰς τὸν χριστόν. 4 εἰ μὲν γὰρ [i] ὁ

s ζ. 16, 19. xii. 1. ch. iv. 14. Ps. v. 3.
t ἡ. Prov. xix. 14.
u see Rev. xiv. 4. (1 Cor. vii. 25 reff.)
v = Tit. ii. 5. 1 Pet. iii. 2.
w π. Prov. xix. 13. (ch. vii. 11 reff.)
x φ. ch. xii. 20. Gal. iv. 11.
y 1 Cor. ix. 27 reff.
z Rev. xii. 9. xx. 2. Gen. iii. 1 ff.
a Rom. vii. 11 reff.
b = 1 Cor. iii. 19 (reff.).
c 1 Cor. iii. 17 reff.
d ch. ii. 11 reff.
e = Rom. vii. 2. ix. 3 (reff.).
f Rom. xii. 3 reff.
g ch. vi. 6 only †.
h = ch. viii. 22. Eph. i. 15 al.
i = Luke ii. 22. Rom. vi. 13,

3. om δε L. for πως, ποτε F a Chr-comm$_2$: om D^1(and lat) vulg fri Clem$_1$ Lucif Aug. om ως L. rec εναν bef εξηπατησεν, with DKL rel vulg(and F-lat) fri syr Clem$_1$ Orig-int$_1$ Lucif: txt BFMP(ℵ) n 17 (Syr) copt æth Clem$_2$ Orig$_1$(and int$_1$) Eus Damasc Jer.—for εναν, υμιν ℵ^1, but εναν written above by ℵ^1 or 3. om εν D^1 -gr vulg F-lat fri Orig-int$_3$ Lucif. rec ins ουτω bef φθαρῃ, with D$^{2\cdot3}$KLM rel vulg(and F-lat) syrr Orig$_1$(and int$_3$) Chr Thdrt Damasc Thl Œc Archel lat-ff: om BD^{1}FPℵ old-lat copt arm Clem$_2$ Eus Gaud Lucif. rec om και της αγνοτ., with D^{3}KLMP rel vulg(and F-lat) Syr Clem$_2$ Orig$_1$(and int$_2$) Eus Chr Thdrt lat-ff: ins BFℵ[ℵ^8 has it in brackets] a 17 tol syr-w-ast copt goth æth Archel Aug$_{\text{sæpe}}$ Bede, and (but transp απλ. and αγν.) D^1(with lat) Epiph$_1$. (*The omission appy arose from the similarity of endgs. Meyer and De Wette suppose αγν. to have been a gloss, to explain απλ., and afterwards to have found its way into the text.*) om τον FMℵ d 80-9.

optamus eam rerum conditionem, quam non esse sentimus:' Klotz ad Devar. p. 516, cited by Meyer. μου and ἁφροσύνης are not both genitives after *μικρόν τι*, as Meyer: nor is it so in the passage quoted by him, Job vi. 26, LXX: *οὐδὲ γὰρ ὑμῶν φθέγμα ῥήματος* (*φθέγματος ῥήματος ὑμῶν*, A) *ἀνέξομαι*. In both cases the personal pronoun is *governed by the verb*, as indeed here in ἀνέχεσθέ μου immediately following—and *μικρόν τι ἀφροσύνης* is the accusative of remote reference, as in the double accus. construction.

ἀλλὰ κ.] But (why need I request this? for) **you really** (see note, ch. v. 3) **do bear with me.** The indicative is much better than the imperative rendering (as Vulg., Beza, Calvin, Grot., Estius, Bengel, al.),—which, after ὄφελον ἀνείχ., is very flat, and gives no account of the *καί*. He says *it*, to shew them that he does not express the wish as supposing them void of tolerance for his weakness, but as having *experienced some* at their hands, and now *requiring more*. **2.**] 'That forbearance which you do really extend to me, and for more of which I now pray, is due from you, and I claim to have it exercised by you, because I have undertaken to present you to Christ as a chaste bride to her husband, and (ver. 3) I am jealous for fear of your falling away from Him.' **θεοῦ ζήλῳ**] so εἰλικρινείᾳ τοῦ θεοῦ, ch. i. 12: **a godly jealousy**: see note there. Meyer after Chrys., Estius, al., would render it, '*with God's jealousy*,' 'with such a jealousy as God has.' But though θεοῦ ζήλῳ and τῷ τοῦ θεοῦ ζήλῳ are for most purposes identical, I cannot but think that the latter expression would have been chosen to express such an idea as '*with the zeal which God has*.' And the rendering, 'with a *godly* zeal,' i. e. one which *has God's honour at heart*, satisfies well what follows: see below. **ἡρμοσάμην**] **I betrothed you** (viz. at your conversion: προμνήστωρ ὑμῶν ἐγενόμην καὶ τοῦ γάμου μεσίτης, Theodoret. Ordinarily, the *father*, or the *bridesman* (*παρανύμφιος*) is said ἁρμόζειν: the *middle* voice is used of the bridegroom only. So among other examples in Wetst.,—εἶχεν ἐν δόμοις Ἀγίσθου, οὐδ' ἥρμοζε νυμφίῳ τινί, Eur. Electr. 24,—and ἁρμοσαμένου Λευτοχίδεω Πέρκαλον τὴν Χίλωνος θυγατέρα, καὶ σχὼν γυναῖκα . . . , Herod. vi. 65. But in Philo we have γάμος ὃν ἁρμόζεται ἡδονή, de Abr. § 20, vol. ii. p. 15) **to one husband, to present** (i. e. in order that I may present in you) **a chaste virgin to Christ** (viz. *at His coming*: ὁ μὲν οὖν παρὼν καιρὸς μνηστείας ἐστὶν· ὁ δὲ μέλλων τῶν γάμων, ὅτε κραυγὴ γίνεται, ἰδοὺ ὁ νυμφίος. Theophyl.). **τῷ χρ.** is not in constructive apposition with ἑνὶ ἀνδρί, but explains and fixes it: the emphasis being on παρθένον ἁγνήν.

3.] *But he fears their being seduced from their fidelity to Christ.* **ὁ ὄφις**] He takes for granted that the Corinthians recognized the agency of Satan in the (well-known) serpent: see vv. 13—15, where his μετασχηματισμός for the sake of deceit is alluded to. **ἐν τῇ παν. αὐτοῦ**] **in** (i. e. *by means of*, as the *element* in which

i participle, Gal. v. 8, 10. 1 Thess. v. 24. k Acts ix. 20 reff. l Acts viii. 15 reff. m = Gal. i. 6 al. n ver. 1. o constr., Rom. xiv. 14 reff. r ch. xii. 11 only †.

BDFKL MPℵ a b c d e f g h k l m n o 17. 47

i ἐρχόμενος ἄλλον k Ἰησοῦν k κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ l πνεῦμα m ἕτερον l λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον m ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς n ἀνέχεσθε. 5 o λογίζομαι p γὰρ μηδὲν q ὑστερηκέναι τῶν r ὑπερλίαν

p Acts xxiv. 5. 2 Tim. ii. 7. q constr., Rom. iii. 23. (ch. i. 7 reff.)

4. for ιησ., χριστον F 41 vulg arm Ambrst Pel. for ελαβετε, εδεξασθε F. n ℵ the 2nd ετερον is written twice, but marked for erasure by ℵ1 or corr1. add λαμβανετε F. rec ηνειχεσθε (*see ver* 1), with rel Chr-ed Thdrt-ed: ανειχεσθε DGKLMPℵ b1 e f g m o Chr-ms Damasc, ενειχεσται F: txt B 17 Cyr, *patimini* fri.

5. for γαρ, δε B 178 arm. aft υστερηκεναι ins εν υμιν D1 (and lat) fri (with fuld tol).

the deed was done) **his versatility** (or subtlety),—**so** (οὕτω has been a gloss from the margin) **your thoughts** (*'sentiments,'* ref. and ch. x. 5) **be corrupted from** (pregnant construction, = be corrupted, and seduced from) **your simplicity** (singleness of affection) **and your chastity towards Christ** (εἰς χρ. is not = ἐν χριστῷ, as Vulg., E. V., Beza, Calvin, al.).

4, 5.] The thought here seems to be this:—'If these new teachers had brought with them a *new Gospel*, superseding that which I preached, they might have some claim to your regard. But, since there is *but one* gospel, that which I preached to you, and which they pretend to preach also, I submit that *in that one* no claim to regard is prior to mine.' Observe, that *the whole hypothesis is ironical*: it is fixed and clear that *there can be no such new gospel*: therefore the inference is the stronger. **For** (the whole sentence is steeped in irony:—'the serpent deceived Eve by *subtlety*: I fear for you, but not because the new teachers use such subtlety —if they did, if the temptation were really formidable, there would be some excuse.' All this lies in the γάρ) **if indeed** (εἰ μέν introduces a *reality*, and is full here of deep irony. Cf. Il. α. 135, ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί: 'if the Achæans shall really give me another gift;' and μ. 138—142, εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἷές ἐστον . . . νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην . . . , 'if ye really are, &c., . . . ye verily will.' . . . . See Hartung, Partikellehre, ii. 414) **he that cometh** (viz. the false teachers generically thus designated: but here too perhaps there is irony: ὁ ἐρχόμενος was a ῥῆμα σεμνόν) **is preaching** (the indicative pres. carries on the ironical assumption, so λαμβ. below) **another Jesus whom we preached not, or ye are receiving a different Spirit** (ἄλλος, distinctive of individuality, ἕτερος of kind), **which ye received not** (from us), **or another gospel which ye accepted not** (ἐλάβ., ἐδέξ.,—'verba diversa, rei apta. Non concurrit voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio.' Bengel. But singularly enough, in English, usage has attached the *voluntary act* to the verb '*accept*'), **ye with reason bear with him** (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: "there seems to be some excuse in that case,—but even in that, really there is none,—for your tolerating him." On the rec., Bengel remarks: 'Ponit conditionem, ex parte rei, impossibilem: ideo dicit in imperfecto, *toleraretis*: sed pro conatu pseudapostolorum, non modo possibilem, sed plane præsentem: ideo dicit in præsenti, *prædicat*.' Similarly Meyer. See Winer, edn. 6, § 42. 2. That the rendering above given is right, seems to me beyond question. It is the only one which reaches the depth of the exquisite irony of the sentence, at the same time that it satisfies all grammatical requirements. **5.**] See above. 'Seeing that there is *but one* gospel, and they and I profess to preach *one* Jesus and impart *one* Spirit, they have no such claim: mine is superior'): **for I reckon that in no respect do I fall short of** (the perf. sets forth the *past and present* truth of the fact) **these overmuch Apostles.** τῶν ὑπερλίαν ἀποστ. has very commonly been taken to mean bona fide '*the greatest Apostles*,' i. e. Peter, James, and John, or perhaps *the Twelve*: but (1) this hardly seems to suit the expression ὑπερλίαν, in which I cannot help seeing, with De W., some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and *the other Apostles*, but only between himself and *the false teachers*. (3) had any such comparison been here intended, the 'punctum comparationis' would not have been, *personal eminence in fruits of apostolic work and sufferings*, still less, seeing that the other Apostles were unlearned also, the distinction which immediately follows, between an ἰδιώτης, and one pretending

ἀποστόλων. 6 εἰ δὲ καὶ [s]ἰδιώτης τῷ [t]λόγῳ, [u]ἀλλ' οὐ τῇ [s] Acts iv. 13 reff.
[v]γνώσει, ἀλλ' [w]ἐν [w]παντὶ [x]φανερώσαντες [y]ἐν [y]πᾶσιν εἰς [t] = 1 Cor. ii. 1.
[u] 1 Cor. iv. 15 reff.
ὑμᾶς. 7 [z]ἢ [a]ἁμαρτίαν [ab]ἐποίησα, ἐμαυτὸν [cd]ταπεινῶν ἵνα [v] = 1 Cor. xii. 8.
ὑμεῖς [ce]ὑψωθῆτε, ὅτι [f]δωρεὰν τὸ τοῦ [g]θεοῦ [g]εὐαγγέλιον [w] ch. iv. 8 reff.
[x] = Col. iv. 4.
[y] masc., 1 Cor. viii. 7, see Phil. iv.
[h]εὐηγγελισάμην ὑμῖν; 8 ἄλλας [i]ἐκκλησίας [k]ἐσύλησα λαβὼν

12. Heb. xiii. 4.
z so 1 Cor. vi. 2.
a John viii. 34. James v. 15. 1 Pet. ii. 22. 1 John iii. 4, 8, 9. 3 Kings xvi. 19.
b so 1 Cor. vi. 18. Gen. xxxix. 9.
c Matt. xxiii. 12 bis. Luke xiv. 11 bis. xviii. 14 bis. James iv. 10. 1 Pet. v. 6. Ps. lxxxvii. 15.
d as above (c). Matt. xviii. 4. Luke iii. 5, from Isa. xl. 4. ch. xii. 21. Phil. ii. 8. iv. 12 only.
e Acts ii. 23. xiii. 7 al. Deut. xvii. 20.
f = Rom. iii. 24 reff.
g Rom. xv. 16 reff.
h constr., 1 Cor. xv. 1 reff.
i plur., Rom. xvi. 16 reff.
k here only †. Ep. Jer. 18 only. see Acts xix. 37. Rom. ii. 22. Col. ii. 8. (-εύειν, Exod. iii. 22 Symm.?)

6. om δε D[1](and lat) am(with demid F-lat G-lat) copt goth arm Jer. aft ιδιωτης ins ειμι D[1](and lat) G-lat vulg(some mss). rec φανερωθεντες, with D[3]KLP[N][3] rel fri syrr copt Chr Thdrt Sedul(*manifesti sumus*): φανερωθεις (*manifestus* or *-status sum*) D[1·2](and lat) G-lat(altern) am(with demid flor F-lat) lat-ff: -ρωθεντι 1. 108: txt BF[N] 17 and, adding εαυτους, M 108[2] 8-pe goth arm: φανερωσαι εαυτους 67[2]. (*The variety appears to have arisen from the difficulty of φανερωσαντες, which became φαν. εαυτους, and then -ρωθεντες.*) om εν πασιν F vulg fri Syr Ambrst.

7. aft ἤ ins μη F vulg fri. for εμαυτον, εαυτον D(Treg)FLP h 93.

to more skill,—but priority of arrival and teaching in Corinth. (4) the expression ψευδαπόστολος ver. 13, seems to me to refer to, and give the plain sense of, this ironical designation of ὑπερλίαν ἀπόστολοι. (5) the same expression ch. xii. 11 appears even more plainly than here to require this explanation. The above explanation is that of Beza, Michaelis, Schulz, Fritzsche, Billroth, Rückert, Olsh., Meyer, De Wette.

ὑπερλίαν is not found in classic Greek: but Wetstein cites from Eustath. Od. α. p. 27, 35: ἔστι γάρ ποτε καὶ τῷ λίαν κατὰ τὴν τραγῳδίαν χρᾶσθαι καλῶς, καθ' ὃ σημαινόμενον λέγομέν τινα ὑπερλίαν σοφόν. Meyer instances as analogous, ὑπεράγαν (2 Macc. x. 34), ὑπέρευ (ὑπέρευ πεπολίτευμαι, Demosth. 228. 17), and the frequent use by Paul of compounds of ὑπέρ. It has been the practice of Protestant Commentators (e. g. Bengel, Macknight) to adduce this verse against the primacy of Peter, and of the Romanists (e. g. Corn.-a-Lapide) to evade the inference by supposing the pre-eminence to be only in gifts and preaching, not in power and jurisdiction. All this will fall to the ground with the supposed reference to the other Apostles. 6.] Explains that, *though in one particular he may fall short of them*, viz. in *rhetorical finish* and *word-wisdom*, yet *in real knowledge, not so.* ἰδιώτης] a laic,—a man not professionally acquainted with that which he undertakes, see reff. The Apostle disclaims mere rhetorical aptitude and power in 1 Cor. ii. 1 ff. ἀλλά brings out the contrast, see reff.:—εἴ τοι σύ γε σεωϋτοῦ μὴ προορᾷς, ἀλλ' ἡμῖν τοῦτό ἐστι οὐ περιοπτέον, Herod. v. 39. τῇ γνώσει] the depth of his knowledge of the mystery of the gospel, see Eph. iii. 1—4. ἀλλ' ἐν παντί] But in every matter we made things manifest (i. e. *the things of the gospel*, thereby shewing our γνῶσις;—not, τὴν γνῶσιν. Meyer and De W. suppose φανερώσαντες to have been a gloss for φανερωθέντες, especially as it is followed in some mss. by ἑαυτούς, and to have been the more readily received into the text, because it might easily be taken with γνῶσιν. But how improbable that the easy φανερωθέντες should have been replaced by the harsh -σαντες. Much rather would the latter be replaced by φανερωθέντες from ch. v. 11) before all men (ἐν πᾶσιν, being separated from ἐν παντί by the verb, cannot be coupled with it, as in ref. Phil., but must mean *among all*) unto you (i. e. with a view to your benefit: not = '*to you*,' in which sense the *dative* is always found after φανερόω: see Rom. iii. 21, πεφανέρωται . . . . . εἰς πάντας κ. ἐπὶ πάντας . . . .). 7.] Another particular in which he was not behind, but excelled, the ὑπερλίαν ἀπόστολοι; viz. *the gratuitous exercise of his ministry among them.* On the sense, see 1 Cor. ix. 1 ff. and notes. The supposition is one of sharp irony. ἐμ. ταπεινῶν] See Acts xviii. 3. The exaltation which *they received* by *his demeaning himself* was that of *reception into the blessings of the gospel*, which was more effectually wrought thereby: not merely, their being thus more favoured temporarily, or in comparison with other churches. ὅτι δωρ., &c., is epexegetical of ἐμαυτὸν ταπεινῶν;—in that I gratuitously, &c.:—not, as Meyer, ἁμαρτ. ἐποίησα ὅτι, making ἐμαυτὸν . . . ὑψωθ. parenthetical. It was his wish to preach to them gratuitously,

1 Luke iii. 14. Rom. vi. 23. 1 Cor. ix. 7 only+. Ecclus. iv. 34. 1 Macc. iii. 28. xiv. 32 only.
m = ch. viii. 19 reff.
n = 2 Tim. iv. 11. Heb. i. 14.
o Acts xii. 20. Gal. iv. 18, 20 only.
p = Luke xv. 14. Phil. iv. 12. Heb. xi. 37. Sir. xiii. 4.
q ch. xii. 13, 14 only+. (παρκῶν, Gen. xxxii. 25, 32. Job xxxiii. 19.)
r 1 Cor. xvi. 17 reff.
s ch. ix. 13 only+. Wisd. xix. 4 only.
t ch. iv. 8 reff.
u here only+.
v = 1 Tim. v. 22. James i. 27. Wisd. x. 5.
w Acts xiii. 15. 1 Cor. viii. 7. 1 John i. 8.
x see Rom. iii. 7, xv. 8.
y Rom. iii. 27 reff.
z Rom. iii. 19. Heb. xi. 33 only. Hos. ii. 6. (ἐμφράττ., Dan. vi. 22 Theod.)
a Rom. xv. 23 reff.
b Rom. ix. 32 reff.

BDFKL MPℵ ab cdefg hklmn o 17. 47

[1] ὀψώνιον [m]πρὸς τὴν ὑμῶν [n]διακονίαν, καὶ [o]παρὼν [o]πρὸς ὑμᾶς καὶ [p]ὑστερηθεὶς οὐ [q]κατενάρκησα οὐθενός· [9] (τὸ γὰρ [r]ὑστέρημά μου [s]προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες [m]ἀπὸ Μακεδονίας)· καὶ [t]ἐν [t]παντὶ [u]ἀβαρῆ ἐμαυτὸν ὑμῖν [v]ἐτήρησα καὶ [v]τηρήσω. [10] [w]ἔστιν [x]ἀλήθεια [x]χριστοῦ [w]ἐν ἐμοί, ὅτι ἡ [y]καύχησις αὕτη οὐ [z]φραγήσεται εἰς ἐμὲ ἐν τοῖς [a]κλίμασιν τῆς [a]Ἀχαΐας. [11] [b]διὰ τί; ὅτι οὐκ ἀγαπῶ

8. [οὐθενος, so BMPℵ m 17 Damasc(appy).]

9. rec νμιν bef εμαυτον, with D-gr FLℵ[2] rel: om νμιν K m[1] Syr Chr Thl-ms: txt BMPℵ[1] m[2] 17 vulg D-lat.

10. Steph (for φραγησεται) σφραγισεται, with d: σφραγησεται 14. 74. 238; txt BD FKLMPℵ rel. for εις εμε, εν εμοι F a[1] 2. 120. om της F.

11. om οτι B. om ὁ D[1] Thdrt. (M uncert.)

which necessitated his ταπεινοῦν ἑαυτόν, i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. **8.**] The '*other churches*' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. ἐσύλησα is hyperbolic, to bring out the contrast, and shame them.

ὀψ., see reff., **wages**; more properly here **subsidy**. πρὸς τ. ὑμ. διακ.] **in order to** (to support me in) **my ministration to you**, gen. obj.

ἄλλας and ὑμῶν stand in the emphatic positions, as contrasted. In the former sentence, he implied that he *brought with him* from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Corinthians, *when those resources failed*. κατενάρκησα] apparently = κατεβάρησα, ch. xii. 16. Hesych. interprets it ἐβάρυνα. Jerome, Ep. cxxi. (cli.) ad Algasiam, quæst. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provinciæ suæ familiarius Apostolus utitur: e quibus ex. gr. pauca ponenda sunt . . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and Œcum. mention a rendering, οὐκ ἠμέλησα, ἢ ῥᾳθυμοτέρως πρὸς τὸ κήρυγμα γέγονα: and Beza, following the etymology, interprets οὐκ ἐνάρκησα κατ' οὐδενός, '*cum cujusquam incommodo*.' But the former meaning suits the context better. The word is found no where else in Greek. ἀπονάρκαω occurs in Plutarch, de Liber. Educatione, p. 8, F (Wetst.), ἀπονάρκωσι κ. φρίττουσι πρὸς τοὺς πόνους. On the government of the genitive by verbs compounded with κατά, see Matthiæ, § 376.

9.] For (reason why he burdened no one) **the brethren** (*who*, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) **when they came from Macedonia** (not as E. V., '*which came*,' οἱ ἐλθόντες) **brought a fresh supply of my want** (or perhaps προσαν. is used without the idea of *additional* supply, as in ch. ix. 12, the πρός merely denoting *direction*): **and in every thing I kept myself** ('*during my residence*:' not, '*have kept myself*,' as E. V.) **unburdensome to you, and will keep myself.** **10.**] **The truth of Christ is in me, that . . .**; i.e. '*I speak according to that truth of which Christ Himself was our example, when I say, that . . .*;'—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. ἡ καύχ. . . . .] **this boasting** (not = καύχημα, here or any where else) **shall not be stopped** (supply τὸ στόμα, which is not expressed, because καύχησις being itself a matter of *utterance*, suits the sense of the verb without it) **as regards** (or **against**) **me** (καύχ. is as it were personified—shall not have its mouth stopped as regards me) **in the regions of Achaia** (where the καύχησις is imagined as *being* and *speaking*).

11.] He *presupposes*, and *negatives*, a *reason* likely to be given for this resolution; viz. that he *loves them not*, and *therefore* will be under no obligation to them: for we willingly incur obligations to those

ὑμᾶς; ὁ [c]θεὸς [c]οἶδεν. 12 ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα [c] ch. xii. 2, 3. Josh. xxii. 22.
[d]ἐκκόψω τὴν [e]ἀφορμὴν τῶν θελόντων [e]ἀφορμήν, ἵνα [fg]ἐν [d] Rom. xi. 22, 23 reff.
ᾧ [g]καυχῶνται [h]εὑρεθῶσιν καθὼς καὶ ἡμεῖς. 13 [i]οἱ γὰρ [e] Rom. vii. 8 reff.
[i]τοιοῦτοι [k]ψευδαπόστολοι, [l]ἐργάται [m]δόλιοι, [n]μετασχη- [f] ellips., Matt. xx. 23 al.
[g] Rom. ii. 17

reff. | [h] = 1 Cor. iv. 2 reff. | [i] Acts xxii. 22 reff. | [k] here only †. see Rev. ii. 2, 1 Matt. ix. 37 al.† | Wisd. xvii. 17 al. = Phil. iii. 2. | [m] here only. Prov. xii. 6. (-τοῦν, Rom. iii. 13.) | [n] here 3ce. 1 Cor. iv. 6. Phil. iii. 21 only †. 1 Kings xxviii. 8 Symm. Jos. Antt. vii. 10. 5.

12. υμεις F d. 13. for οι, ου F. ψευδοαπ. D. om εις F.

whom we love. οἶδεν, scil. ὅτι ὑμᾶς ἀγαπῶ. 12.] *The true reason:*—**But that which I do, I will also continue to do** (καὶ ποιήσω must not, as Erasm., be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the *future* that the reason is especially given) **in order that I may cut off the occasion** (τήν, which would be furnished if I did not so) **of those who wish for an occasion** (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this *occasion* to be one of aggrandizing themselves above Paul *if all took money*, assuming that the false teachers, as well as Paul, *took none*: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ κ.τ.λ.] **that, in the matter of which they boast, they may be found even as we.** Such appears generally acknowledged to be the *rendering*: but as to the *meaning*, there is great variety of opinion. (1) Many of the ancient Commentators assume that they *taught gratis*, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the *present verse*, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have *pretended* to the credit of self-denial, while really making gain, and that Paul means, that he will *reduce them from pretended to real* self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly *his own*, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16 [54], vol. iii. p. 1292,—also Bengel,—join ἵνα . . . . ἡμεῖς with ἀφορμήν,—'*occasion that they may be found even as we*,' and explain ἐν ᾧ καυχ. as a parenthesis, '*that they may be found* (*a point in which they boast*) *even as we*:' i. e. 'that in point of selfishness and covetousness, we may be both on a level.' But this meaning would require rather εὑρεθῶμεν καθὼς καὶ αὐτοί, '*we* may be reduced to *their* level.' (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the *taking of money of which they boasted*, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to *their boast of apostolic efficiency*: 'that they may, in their apostolic work which they vaunt with such pretension, be found even as we,' and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is *not apostolic efficiency*, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμεῖς is taken up by Ἑβραῖοί εἰσιν; κἀγώ· &c. From this it is manifest to me, that his meaning in our present clause is, '*that in the matter(s) of which they boast they may be found even as we*:' i. e. 'we may be on a fair and equal footing:' 'that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting, we may be fairly compared and judged by facts.' And then, before the γάρ of ver. 13 will naturally be supplied, 'And this

ματιζόμενοι εἰς ἀποστόλους χριστοῦ. 14 καὶ οὐ [o] θαῦμα· BDFKL MPℵ a b
αὐτὸς γὰρ ὁ σατανᾶς [n] μετασχηματίζεται εἰς ἄγγελον c d e f g
[p] φωτός· 15 οὐ [q] μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ [n] μετα- h k l m n
σχηματίζονται ὡς [rs] διάκονοι [s] δικαιοσύνης, ὧν τὸ [t] τέλος o 17. 47
ἔσται [u] κατὰ τὰ ἔργα αὐτῶν. 16 Πάλιν λέγω, μή τις με
[v] δόξῃ [w] ἄφρονα εἶναι· [x] εἰ δὲ [x] μήγε, [y] κἂν ὡς [w] ἄφρονα
[z] δέξασθέ με, ἵνα κἀγὼ [a] μικρόν [a] τι [b] καυχήσωμαι. 17 ὃ
λαλῶ, οὐ [c] κατὰ [c] κύριον λαλῶ, ἀλλ' [d] ὡς [d] ἐν [e] ἀφροσύνῃ,

o Rev. xvii. 6 only. Job xvii. 8. xviii. 20 only.
p see Eph. v. 8. 1 Thess. v. 5 al.
q = 1 Cor. ix. 11 only. Gen. xlv. 28. Isa. xlix. 6.
r see Gal. ii. 17.
s see ch. iii. 9.
t = Rom. vi. 21 reff.
u Rom. ii. 6. Rev. xx. 12, 13. Ps. xxvii, 4.
v = 1 Cor. iii. 18 reff.
w Luke xi. 40. Rom. ii. 20 al. L.P., exc. 1 Pet. ii. 15. Prov. passim.
x Matt. vi. 1, ix.
17. Luke v. 36, 37. x. 6. xiii. 9. xiv. 32 only.
y Acts v. 15 reff.
z see Matt. x. 14. ch. vii. 15 al.
a ver. 1.
b absol., 1 Cor. i. 29. iv. 7 al.
c see ch. vii. 9—11.
d so John vii. 10.
e ver. 1 reff.

14. rec (for θαυμα) θαυμαστον, with $D^{2\cdot3}$KLM rel: txt BD^1FPℵ a 17 Orig. for εις αγγελον, ως αγγελος D^1(and lat) Orig-int-mss, Cypr Ambrst Lucif. **15.** om ουν D^1(and lat)spec Syr goth arm Lucif Philastr. om διακονοι K. εαυτου K. for εσται, εστιν D^1(and lat) Lucif. **16.** om γε D^1. rec μικρον τι bef καγω, with syr Œc: txt BDFKLMPℵ rel latt Syr goth æth arm gr-lat-ff. καυχησομαι DKLP d^1. **17.** rec λαλω bef κατα κυριον, with DLM rel vulg(not F-lat) fri syr copt goth: txt BFKPℵ a d (m) 17. 47 Syr æth arm Chr Damasc.

will end in their discomfiture: *for* realities they have none, no weapons but misrepresentation, being *false Apostles,*' &c.

13.] **For** (see above: the γάρ implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) **such men are false Apostles** (not, as Vulg. and most expositors, '*such false Apostles are* ἐργ. δόλ.,' which destroys the whole emphasis of the sentence, wherein the ὑπερλίαν ἀπόστολοι of ver. 5 are pronounced now to be ψευδαπόστολοι: and besides, suggests an irrelevant comparison between *οἱ τοιοῦτοι ψ.* and *ψ.* of some other kind. On the sense, see Rev. ii. 2. ὁ τοιοῦτος is a familiar designation with the Apostle, see reff.),—**dishonest workmen** (in that they pretend to be teachers of the Gospel, and are in the mean time subserving their own ends),—**changing themselves into** (in appearance: the pres. participle indicates their *habit* and continual endeavours to assume the shape) **Apostles of Christ.** By a *fair* comparison between us, this mask will be stript off;—by the abundance of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be fully proved, and their Pseudapostolism shewn.

14, 15.] **οὐ θαῦμα**—so Aristoph. Plut. 99, καὶ θαῦμά γ' οὐδέν, οὐδ' ἐγὼ γὰρ ὁ βλέπων. **αὐτὸς γὰρ ὁ σ.**] If any definite allusion is here intended, it is perhaps to Job i. 6, &c.: but I would rather suppose the *practice* of Satan in tempting and seducing men to be intended.

14. ἄγγ. φωτός] God is light, and inhabits light, and His angelic attendants are surrounded with brightness, see Acts xii. 7; Ps. civ. 4: whereas Satan is the Power of *darkness*, see reff. and Luke xxii. 53.

15.] **εἰ καί, if also,** i. e. *as well as himself*, or perhaps better applying to the whole sentence, **if, also . . . μετασχ. ὡς,** i. e. μετασχ. καὶ γίνονται ὡς:—so Rom. ix. 29, ὡς Γόμορρα ἂν ὡμοιώθημεν. **αὐτός,** the father of falsehood and wrong (John viii. 44), is directly opposed to δικαιοσύνη θεοῦ, Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17. **ὧν τὸ τέλ.**] **Of whom** (notwithstanding this disguise) **the end shall be correspondent to their works** (not to their pretensions). **16—21.**] *Excuses for his intended self-boasting.* **16.**] **πάλιν**—referring to ver. 1, not *repeating* what he had there said, but again *taking up the subject*, and expanding that request. The ἀνέχομαι of ver. 1 in fact implies both requests of this verse:—the not regarding him as a fool for boasting, or *even if they did* (εἰ δὲ μήγε after a negative sentence implies '*but if it cannot be so*,' 'if you will not grant this,' see reff. **κἂν** elliptical: the full construction would be κἂν ὡς ἄφρονα δέξασθαι δέῃ, δέξασθέ με: so in reff.) *as a fool* (i. e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) *receiving him.* **κἀγώ,** *as well as they.* **17.**] Proceeding on the ὡς ἄφρονα, he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his mission from the Lord. **κατὰ κύρ.**] as in

ἐν ταύτῃ τῇ [f]ὑποστάσει τῆς [g]καυχήσεως. 18 ἐπεὶ πολλοὶ [h]καυχῶνται [h]κατὰ [h]τὴν [h]σάρκα, κἀγὼ [b]καυχήσομαι. 19 [i]ἡδέως γὰρ [k]ἀνέχεσθε τῶν [w]ἀφρόνων, [l]φρόνιμοι ὄντες· 20 [k]ἀνέχεσθε γάρ, εἴ τις ὑμᾶς [m]καταδουλοῖ, εἴ τις [n]κατεσθίει, εἴ τις [o]λαμβάνει, εἴ τις [p]ἐπαίρεται, εἴ τις [q]εἰς [q]πρόσωπον ὑμᾶς [r]δέρει. 21 [s]κατὰ [t]ἀτιμίαν λέγω [u]ὡς [u]ὅτι ἡμεῖς

f = ch. ix. 4. Heb. (i. 3.) iii. 14. xi. 1 only. Ps. xxxviii. 7.
g Rom. iii. 27 reff.
h John viii. 15 only. see Rom. i. 3 reff. Gal. vi. 8.
i Mark vi. 20. xii. 37 only. Prov. iii.

24. ix. 17. (-διστα, ch. xii. 9.) iv. 10. only. Isa. ix. 12. r Acts v. 40 reff. k ver. 1. m Gal. ii. 4 only. Gen. xlvii. 21. o = ch. xii. 16. s = 1 Cor. vii. 6. l Rom. xi. 25 al. Prov. xv. 21. iron., 1 Cor. n Mark xii. 40 || L. Gal. v. 15. Rev. xi. 5 p = ch. x. 5 reff. q see Matt. xxvi. 67. t Rom. i. 26 reff. u ch. v. 19. 2 Thess. ii. 2.

18. for πολλοί, ολοι P. om την D^1FN^1 17 Chr Damasc.
20. rec υμας bef εις προσωπον, with D^2KLM rel arm Syr goth arm Chr Thdrt: txt $BD^{1\text{-}3}FPN$ m o 17 latt syr æth Damasc Orig-int$_1$ lat-ff.

reff. **after the** (mind of the) **Lord**, in pursuance, i. e. *in this case*, of θεοπνευστία from above: not as in 1 Cor. vii. 10, 25, 40.

ὡς ἐν ἀφρ.] **as it were in folly**, i. e. 'putting myself into the situation, and speaking the words of a foolish man vaunting of himself.'' **ὑποστάσει**, as ch. ix. 4, **in this present confidence**, not as Chrys. '*subject*,'—'*this* subject of boasting,' ἵνα μὴ νομίσῃς πανταχοῦ ἀνοηταίνειν αὐτόν, (Hom. xxiv. p. 607)—and so al.: but the sense would be insipid in the last degree: nor could such a meaning well be expressed without γε,—ἐν ταύτῃ γε τῇ ὑπ. De Wette also renders ὑπ. '*subject-matter*,' and understands, '*since we are come to boasting*;' but here again γε would be more naturally found. He objects to '*confidence*,' that the boasting was *not begun*: but as Meyer replies, it is *conceived of as having begun in Paul's mind*, by the use of the present λαλῶ, **I am speaking.**

18.] **Since many** (viz. the false teachers, but not only they:—'since it is a common habit,'—for he is here speaking as εἷς τῶν ἀφρόνων, see Job ii. 10) **boast according to the flesh** (not = ἐν σαρκί, as Chrys., al., but 'in a spirit of fleshly regard,'—'having regard to their extraction, achievements, &c.' as below vv. 22 ff.), **I also will boast** (scil. κατὰ τὴν σάρκα. Rückert thinks these words are omitted purposely, thereby to imply that the Apostle's boasting *was not* fleshly; but this is distinctly contradicted by the context: he is speaking as one of the πολλοί of οἱ ἄφρονες, see next verse).

19.] Bitterly ironical. They were φρόνιμοι—as 1 Cor. iv. 8, κεκορεσμένοι—so full of wisdom as to be able to tolerate complacently, looking down from the 'sapientum templa serena,' the follies of others. This, forsooth, encourages him to hope for their forbearance and patronage. Compare the earnestness of 1 Cor. iii. 1—4. And the irony does not stop here: it is not only matter of presumption that they *would* tolerate fools with complacency, but the matter of fact testified it: they *were doing this: and more.*

20.] for (proof that they could have no objection to so innocent a man as a *fool*, when they tolerated such noxious ones as are adduced) **ye endure** (them), **if** (as is the case) **one brings you into slavery** (the mere abstract act as regarded *them*, not the man's own selfish view, being in the Apostle's mind, the *active*, not the *middle*, is used. Thucyd. iii. 70, uses the active similarly: λέγοντες τοὺς Ἀθηναίους τὴν Κέρκυραν καταδουλοῦν. But the enslaving understood, is *to the man himself*, not to the *law*:—see ref. Gal.), **if one devours you** (by exaction on your property, see reff. Mk. L. So Hom. Od. γ. 315: μή τοι κατὰ πάντα φάγωσι κτήματα, and Plaut., Ter., and Quintil., in Wetstein), **if one catches you** (as with a snare, ref.: not, '*takes from you*'), **if one uplifts himself** (so freq. in Thucyd., e. g. vi. 11, χρὴ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι. See other examples in Wetst.), **if one smites you on the face** (in insult, see 1 Kings xxii. 24: Matt. v. 39; Luke xxii. 64; Acts xxiii. 2. This is put as the climax of forbearance. "That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. iii. 3, Tit. i. 7, that the 'bishop' is not to be 'a striker.' Even so late as the seventh century the council of Braga (c. 7), A.D. 675, orders that no bishop at his will and pleasure shall *strike* his clergy, lest he lose the respect which they owe him." Stanley).

21.] **By way of disparagement** (κατ' ἀτιμ.,—so κατὰ λῆψιν ἐκπλώσαντες, Herod. ii. 152; κατὰ θέαν ἦκεν, Thucyd. vi. 31) **I say** (assume) **that** (ὡς ὅτι, see ch. v. 19, note,—does not positively state a fact, but assumes one, or states the import of a saying) **we** (emphatic) **were weak** (when we were among you). An ironical reminis-

v = Rom. iv. 19 reff.
w ver. 12.
x = ch. x. 2, y ver. 17.
z Acts vi. 1. Phil. iii. 5 bis only. Gen. xxxix. 14 al.

v ἠσθενήσαμεν· w ἐν ᾧ δ' ἄν τις x τολμᾷ, (y ἐν y ἀφροσύνῃ λέγω) x τολμῶ κἀγώ. 22 z Ἑβραῖοί εἰσιν; κἀγώ. z Ἰσραηλῖταί εἰσιν; κἀγώ. a σπέρμα Ἀβραάμ εἰσιν; κἀγώ. 23 b διάκονοι c χριστοῦ εἰσιν; (d παραφρονῶν λαλῶ) e ὑπὲρ ἐγώ· ἐν

BDFKL MPℵ ab cdefg hklmn o 17.47

a John i. 48. Acts ii. 22. Rom. xi. 1 al. b Rom. ix. 7 reff. c Col. i. 7. 1 Tim. iv. 6. see ch. vi. 4.
d here only. Zech. vii. 11 only. (-νία, 2 Pet. ii. 16.) e as adv., here only. Winer, edn. 6, § 50, Remark 2.

21. ησθενησαμεν bef ημεις F: ησθενηκαμεν BℵC m 80.—add εν τουτω τω μερει D vulg-ed(not am fuld) Ambrst Pel. om δ' D¹(and lat) vulg syrr Ambrst. τολμω καγω bef εν αφρ. λεγω F.—om 2nd λεγω ℵ¹(ins ℵ-corr¹ obl).

cence of his own abstinence when among them from all these acts of self-exaltation at their expense, q. d. (ironically), 'I feel that I am much letting myself down by the confession that *I* was too weak ever to do any of these things among you.' This I believe with Schrader, De Wette, and Meyer, to be the only satisfactory rendering. See also Stanley. Most expositors (1) refer λέγω back to ver. 20, '*I say it*,'—'*I speak*,' as E. V. So Chrys., Theophyl., Theodoret, Pelag., Erasm., Calv., al. (Chrys. remarks on ὡς ὅτι,—ἀσαφὲς τὸ εἰρημένον. ἐπειδὴ γὰρ φορτικὸν ἦν, διὰ τοῦτο οὕτως αὐτὸ τέθεικεν, ἵνα κλέψῃ τὴν ἐπάχθειαν τῇ ἀσαφείᾳ, p. 609), and (2) understand κατὰ ἀτιμ., 'to *your shame*,' and (3) ὡς ὅτι, '*as though*.' But (1) can hardly be, seeing that λέγω below and λαλῶ ver. 23 have a forward reference: (2) would require ὑμῶν, and even then would be exceedingly harsh,—cf. the similar meaning 1 Cor. xv. 34, where we have πρὸς ἐντροπὴν ὑμῖν λαλῶ: and (3) it may be doubted whether ὡς ὅτι ever can mean '*as though*,' even in ref. 2 Thess., where Winer, edn. 6, § 65. 9 [see German edn.], renders it by wie daß: it is pleonastic, answering to our expression '*how that*'—'I told him, how that' . . . . Winer, in a *former edition*, instances the use of wie daß in a somewhat similar way: wie daß ich gehört habe, ... where either wie or daß would be enough. Besides the instances given on ch. v. 19, Meyer quotes from Dion. Hal. ix. (with no further ref.) ἐπιγνούς, ὡς ὅτι ἐν ἰσχάτοις εἰσὶν οἱ κατακλεισθέντες. ἐν ᾧ δ' ἄν] But in whatsoever matter any one (the τις of ver. 20) is bold (the ἄν signifies habit, recurrence: so Soph. Philoct. 290, ταῦτ' ἂν ἐξέρπων τάλας ἐμηχανώμην· εἶτα πῦρ ἂν οὐ παρῆν, and Eur. Phœn. 412, ποτὲ μὲν ἐπ' ἦμαρ εἶχον, εἶτ' οὐκ εἶχον ἔν, where see Porson). Throughout this passage, compare by all means Stanley's interesting notes. ἐν ἀφρ.] see ver. 17. 22.] "The three honourable appellations with which the adversaries magnified themselves,—resting on their Jewish extraction, are arranged so as to form a *climax*: so that Ἑβραῖοί refers to the *nationality*,—Ἰσραηλῖται to the *theocracy* (Rom. ix. 4 ff.), and σπέρμα Ἀβρ. to the *claim to a part in the Messiah* (Rom. ix. 7; xi. 1, al.)." Meyer. The interrogative form of the sentence is much more lively and consistent with the spirit of the context than the affirmative, as given by Erasm., Luther, Estius, al. 23.] Meyer remarks, that all three points of Judaistic comparison, of so little real consequence in the matter, were dismissed with the short and contemptuous κἀγώ,—'*that am I too*.' But that is not enough, now that we are come to the *great* point of comparison; the consciousness of his real standing, and their nullity as ministers of Christ requires the ὑπὲρ ἐγώ, and the holy earnestness of this consciousness pours itself forth as a stream over the adversaries, so as to overwhelm their conceited aspirations to apostolic dignity.

παραφρ. λ.] stronger than ἐν ἀφροσ. λέγω: —**I say it as a madman.** Hardly, as Meyer, spoken from a consciousness of the verdict παραφρονεῖ which the opponents would pronounce on this ὑπὲρ ἐγώ,—but rather, as De W., from a deep sense of his own unworthiness, and conscious how utterly untrue was ὑπὲρ ἐγώ, in any boasting sense. He therefore repudiates it even more strongly than the τολμῶ κἀγώ.

ὑπὲρ ἐγώ must not be misunderstood. He *concedes* to them their being διάκ. χρ., and assumes (παραφρονῶν) for himself, *something more*, if more abundant labours and sufferings are to be any criterion of the matter. That this is the sense is obvious from the comparison being in the *amount* of labours and sufferings,—and not (as Meyer), that he denies to them the διάκ. χρ. and merely puts it hypothetically. 'Well, then, if *they* are to be considered διάκ. χρ., *I* must be *something more*.' If so, the comparison would be not in the *degree* of ministerial self-sacrifice, but in the *credentials of the ministry itself*. *Both* are now assumed to be ministers: but if so, Paul is a minister in a much

fg κόποις h περισσοτέρως, ἐν fi φυλακαῖς h περισσοτέρως, ἐν fk πληγαῖς l ὑπερβαλλόντως, ἐν m θανάτοις πολλάκις. 24 ὑπὸ Ἰουδαίων πεντάκις n τεσσεράκοντα ο παρὰ μίαν ἔλαβον, 25 τρὶς p ἐραβδίσθην, ἅπαξ q ἐλιθάσθην, τρὶς r ἐναυάγησα, s νυχθήμερον ἐν τῷ t βυθῷ u πεποίηκα· 26 v ὁδοιπορίαις πολλάκις, w κινδύνοις x ποταμῶν, w κιν-

f ch. vi. 5. g 1 Cor. iii. 8. xv. 58 al. Gen. xxxi. 42. h ch. i. 12 reff. i Matt. xxv. 26, &c. Heb. xi. 36. k Luke x. 30. xii. 48. Acts xvi. 23, 33. Deut. xxv. 2. l here only. Job xv. 11

only. (-βάλλειν, ch. iii. 10.) m = ch. i. 10. Ps. lv. 13. (see 1 Cor. xv. 31.) προαποθνήσκω πολλοὺς θανάτους ὑπομένων ἀνθ' ἑνὸς τοῦ τελευταίου, Philo, Flacc. § 20, vol. ii. p. 542. n ellips. of πληγ., see Luke xii. 47, 48. o = here only. Herod. ix. 33. p Acts xvi. 22 only ‡. Judg. vi. 11. q Acts v. 26 reff. r 1 Tim. i. 19 only †. s here only †. t here only. Exod. xv. 5. Ps. cvi. 24. (-θίζειν, Luke v. 7.) u = Acts xv. 33 reff. v John iv. 6 only †. 1 Macc. vi. 41. (-ρεῖν, Acts x. 9.) w here (8 times) and Rom. viii. 35 only. Ps. cxiv. 3. (-νεύειν, 1 Cor. xv. 30.) x gen., = 1 Pet. i. 2, βαντ. αἵμ.

23. for λαλω, λεγω DF e Did. κονοις F(not G). rec εν πληγαις υπερβ. bef εν φυλακαις περισσ., with D²KLM𝔑³ rel syrr copt arm Orig$_1$ Chr Thdrt Damasc Hil, and F𝔑¹ Orig$_3$, which (and P) put περισσ. with πληγ. and υπερβ. with φυλ.: om εν πλ. υπ. Clem Tert: txt BD¹(and lat) (P) vulg(and F-lat) goth æth Orig$_1$ lat-ff. πολλοις D¹ a c d f k m n o.

25. rec ερραβδ., with M rel Chr: txt BDFKLP𝔑 17. 47 Orig$_2$ Eus$_1$ Chr-ms Thl Œc.

26. for πολλακις (and in next ver), πολλαις D¹(with lat); so also vulg in ver 27.

higher degree, more faithful, more self-denying, richer in gifts and divine tokens, than they. The preposition is used adverbially, see reff. **ἐν κόποις περισσ.**] **By** (the ἐν is instrumental:—the direct dative is adopted ver. 26:—these facts *are proofs of the* **ὑπὲρ ἐγώ**,—not as Estius, al., *parallel with it*, which would only apply to the comparatives and not to ἐν θανάτοις πολλάκις) **labours** (occurring) **more abundantly** (the adverbs belong to the substantives in each case and are used adjectively; so τὴν ἐμὴν ἀναστροφήν ποτε, Gal. i. 13: τῆς ἐμῆς παρουσίας πάλιν, Phil. i. 26),—**by prisons** (imprisonments) **more abundantly** (but *one* such is mentioned in the Acts [xvi. 23 ff.] previous to the writing of this Epistle. Clement, in the celebrated passage of his 1st Epistle to the Corinthians [c. v. p. 220] on the labours of Paul, describes him as ἑπτάκις δεσμὰ φορέσας. This whole catalogue should shew the chronologists of the Apostle's life and epistles how exceedingly unsafe it is to build *only* on the history in the Acts for a complete account of his journeys and voyages), **by stripes more exceedingly** (particularized below), **by deaths often** (see reff. and ch. iv. 10. Such was the danger escaped at Damascus, Acts ix. 23, at Antioch in Pisidia, xiii. 50, at Iconium, xiv. 5, 6, at Lystra, ib. 19, at Philippi, xvi., at Thessalonica, xvii. 5 f., at Berœa, ib. 13, and doubtless many others of which we know nothing. See below).

24, 25.] are parenthetical, explaining some of the foregoing expressions: the construction is resumed, ver. 26.

At the hands of the Jews five times received I forty save one (in Deut. xxv. 3, it is prescribed that not more than forty stripes should be given, 'lest thy brother should seem vile unto thee.' For fear of exceeding this number, they kept within it. This seems a more likely account of the thirty-nine stripes than that given by Wetst.,—that thirteen were inflicted on the breast, and the same number on each shoulder, and the fortieth omitted, lest one part of the body should receive more than another. See the Rabbinical authorities in Wetst., and cf. Joseph. Antt. iv. 8. 21 and 23, and Stanley's note here. He calls it τιμωρία αἰσχίστη: and Meyer remarks that Paul might well number it among the θάνατοι, for it was no rare occurrence for the criminal to die under its infliction.

None of these scourgings are mentioned in the Acts),—**thrice was I beaten with rods** (scil. by the Roman magistrates, see Acts xvi. 22, 23, which is the only occasion mentioned in the Acts), **once was I stoned** (Acts xiv. 19), **thrice I suffered shipwreck** (*not one* of these shipwrecks is known to us. Thus we see that perhaps three, perhaps two, voyages of Paul, but certainly one,—previous to this time, must be somewhere inserted in the history of the Acts: see Prolegg. ch. iii. § v. 5), **a night and day have I spent** (reff.) **in the deep** (i.e. the sea: probably on some remnant of a wreck after one of his shipwrecks alone or with others. To understand ὁ βυθός, as Thl. [τινὲς δέ φασιν ἔν τινι φρέατι μετὰ τὸν ἐν Λύστροις κίνδυνον κατακρυφθείς, **βύθῳ** λεγομένῳ, νῦν τοῦτο λέγει], seems to be taking it out of its connexion here. Wetst. gives from Ælian, H. An. viii. 7, ἀθέατον νήχεσθαι ἐν βυθῷ. Still less must we think of the characteristic interpretation

δύνοις [xy] λῃστῶν, [w] κινδύνοις ἐκ [z] γένους, [w] κινδύνοις ἐξ ἐθνῶν, [w] κινδύνοις ἐν πόλει, [w] κινδύνοις ἐν [a] ἐρημιᾳ, [w] κινδύνοις ἐν θαλάσσῃ, [w] κινδύνοις ἐν [b] ψευδαδέλφοις, 27 [cd] κόπῳ καὶ [ce] μόχθῳ, ἐν [d] ἀγρυπνίαις πολλάκις, ἐν [fg] λιμῷ καὶ [gh] δίψει, ἐν [d] νηστείαις πολλάκις, ἐν [i] ψύχει καὶ [fgk] γυμνότητι. 28 [l] χωρὶς τῶν [m] παρεκτὸς ἡ [n] ἐπίστασίς

BDFKL MPℵ a b c d e f g h k l m n o 17. 47

y Epp., here only. Matt. xxi. 13 ‖ (from Jer. vii. 11) al.
z = Acts xviii. 2 reff. absol., 2 Maec. xii. 31.
a Matt. xv. 33 ‖ Mk. Heb. xi. 38 only. Ezek. xxxv. 4.
b Gal. ii. 4 only †.
c 1 Thess. ii. 9. 2 Thess. iii. 8 only.
d ch. vi. 5 (reff.).
e as above (c) only. Num. xxiii. 21.
f Deut. xxviii. 48 only.
g Rom. viii. 35.
h here only. Exod. xvii. 3.
i John xviii. 18. Acts xxviii. 2 only. Gen. viii. 22.
k as above (f, g). Rev. iii. 18 only.
l = Matt. xiv. 21. (Heb. iv. 15.) Gen. xxvi. 1.
m Matt. v. 32. Acts xxvi. 29 only †. Deut. i. 36 Aq. constr., here only.
n Acts xxiv. 12 only †. = 2 Maec. vi. 3? (only.) ἐπισύσ., (Acts as above, v. r.) Num. xxvi. 9.

27. rec ins εν bef κοπω, with KLMP ℵ-corr[1](?)[3] rel vulg(and F-lat) Orig$_2$(and int$_1$) lat-ff: om BDFℵ[1] goth. διψη B[1] g[2] l.

28. rec επισυστασις, with KLMP rel Chr(explaining it: οἱ θόρυβοι, αἱ ταραχαί, αἱ πολιορκίαι τῶν δήμων καὶ τῶν πόλεων ἔφοδοι. So also Thdrt al) Damasc Thl Œc: txt

of Estius: "Subjunxit aliud periculum marinum longe gravius, nempe quod demersus fuerit ex naufragio in profundum maris, ubi tamen divina ope fuerit servatus incolumis noctem et diem, atque inde postea liberatus"). **26.**] The construction is resumed from ver. 23, but now with the instrumental dative without the preposition. **By journeys frequently, by perils of rivers** (the genitives denote the *material* of the perils; rivers and robbers being the things and persons actually attacking. Winer, edn. 6, § 30. 2, renders it *perils on rivers*, justifying it by κ. ἐν πόλει: but in my view a *distinction* is pointed out by the variety of construction. Wetst. quotes κινδ. θαλασσῶν from Heliod. ii. 4. The 'perils of rivers' might arise from crossing or fording, or from floods. The crossing of the rocky and irregular torrents in Alpine districts is to this day attended with danger, which must have been much more frequent when bridges were comparatively rare. And this is the case with a road, among others, frequently traversed by Paul, that between Jerusalem and Antioch, crossed as it is by the torrents from the sides of Lebanon. Maundrell says that the traveller Spon lost his life in one of these torrents: see Conybeare and Howson, edn. 2, vol. i. p. 502, note: and Stanley in loc.), **by perils of robbers** (see note on Acts xiii. 14), **by perils from my kindred** (the Jewish nation, ἐκ, *arising from*: they not being always the direct agents,—but, as in many cases in the Acts, setting on others or plotting secretly: or γένους,—and ἐθν. below,—imports generically the *source*, or quarter whence the danger arose), **by perils from the Gentiles** (not merely "*from Gentiles*," as Stanley: this would be ἐξ ἐθνικῶν. The art. is omitted after the preposition, the word being thus categorized in Greek; but it must be supplied in our English idiom),—**by perils in the city** (in Damascus, Acts ix. 23 f.,—Jerusalem, ib. 29,—Ephesus xix. 23 ff., and many other places), **by perils in the desert** (the actual desert? or merely the solitude of journeys as contrasted with 'the city?' but any how, not '*in solitude*:' the art. must be supplied as in ἐν πόλει), **by perils in the sea** (not, as De W., a repetition from ver. 25: there are many perils in the sea short of shipwrecks), **by perils among false brethren** (*who were these?* Grot., al., suppose, 'qui Christianos se simulabant, ut res Christianorum perdiscerent, deinde eos proderent,'—and so apparently Chrys., &c. But Paul's use of this compound leads us rather to persons who *bona fide* wished to be thought ἀδελφοί, but *were not*, scil. in heart and conduct, and were opponents of himself personally, rather than designed traitors to the Christian cause. Cf. ψευδαπόστολοι above, ver. 13); **27.**] **by labour and weariness, by watchings** (see on ch. vi. 5) **frequently** (the ἐν is here resumed, perhaps arbitrarily, perhaps also because κόπος and μόχθος are more directly instrumental, —ἀγρυπν., &c., more conditionally), **by hunger and thirst, by fastings frequently** (voluntary fastings, 'ad purificandam mentem et edomandam carnem,' as Estius, see also ch. vi. 5, note. De W. here too [see also Stanley] holds to 'involuntary fastings;' but he is clearly wrong, for νηστ. is distinguished from λιμ. κ. δίψ.), **in cold and nakedness** (insufficient clothing:—or, literally, when thrust into prison after his scourgings,—or after his shipwrecks). **28.**] He passes from particulars, omitting others which might have been specified, to the weight of apostolic care and sympathy which was on him. **Not to mention those**

μοι ἡ [o] καθ' ἡμέραν, ἡ [p] μέριμνα [q] πασῶν τῶν [q] ἐκκλησιῶν. 29 τίς [r] ἀσθενεῖ, καὶ οὐκ [r] ἀσθενῶ; τίς [s] σκανδαλίζεται, καὶ οὐκ ἐγὼ [t] πυροῦμαι; 30 Εἰ [u] καυχᾶσθαι δεῖ, [vw] τὰ [v] τῆς

o Acts ii. 46 reff. p and constr., Matt. xiii. 22 ‖ (Luke xxi. 34. 1 Pet. v. 7) s 1 Cor.

only. Sir. xlii. 9. viii. 13 reff. 19 al. q ch. viii. 18 reff. t 1 Cor. vii. 9 reff. w constr., ch. ix. 2. Prov. xxvii. 1. r = Acts xx. 35, or Rom. xiv. 1. u absol., vv. 16, 18. v constr., Rom. xiv.

BDFℵ k 17. rec (for μοι) μου, with ΔKLMPℵ³ rel vulg: txt BFℵ¹ 17.
om 1st η F¹(not G). for καθ. ημ. η, καθημερινη F.

(afflictions) **which are besides (these)** (the Vulg., E. V., Beza, Estius, Bengel, understand παρεκτός as = ἔξωθεν, '*the things that are without*,'—a meaning which it never has, always implying *exception*, see reff. Chrys., al., join χωρ. τ. παρεκτ. with the foregoing, and put a period after παρεκτ., interpreting it rightly, πλείονα τὰ παραλειφθέντα τῶν ἀπαριθμηθέντων, Hom. xxv. p. 613:—but this seems to break the connexion too abruptly, besides giving a strange and unlikely termination to the long sentence preceding),—**my care** (ἐπίστ. may be either 'delay,' 'hindrance,' as Soph. Antig. 225, πολλὰς γὰρ εἶχον φροντίδος ἐπιστάσεις, and Xen. Anab. ii. 4. 26, ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν,—or, as very frequently in Polybius, see Schweigh., Lex. Polyb.,—'care,' 'attention,' 'matter of earnest thought:' e. g. τὴν ὑπὲρ τῶν ὅλων ἐπίστασιν κ. διάληψιν, viii. 30. 13, 'curam summæ rei,'—οὐκ ἐκ παρέργου, ἀλλ' ἐξ ἐπιστάσεως iii. 58. 3,—ἄγειν τινὰ εἰς ἐπίστασιν, 'attentionem alicujus excitare,' ix. 22. 17, al. The rec. reading, **ἐπισύστασις** [which has perhaps been introduced from ἐπίστασις not being understood (see digest here and on ref. Acts) and then μοι has been altered to μου as easier; but substantives derived from verbs which govern a dative are sometimes followed by this case, see Winer, edn. 6, § 31. 3, and Moulton's note], can only mean *concursus*, in a hostile sense, see ref. and examples in Wetst.: and so Chrys. [see var. readd.], &c., take it here: others metaphorically, as Beza, 'agmen illud in me quotidie consurgens, i. e. sollicitudo de omnibus ecclesiis:'—somewhat similarly De W.,—'that which sets upon me, importunes me, daily:' and so E. V. Stanley, with Est. al., renders it, 'the concourse of people to see me:' but this is doubtful, as departing from the hostile sense. In Beza's sense, there is something Pauline in the rec., "the daily outbreak against me," and the reading cannot be considered certain) **day by day**, (viz.) **my anxiety for all the churches** (the construction is an anacoluthon: not, as Meyer, ἐπίστ. the subject and μέριμνα the predicate, which would be a very flat sentence,—'*my daily care is, anxiety &c.*' As it stands, ἡ ἐπίστ. is general, and ἡ μέριμν. particularizes it. Nothing need be supplied. ἡ ἐπίστ. occurs to the Apostle's mind, and is uttered, in the nominative, the construction being disregarded).

29.] 'Cura certe συμπάθειαν generat: quæ facit, ut omnium affectus in se suscipiat Christi minister, omnium personas induat, quo se accommodet omnibus,' Calv. Olsh., after Emmerling, strangely understands, '*Who is weak, if I am not weak?*' i. e. 'Who can be called weak, if I am not so?' The **ἀσθένεια** of the τις may be in various ways; in *faith*, as Rom. xiv. 1 al., or in *purpose*, or in *courage*: that of the Apostle, see 1 Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother's sake, but also a veritable θορυβοῦμαι κ. παράσσομαι (as Chrys., p. 614) in himself, on the weak brother's account.

τίς σκανδ.] "Non priore, sed hac versiculi parte addit *ego*: nam illic infirmo se accommodat: hic dissimilem se scandalizantis fatetur, partes a scandalizante neglectas scandalizati causa *ipse* suscipiens. Partes a scandalizante neglectæ sunt amor, prudentia, &c. Idem tamen Paulus etiam partes scandalizati, sive incommodum quod scandalizatus sentit, in se suscipit." Bengel.

πυροῦμαι,—with zeal, or with indignation.

30.] partly refers back to what has passed since ver. 23. The ἀσθένεια not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has applied. But the words are not without a forward reference likewise. He will boast of his weaknesses—of (τὰ τῆς ἀσθ.) *those things which made him appear mean and contemptible* in the eyes of his adversaries. He is about to adduce an instance of escape from danger, of which this is eminently the case: he might be scoffed at as ὁ σαργανοφόρητος, or the like—but he is carried on in his fervency of self-renunciation amidst his apparent self-celebration, and he will even cast before his enemies the *contemptible* antecedents of his career, boasting in being despised, if only for what Christ had done in him. The as-

x Rom. vi. 19. 1 Cor. ii. 3 reff.
y Rom. xv. 6 reff.
z so ver. 11.
a Rom. ix. 5 reff. and note.
b Rom. ix. 1 reff.
c here only†. 1 Macc. xiv. 47. xv. 1, 2 only. Jos. Antt. xiv. 7. 2 al.
d Gal. iii. 23. Phil. iv. 7. 1 Pet. i. 5 only†. Judith iii. 6. ii. 15, 18. g here only†. h Acts ix. 25 (reff.). ch. xi. 16, 18. . i constr., but w. aor. inf., Matt. xix. 10, Esth. iii. 8.
e Acts xii. 4 reff. f Acts xx. 9 only. Josh. i Rom. ii. 3 reff. k absol.,

x ἀσθενείας μου w καυχήσομαι· 31 ὁ y z θεὸς καὶ y πατὴρ τοῦ κυρίου Ἰησοῦ z οἶδεν, ὁ ὢν a εὐλογητὸς a εἰς τοὺς a αἰῶνας, ὅτι οὐ b ψεύδομαι. 32 ἐν Δαμασκῷ ὁ c ἐθνάρχης Ἀρέτα τοῦ βασιλέως d ἐφρούρει τὴν πόλιν Δαμασκηνῶν c πιάσαι με [θέλων], 33 καὶ διὰ f θυρίδος ἐν g σαργάνῃ h ἐχαλάσθην h διὰ τοῦ h τείχους καὶ i ἐξέφυγον τὰς χεῖρας αὐτοῦ.

XII. 1 k * Καυχᾶσθαι δὴ οὐ i συμφέρει μοι· ἐλεύσομαι

BDFKL MPℵ a b c d e f g h k l m n o 17. 47

30. om μου B.

31. rec aft κυριου ins ημων, with DMP rel vulg(with fuld F-lat) Syr copt arm Thdrt Aug: om BFKLℵ e g h l m n 17 am syr goth æth Chr Damasc. rec aft ιησ. ins χριστου, with DKLMP rel vulg(with fuld F-lat) Syr copt æth Thdrt Aug: om BFℵ m 17 am syr goth arm Chr.

32. rec δαμασκηνων bef πολιν, with D²KLM rel Chr Thdrt Damasc: txt BD¹·³FPℵ a m 17 vss. om θελων BD¹(and lat) vulg(and F-lat) Syr arm Procop Ambrst Pel: ins D³KLMPℵ rel goth Chr Thdrt, and (but bef πιασαι με) F syr copt æth.

33. om εν σαργανη F.

CHAP. XII. 1. * καυχᾶσθαι δεῖ οὐ συμφέρον μὲν ἐλεύσομαι δὲ B(see table)F(ℵ) 17 vulg: so, but συμφερει, P: καυχασθαι δη ου συμφερει μοι ελευσομαι γαρ (D)KL rel Ath Chr Thdrt Damasc Œc Ambrst Sedul.—ins ει bef καυχ. ℵ³ 39 lect-17 vulg(and F-lat).—δει (*on the confusion between η and ει of Tischdf N. T.* [ed. 7] *prolegg.* p. xxxvii) BD³FLP d e f g m n o vulg syrr goth: δε D¹ℵ copt Thl: δη KM 47 Ath Chr Thdrt Damasc.—om μοι D¹ Syr goth. (M uncert.)—add και B 213.

severation in ver. 31 *may* be applied to the whole, but I had rather view it as connected with the strange history about to be related:—'I will glory in my weaknesses —yea, and I will yet more abase myself—God knows that I am telling sober truth—&c.' If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. It will be seen that I differ from all Commentators here, and cannot but think that they have missed the connexion. Meyer supposes that vv. 32, 33 were only *the beginning of a catalogue of his escapes*, which he breaks off at ch. xii. 1: and that the asseveration was meant to apply to the whole catalogue: but surely this is very unnatural.

32, 33.] On the *fact*, and *historical difficulty*, see note, Acts ix. 23. 32.] ἐν Δαμ. followed by Δαμασκηνῶν is pleonastic, but the pleonasm is common enough, especially when for any reason, our words are more than usually precise and formal. ἐθνάρχης] **Prefect**, or **governor**, stationed there by the Arabian king. The title appears to have been variously used. The High Priest Simon, as a vassal of Syria, is so named in reff. 1 Macc., and Jos. Antt. xiii. 6. 7. It was bestowed by Augustus on Archelaus after his father's death, Jos. Antt. xvii. 11. 4; B. J. ii. 6. 3. The presidents of the seven districts into which Egypt was divided under the Romans, bore it (Strabo, xvii. 798); as did a petty prince of the Bosporus under Augustus (Lucian, Macrob. 17). Also the chief magistrates of the Jews living under their own laws in foreign states had this title (Jos. Antt. xiv. 7. 2; xiv. 8. 5. B. J. vii. 6. 3). But apparently it must here be taken in its wider sense, and not in this latter: for the mere *chief magistrate of the Jews* would not have had the power of guarding the city. Doubtless he was *incited* by the Jews, who would represent Paul as a malefactor. σαργάνη, *κόφινος*, Hesych.;—*οἱ μέν, σχοινίον τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου*. Suidas (see Wetst.), = σπυρίς, Acts ix. 25. Probably it is, as Stanley, a "rope-basket;" a net.

CHAP. XII. 1—10.] *He proceeds to speak of visions and revelations vouchsafed to him, and relates one such, of which however he will not boast, except in as far as it leads to fresh mention of infirmity, in which he will boast, as being a vehicle for the perfection of Christ's power.* In order to understand the connexion of the following, it is very requisite to bear in mind the burden of the whole, which runs through it—ἐν ταῖς ἀσθενείαις καυχήσομαι. There is no break between this and the last chap-

γὰρ εἰς [m] ὀπτασίας καὶ [n] ἀποκαλύψεις κυρίου. 2 οἶδα ἄνθρωπον ἐν χριστῷ [o] πρὸ ἐτῶν δεκατεσσάρων (εἴτε [p] ἐν

m Luke i. 22. xxiv. 23. Acts xxvi. 19 only. L.P.‡ Mal. iii. 2. Sir. xliii. 2, 16 only. ‡ = Dan. ix. 23 al. Theod.

n = 1 Cor. xiv. 6 reff. w. gen. subj. (see note), Rev. i. 1 (Gal. i. 12?) only. (obj., 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Sir. xlii. 1.) i. 9. Tit. i. 2. John xii. 1. Amos i, 1. iv. 7.

o see 2 Tim. p ch. v. 6. Heb. xiii. 3.

aft εις ins τας P : τα(sic) F. for κυρ., χριστου F. (P uncert.)

ter. He has just mentioned a passage of his history which might expose him to contempt and ridicule—this was one of the ἀσθένειαι. He now comes to *another*: but that other inseparably connected with, and forming the sequel of, a glorious revelation vouchsafed him by the Lord. This therefore he relates, at the same time repudiating it as connected with *himself*, and fixing attention only on the ἀσθένεια which followed it. 1.] [I have in recent editions *suspended* the very difficult question of this reading, not finding it possible to decide whether of the two deserves a place in the text. Meantime, the rec. is left in, and on it the following note is written.] Let only the two readings καυχᾶσθαι δὴ οὐ συμφέρει μοι, ἐλεύσομαι γάρ, and καυχᾶσθαι δεῖ, οὐ συμφέρον μέν· ἐλεύσομαι δέ, be compared, and it would certainly seem as if the former more resembled the nervous elliptic irony of the great Apostle, and the latter the tame conventional propriety of the grammatical correctors. The other variations, δέ for δή, and the prefixing of εἰ, are too palpable emendations to require critical treatment. The difficulty however is considerably lessened, when the right connexion is borne in mind. **To boast, verily, is not to my advantage**: for (i. e. it will be shewn to be so, by the following fact of a *correction administered to me* ἵνα μὴ ὑπεραίρωμαι) [on the other reading, **I must boast, though it is not to my advantage: but**] **I will proceed to visions and revelations of the Lord.** δή in this sense implies a *consciousness of a reason why the assertion is true*, and is therefore naturally followed by γάρ, if the sentence is completed. The same sense is found in Plato, Phæd. p. 60, ὦ Σώκρατες, ὕστατον δὴ σὲ προσεροῦσι, νῦν οἱ ἐπιτήδειοι, καὶ σὺ τούτους,—the completion of the sense being,—'for you are to die to-night:'—πολλοὶ κακῶς πράσσουσιν, οὐ σὺ δὴ μόνος, Eur. Hec. 464: i. e. οὐ σὺ δὴ μόνος κακῶς πράσσεις, πολλοὶ γὰρ ἄλλοι .... (See Hartung, Partikellehre i. 270, who however explains δή in these examples somewhat differently.) The force of it here then, is: "*I am well aware that to boast is not good for me: for I will come to an instance in which it was so shewn to me.*" εἰς ὀπτ. κ. ἀπ. κυρ.] q. d. '*and the instances I will select are just of that kind in which, if boasting ever were good, it might be allowed:*' thus the γάρ gives a more complete proof. **ὀπτασία** is the form or manner of receiving ἀποκάλυψις, the revelation. There can hardly be an ὀπτασία without an ἀποκάλυψις of some kind. Therefore Theophylact's distinction is scarcely correct, ἡ ἀποκάλυψις πλέον τι ἔχει τῆς ὀπτασίας· ἡ μὲν γὰρ μόνον βλέπειν δίδωσιν· αὕτη δὲ καί τι βαθύτερον τοῦ ὁρωμένου ἀπογυμνοῖ. **κυρίου**, gen. subj., **vouchsafed me by the Lord**, —not obj., '*of the Lord*,' for such is not that which follows. No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul's object is *general*, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character. 2—4.] *An example of such a vision and revelation.* The adoption of the third person is remarkable: it being evident from ver. 7 that *he himself* is meant. It is plain that a contrast is intended between the *rapt and glorified person* of vv. 2, 4,—and *himself*, the weak and afflicted and almost despairing subject of the σκόλοψ τῇ σαρκί of vv. 7 ff. Such glory *belonged not* to *him*, but the weakness *did*. Nay, so far was the glory from being *his*, that he knew not whether he was in or out of the body when it was put upon him: so that the ἐγὼ αὐτός, compounded of the νοῦς and σάρξ (Rom. vii. 25), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body. It may be remarked in passing, as has been done by Whitby, that the Apostle here by implication *acknowledges the possibility of consciousness and receptivity in a disembodied state.* Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but *that he may by it introduce the mention of the* σκόλοψ τῇ σαρκί, *which bore so conspicuous a part in his* ἀσθένειαι, TO BOAST OF WHICH *is his present object.* 2.] **I know** (not, '*knew*,' as E. V.: which introduces serious confusion, making it seem as if the πρὸ ἐτῶν δεκατ. were the date of the *knowledge*, not, as it really is, of the *vision*) a

q 1 Cor. vi. 18 reff. p σώματι οὐκ οἶδα, εἴτε q ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ BDFKL MPℵ ab cdefg hklmn o 17. 47
r ch. xi. 11, 31. Josh. xxii. 22. r θεὸς r οἶδεν) s ἁρπαγέντα t τὸν t τοιοῦτον u ἕως τρίτου
s = John vi. 15. Acts viii. 39. 1 Thess. iv. 17. Rev. xii. 5. u οὐρανοῦ. 3 καὶ οἶδα t τὸν t τοιοῦτον ἄνθρωπον (εἴτε p ἐν
t Acts xxii. 22. p σώματι εἴτε v χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ r θεὸς
1 Cor. v. 5, 11. h. ii. 5, 6. r οἶδεν) 4 ὅτι s ἡρπάγη εἰς τὸν w παράδεισον καὶ ἤκουσεν
c. 11. xxiii. 43. Rev. ii. 7 only. u so Matt. xi. 23. Luke x. 15. Deut. iv. 11. v = John i, 3 al. w Luke

2. ins τω bef σωματι D1. (P uncert.) om του bef σωματος B d. ins του bef τριτου F. [for τριτου ℵ1 wrote τουτου which he then altered to τρυτου.]
3. rec (for χωρις) εκτος (*from ver* 2), with D2·3FKLMPℵ Meth1: txt BD1 Meth1. om ουκ οιδα B Meth.

man in Christ (ἐν χρ. belongs to ἄνθρ., not to οἶδα, as Beza; ἄνθ. ἐν χρ. = 'a Christian,' 'a man whose standing is in Christ;' so οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν χριστῷ, Rom. xvi. 7),—**fourteen years ago** (belongs not to οἶδα, nor to ἐν χρ. as Grot.: 'hominem talem, qui per 14 annos Christo serviat;'—but to ἁρπαγέντα. On the *idiom* see reff.,—the *date* probably refers back to the time when he was at Tarsus waiting for God to point out his work, between Acts ix. 30 and xi. 25. See the chronological table in the Prolegomena), **whether in the body, I know not, or out of the body, I know not: God knoweth** (if *in the body*, the idea would be that he was taken up *bodily*: if *out of the body*, to which the alternative manifestly inclines,—that his spirit was rapt from the body, and taken up disembodied. Aug. de genesi ad litteram xii. 2—5 [3—14], vol. iii. pp. 455 ff., discusses the matter at length, and concludes thus,—'Proinde quod vidit raptus usque in tertium cœlum, quod etiam se scire confirmat, proprie vidit, non imaginaliter. Sed quia ipsa a corpore alienata utrum omnino mortuum corpus reliquerit, an secundum modum quendam viventis corporis ibi anima fuerit, sed mens ejus ad videnda vel audienda ineffabilia illius visionis arrepta sit, hoc incertum erat,—ideo forsitan dixit, "sive in corpore sive extra corpus, nescio, Deus scit."' And similarly Thom. Aq. and Estius: not, as Meyer thinks, making the alternative consist between *reality* and a *mere vision*, but between the *anima*, the *life*, being rapt out of the body, leaving it dead, and the *mens*, the *intelligence* or *spirit*, being rapt out of the body, leaving it 'secundum modum quendam vivens'); **such an one** (so τὸν τοιοῦτον *resumes* after a parenthesis, 1 Cor. v. 5), **rapt** (snatched or taken up, reff.) **as far as the third heaven.** *What is the third heaven?* The Jews knew no such number, but commonly (not universally: Rabbi Judah said, "Duo sunt cœli,' Deut. x. 14") recognized *seven* heavens: and if their arrangement is to be followed, the *third* heaven will be very low in the celestial scale, being only the *material clouds*. That the threefold division into the *air* (nubiferum), the *sky* (astriferum), and the *heaven* (angeliferum), was in use among the Jews, Meyer regards as a *fiction* of Grotius. Certainly no Rabbinical authority is given for such a statement: but it is put forward confidently by Grotius, and since his time adopted without enquiry by many Commentators. It is uncertain whether the *sevenfold* division prevailed so early as the Apostle's time: and at all events, as we must not invent Jewish divisions which never existed, so it seems rash to apply here, one about whose date we are not certain, and which does not suit the context:—for to be rapt only to the clouds, even supposing ver. 4 to relate a further *assumption*, would hardly be thus solemnly introduced, or the preposition ἕως used. The safest explanation therefore is, *not to follow any fixed division*, but judging by the evident intention of the expression, to understand a *high degree* of celestial exaltation. I cannot see any cogency in Meyer's argument, that 'the third heaven must have been an idea well known and previously defined among his readers,' seeing that in such words as τρὶς μακάριος, &c. it is manifestly inapplicable.

3, 4.] *A solemn repetition of the foregoing, with the additional particular of his having had unspeakable revelations made to him.* Some, as Clem. Strom. v. 12 [80], p. 693 P., Iren. ii. 30. 7, p. 162, Athan. Apol. 20, vol. i. p. 263, Orig. (or his interpreter) on Rom. xvi. lib. x. 43, vol. iv. p. 688, Œcum., al., think that this was a *fresh assumption*, ἕως τρίτου οὐρανοῦ κἀκεῖθεν εἰς τὸν παράδεισον, and with these Meyer agrees: but surely had this been intended, some intimation would have been given of it, either by καί, or by placing εἰς τὸν παράδεισον (as the stress would be then no longer on the fact ἁρπαγῆναι as before, but on the *new place to which* ἡρπάγη) in the place of emphasis before

x ἄρρητα ῥήματα ἃ οὐκ y ἐξὸν ἀνθρώπῳ λαλῆσαι. 5 z ὑπὲρ
t τοῦ t τοιούτου z καυχήσομαι, z ὑπὲρ δὲ ἐμαυτοῦ οὐ z καυ-
...μουM. χήσομαι, εἰ μὴ ἐν ταῖς a ἀσθενείαις [μου]. 6 ἐὰν γὰρ
θελήσω καυχήσασθαι, οὐκ ἔσομαι b ἄφρων· c ἀλήθειαν
γὰρ ἐρῶ· d φείδομαι δέ, μή τις ef εἰς ἐμὲ f λογίσηται g ὑπὲρ
A και τη ὃ βλέπει με, ἢ ἀκούει [τι] ἐξ ἐμοῦ. 7 καὶ τῇ h ὑπερ-
ABDFK LPℵ a b c d e f g h k l m n o 17 47

x here only†. Lev. xviii. 23 Symm.
y Matt. xii. 4. Acts ii. 29 only. Esth. iv. 2.
z ch. vii. 14. ix. 2. a ch. xi. 30.
b ch. xi. 16, 19 reff.
c Rom. ix. 1. Eph. iv. 25. Ps. xiv. 2.

d = here only. (Rom. xi. 21 reff.) Isa. liv. 2. Xen. Cyr. i. 6. 19, 35. (μὴ φείδου διδάσκειν, Eur. Orest. 387.)
e = ch. x. 13, 16 b.
f = here only. (Hos. vii. 15.)
g = 1 Cor. iv. 6. x. 13.
h Rom. vii. 13 reff. Jos. Antt. i. 13. 4. ii. 2. 1.

5. om τὸν M. for 2nd υπερ, περι D^1. om ου (*from preceding termination*) $ℵ^1$(corrd by $ℵ^1$ appy). τοις ασθηνημασιν D^1. om μου B D^1(and lat) 17 syrr copt arm: ins (*from ch* xi. 30?) D^3FKLMPℵ rel vulg goth æth Ath Thdrt Damasc lat-ff.

6. for γαρ, δε K: γαρ και P. om τι (*as superfluous*)BD^3F$ℵ^1$ m 17 am(with demid fuld tol harl^2) æth arm $Orig_2$(and int_j): ins D^1(and lat) KL$ℵ^3$ rel syr goth Chr Thdrt Damasc Thl Œc Ambrst.

ἡρπάγη;—or, by both combined,—ὅτι καὶ εἰς τὸν παράδεισον ἡρπάγη. As it is, with the verb *preceding* in both clauses, and therefore no prominence given to the places as distinguished from one another, I must hold ἕως τρίτου οὐρ. to be at least so far equivalent to εἰς τὸν παράδεισον, as to be a general local description of the situation in which ὁ παράδεισος is found. The *repetition* of εἴτε . . . , οἶδεν is equally accountable on either explanation, being made for solemnity and emphasis. The **παράδεισος** cannot here be the Jewish Paradise, the "blissful division or side of Hades (Scheol), where the spirits of the just awaited the resurrection, see note on Luke xvi. 22,—but the Paradise of which our Lord spoke on the Cross,—the place of happiness into which He at His Death introduced the spirits of the just: see on ref. Luke. **ἄρρητα ῥήματα**, i. e. as explained below, **words which it is not lawful to utter**:—as Vulg., "*arcana verba, quæ non licet homini loqui.*" The interpretation, "*quæ dici nequeunt,*" as Beza, Estius, Calov., Olsh., al., is hardly consistent with the narrative; for in that case, as Bengel remarks, 'Paulus non potuisset audire.' The passages adduced by Wetst. mostly refer to the *mysteries*, or some secret rites: e. g. Demosth. contra Neæram, p. 1369, αὕτη ἡ γυνὴ ὑμῖν ἔθυε τὰ ἄρρητα ἱερὰ ὑπὲρ τῆς πόλεως, καὶ εἶδεν, ἃ οὐ προσῆκεν αὐτὴν ὁρᾶν ξένην οὖσαν. **ἃ οὐκ ἐξόν**] **which it is not lawful for a MAN to utter** (see above):—imparted by God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Apostle's own consolation and encouragement. *Of what kind* they were, or *by whom* uttered, we have no hint given, and it were worse than trifling to conjecture. "Sublimitatis certe magnæ fuere: nam non omnia cœlestia sunt ineffabilia, v. gr. Ex. xxxiv. 6, Isa. vi. 3, quæ tamen valde sublimia." Bengel. **5.**] Of such a man he will boast, but not (see above on ver. 1) of himself, except it be in his infirmities.

τοῦ τοιούτου must be *masc.* as before, *not neuter*, as Luth., al., take it. This is shewn by *ὑπέρ*, used of *the person respecting whom* (reff.), whereas *ἐν* is said of the *thing on account of which*, a man boasts. He strikes here again the keynote of the whole—*boasting in his infirmities.* He will boast of such a person, so favoured, so exalted; but this merely by the way: it is not his subject: it was introduced, not indeed *without reference* to the main point, but principally to bring in the infirmity following. **6.**] For (supply the sentence for which *γάρ* renders a reason: '*Not but that I might boast concerning myself if I would*')—**if I shall wish to boast** (*ὑπὲρ ἐμαυτοῦ*), **I shall not be a fool** (I shall not act rashly or imprudently, for I shall not boast without solid ground for it): **for I shall speak the truth**:—**but I abstain** (reff.), **that no one may reckon of me** (reff. and add *εἰς μαλακίαν σκώπτων*, Demosth. 308. 18) **beyond** (by a standard superior to that furnished by) **what he sees me** (to be), **or hears** (if τι form part of the text, **or hears any thing**: a pleonastic construction = ἢ εἴ τι ἀκούει) **from me.** Lest he should seem to undervalue so legitimate a subject of boasting, he alleges the reason why he abstains: not that he had not this and more such exaltations, truly to allege: but because he wished to be judged of by what they really had seen and heard of and from himself in person. **7—10.**] He now comes to that for which the foregoing was mainly alleged: the *infirmity in his flesh*, which above others hindered his personal efficiency in the apostolic ministry.

i ver. 1. k arrangement of words, ch. ii. 4 reff. l [here bis.] 2 Thess. ii. 4 only. Ps. lxxi. 16. Gal. iv. 14. ii. 5. Matt. v. 16.

βολῇ τῶν [i]ἀποκαλύψεων [διὸ] [k]ἵνα μὴ [l]ὑπεραίρωμαι, ἐδόθη μοι [m]σκόλοψ [n]τῇ σαρκί, ἄγγελος σατανᾶ ἵνα με [o]κολαφίζῃ [p]ἵνα μὴ [l]ὑπεραίρωμαι]. 8 [q]ὑπὲρ τούτου

m here only. = Num. xxxiii. 55. Ezek. xxviii. 24. o Matt. xxvi. 67 || Mk. 1 Cor. iv. 11. 1 Pet. ii. 20 only †. q = ver. 5.

n dat., 1 Cor. vii. 28. see p pleonasm., Rev.

ABDFK LP№ a b c d e f g h k l m n o 17. 47

7. rec om διο, with DKLP rel vss Ath Chr Thdrt$_2$ Iren-int Aug: ins ABF№ 17. υπεραιρωμαι DLP m. (so P m below.) aft σαρκι ins μου F vulg Orig-int$_1$ Cypr. rec (for σαταν) σαταν, with A^{2}D$^{2\text{-}3}$KLP №^{3}(appy) rel syr-mg-gr Orig$_1$ Ath Mac Chr Thdrt Damasc: txt A^{1}BD^{1}F№^{1} 17^1(sic, Treg) (Orig$_2$ του σατανα). om 2nd ινα μη υπεραιρωμαι (*as superfluous: but the repetition has special emphasis*) ADF№^{1} 17 latt æth Chr Iren-int Tert$_1$ Aug: ins BKLP№^{3} rel syrr copt goth Orig$_2$ Mac Thdrt$_2$ Damasc Bas lat-ff.

8. ins και bef υπερ A Orig Thdrt$_2$ Iren-int. του κυρ. bef τρις D^1 copt æth.

7.] **And that I might not, by the abundant excess of revelations** (made to me), **be uplifted** (the order of the words is chosen to bring τῇ ὑπερβ. κ.τ.λ. into the place of foremost emphasis: see reff. The διό can hardly stand with the present punctuation. If it forms part of the text, it must begin the sentence, and we must with Lachmann join καὶ τῇ ὑπερβ. τῶν ἀποκ. to the foregoing, as in apposition with ἀσθενείαις, But thus a very strange sense would be given), **there was given me** (*'by God:'* certainly not, as Meyer, al., by *Satan*, of whom such an expression as ἐδόθη would surely hardly be used: cf. ἡ χάρις ἡ δοθεῖσά μοι, so often said by the Apostle,—Rom. xii. 3, 6; xv. 15 al., and the absolute use of ἐδόθη for *bestowed, portioned out by God*, 1 Cor. xi. 15; xii. 7, 8; Gal. iii. 21; James i. 5) **a thorn** (the word may signify a *stake*, or *sharp pointed staff*, ξύλον ὀξύ, Hesych.,—so in Hom. Il. σ. 176, κεφαλὴν . . . πῆξαι ἀνὰ σκολόπεσσι; but in the LXX, reff., it is *'a thorn,'* and such is the more likely meaning here. Meyer cites from Artemid. iii. 33, ἄκανθαι καὶ σκόλοπες ὀδύνας σημαίνουσι διὰ τὸ ὀξύ [compare ref. Ezek., σκόλοψ πικρίας καὶ ἄκανθα ὀδύνης]. See however Stanley's note, who rejects the meaning *'thorn,'* and supposes the figure to refer to the punishment of impalement) **in my flesh** (the expression used Gal. iv. 14 of this same affliction, τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου, seems decisive for rendering the dative thus, and not as a dativus incommodi: see also ref. 1 Cor.), **the** (or **an**) **angel of Satan** (even if we read σατᾶν, it can only be the genitive. If taken as the nom., the expression would mean either, *a hostile angel*, which would be contrary to the universal usage of Satan, as a proper name: or, *the angel Satan*, which is equally inconsistent with N. T. usage, according to which Satan, though once an angel, is now ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, Eph. ii. 2, and has his own angels, Matt. xxv. 41), **that he** (*the angel of Satan*,—not the σκόλοψ, which would be an unnecessary confusion of metaphors. 'The continuation of a discourse often belongs to the *word in apposition*, not to the main subject,' Meyer) **may buffet me** (κολαφίζῃ is best thus expressed, in the *present*. The aorist would denote merely *one* such *act* of insult. Thus Chrys.: . . ὥστε . . διηνεκοῦς δεῖσθαι τοῦ χαλινοῦ· οὐ γὰρ εἶπεν, ἵνα κολαφίσῃ, ἀλλ' ἵνα κολαφίζῃ,—Theophyl., οὐχ ἵνα ἅπαξ με κολαφίσῃ, ἀλλ' ἀεί,—and similarly Œcum.), **that I may not be uplifted** (the repetition gives force and solemnity,—expressing his firm persuasion of the divine intention in thus afflicting him). As regards the *thorn itself*, very many, and some very absurd conjectures have been hazarded. They may be resolved into three heads, the two former of which are, from the nature of the case, out of the question (see below): (1) that Paul alludes to *spiritual solicitations of the devil* ('injectiones Satanæ'), who suggested to him blasphemous thoughts,—so Gerson, Luther (how characteristically!), Calov.,—or remorse for his former life, so Osiander, Mosheim, &c.: or according to the Romanist interpreters, who want to find here a precedent for their monkish stories of temptations, — *incitements to lust*, — so Thom. Aq., Lyra, Bellarmin, Estius, Corn.-a-Lapide, al. (2) that he alludes to *opposition from his adversaries*, or *some one adversary* κατ' ἐξοχήν; so many ancient Commentators, Chrys., Theophyl., Œcum., Theodoret,—Calvin, Beza, al., and more recently, Fritzsche, and Schrader. (3) that he points to *some grievous bodily pain*, which has been curiously specified by different Commentators. The ancients (Chrys., Theophyl., Œcum., Jerome on Gal. iv. 14 [lib. ii. 4, vol. vii. p. 460]) mention κεφαλαλγία: some have supposed *hypochondriac melancholy*, which however hardly answers the con-

τρὶς τὸν κύριον [r]παρεκάλεσα [s]ἵνα [t]ἀποστῇ ἀπ' ἐμοῦ. [9]καὶ εἴρηκέν μοι [v]Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις ἐν [v]ἀσθενείᾳ [w]τελεῖται. [x]ἥδιστα οὖν μᾶλλον [y]καυχήσομαι [y]ἐν ταῖς [u]ἀσθενείαις μου, ἵνα [z]ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. 10 διὸ [ab]εὐδοκῶ [b]ἐν [v]ἀσθενείαις,

r — Matt. xviii. 32. xxvi. 53. Luke xv. 28. Acts xxv. 2.
s 1 Cor. i. 10 reff.
t Acts v. 38 reff.
u — Matt. xxv. 9. John xiv. 8 (Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5. 3 John 10) only. Num. xi. 22.
v = ch. xi. 30.
w = here only. (See Luke ii. 39. Rom. ii. 27.) Eur. Bacch. 90.
x ver. 15 only†. (-δέως, ch. xi. 19. -διον, Sir. xxii. 11.)
y Rom. ii. 17 reff.
z here only†. ἐπισκ. ἐπὶ τὰς οἰκίας, Polyb. iv. 18. 8.
a ch. v. 8. Rom. xv. 26, 27 reff.
b 1 Cor. x. 5 reff.

9. for ειρηκεν, ειπεν F Chr Thdrt. rec aft δυναμις ins μου (*see note*), with $A^2D^{2\text{-}3}KLP\aleph^3$ rel syrr Orig$_2$ Chr Thdrt Pallad : om $BD^1F\aleph^1$ goth æth Iren(gr and int) Archel Isid Orig-int$_3$ Bas Tert Cypr Jer Ambrst. rec τελειουται, with $D^3KLP\aleph^3$ rel Orig Ath : txt $ABD^1F\aleph^1$. om μου B 67^2. 71 harl syr copt Iren(gr and int).

10. aft ασθενειαις ins μου F vulg(not am F-lat).

ditions of a σκόλοψ, in which *acute pain* seems to be implied; alii aliter, see Pool, Synops. ad loc.; and Stanley's note, which is important in other respects also, and full of interest. On the whole, putting together the figure here used, that of a *thorn*, occasioning pain, and the κολαφισμός, *buffeting* or *putting to shame*, it seems quite necessary to infer that the Apostle alludes to *some painful and tedious bodily malady, which at the same time put him to shame* before those among whom he exercised his ministry. Of such a kind *may* have been the disorder in his eyes, more or less indicated in several passages of his history and Epistles (see notes on Acts xiii. 9; xxiii. 1 f.:—and Gal. iv. 14 (15?); vi. 11 (?)). But it may also have been something besides this, and to such an inference probability would lead us; disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature *in themselves*. 8.] **In respect of this** (*angel of Satan*, not σκόλοψ, see below) **I thrice** (τρίς, not indefinite as Chrys., Hom. xxvi. p. 621, τουτέστι, πολλάκις. Meyer well observes, 'At his first and second request, no answer was given to him: on the third occasion, it came; and his faithful resignation to the Lord's will prevented his asking again') **besought the Lord** (Christ, see ver. 9) **that he might depart from me** (the angel of Satan, see Luke iv. 13): 9.] **And He said to me** (this perf. can hardly in English be represented otherwise than by the historical aorist; in the Greek, it partakes of its own proper sense—'*He said, and that answer is enough*:' '*He hath said*,'—but this last would not contain reference enough to the *fact* itself. The poverty of our language in the finer distinctions of the tenses often obliges us to render inaccurately and fall short of the wonderful language with which we have to deal. *How* this was said, whether accompanied by an appearance of Christ to him or not, must remain in obscurity), **My grace** (not,—'My favour generally;'—'*My imparted grace*') **is sufficient for thee** (ἀρκεῖ, spoken from the divine omniscience, '*suffices, and shall suffice*:' q. d. '*the trial must endure, untaken away: but the grace shall also endure, and never fail thee*'), **for** (the reason lying in My ways being not as man's ways, My Power not being brought to perfection as man's power is conceived to be) **(My) Power is made perfect** (has its full energy and complete manifestation) **in** (as the element in which it acts as observable by man) **weakness**. See ch. iv. 7, and 1 Cor. ii. 3, 4,—where the influence of this divine response on the Apostle, is very manifest. If I mistake not, *the expression* τῆς δυνάμεως, *there*, favours the omission of μου here, as in our text, and makes it probable that it was inserted for perspicuity's sake, and to answer to ἡ δύν. τοῦ χρ. below. **Most gladly therefore will I rather** (than that my affliction should be removed from me, which before that response, I wished) **boast** (καυχ. is in the emphatic place,—I will rather *boast* in mine infirmities. Had μᾶλλον signified '*rather than in revelations*,' or '*rather than in any thing else*,' it would have been μᾶλλον ἐν ταῖς ἀσθενείαις μου καυχήσομαι) **in my infirmities, that** (by my ἀσθένειαι being not removed from me, but becoming my glory) **the Power of Christ may have its residence in me** (see ref. Polyb.—'may carry on in me its work unto completion,' as above). 10.] **Wherefore** (because of this relation to human weakness and divine power) **I am well content in infirmities** (four kinds of which are then specified,—all coming also, as well as ἀσθ. *proper*, under the category of ἀσθένειαι, as *hindrances and bafflings of human strength*),—**in insults, in necessities, in persecutions, in distresses,—on behalf of**

ABDFK LPℵ a b c d e f g h k l m n o 17. 47

ἐν [c] ὕβρεσιν, ἐν [d] ἀνάγκαις, ἐν [e] διωγμοῖς, ἐν [f] στενο-
χωρίαις, ὑπὲρ χριστοῦ· ὅταν γὰρ [g] ἀσθενῶ, τότε δυνατός
εἰμι.

11 [h] Γέγονα [i] ἄφρων· ὑμεῖς με [k] ἠναγκάσατε. ἐγὼ γὰρ
[l] ὤφειλον ὑφ' ὑμῶν [m] συνίστασθαι· οὐδὲν γὰρ [n] ὑστέρησα
τῶν [o] ὑπερλίαν ἀποστόλων, εἰ καὶ [p] οὐδέν εἰμι. 12 τὰ
μὲν [q] σημεῖα τοῦ ἀποστόλου [r] κατειργάσθη ἐν ὑμῖν ἐν
[s] πάσῃ [t] ὑπομονῇ, [u] σημείοις τε καὶ [uv] τέρασιν καὶ [uw] δυνά-
μεσιν. 13 τί γάρ ἐστιν [x] ὃ [y] ἡσσώθητε [z] ὑπὲρ τὰς λοιπὰς

c = here (Acts xxvii. 10, 21) only. Prov. viii. 13 al.
d = 1 Cor. vii. 26 reff. plur., ch. vi. 4.
e Mark iv. 17 ‖ Mt. x. 30. Acts viii. 1. xiii. 50. Rom. viii. 35. 2 Thess. i. 4. 2 Tim. iii. 11 bis only. Prov. xi. 19. Lam. iii. 19. 2 Macc. xii. 23 only.
f Rom. ii. 9 reff.
g = Rom. iv. 19 reff.
h = 1 Cor. xiii. 1. xi. 7, 10.
i ch. xi. 16, 19 reff.
k Acts xxvi. 11 reff.
l = Acts xvii. 29. 1 Cor. o ch. xi. 5 only †.
m = Rom. iii. 5 reff.
n constr., Rom. iii. 23. ch. xi. 5. (i. 7 reff.)
p 1 Cor. vii. 19 reff.
q = Luke ii. 12. 2 Thess. iii. 17 al.
r Rom. ii. 9 reff, s = Acts xx. 19 reff.
t Rom. ii. 7 reff.
u Acts ii. 22. Heb. ii. 4.
v Acts vii. 36 reff.
w = Matt. vii. 22. 2 Pet. ii. 19, 20.
1 Cor. xii. 10 al. Isa. viii. 9. xx. 5.)
x constr. acc., as Matt. xvi. 26.
y here only. (-τᾶσθαι,
z = ver. 6.

for εν αναγκαις, και εναγκαις ℵ¹(corrd by origl scribe to αναγκ., by ℵ³ to txt). om εν διωγμοις A. for 5th εν, και Bℵ¹: και εν a: txt ADFKLℵ³ rel. οτε F. δυνατω (for -τος ειμι) F.

11. rec aft αφρων ins καυχωμενος, with LP rel syrr goth gr-ff: om ABDFKℵ 17 latt coptt æth arm Orig$_1$ lat-ff. ημεις F. om υφ B¹(Tischdf) D¹. υφ ημων A. for ουδεν, ου F. aft ουδεν γαρ ins τι B.

12. at beg ins αλλα F. κατηργασθη B¹F d: κατηργασθην D. rec ins εν bef σημειοις (*mechanical repetition from the foregoing*), with D³KLP rel vulg-ed(with demid) Thdrt; και F Syr Chr: τε ℵ³: om ABD¹ℵ¹ a 17 am(with fuld tol) syr goth arm Chr Damasc Ambrst Bede. rec om τε, with ADFKLPℵ-corr¹ rel: ins Bℵ¹ a 17 Damasc.

13. [ησσωθητε, so BD¹ℵ¹ 17: ελαττωθηται F.] for υπερ, παρα D.

Christ: for whenever I am weak (applying to all five situations above), **then I am mighty**. Wetst. quotes from Philo, Vita Mosis, i. 13, vol. ii. p. 92, μὴ ἀναπίπτετε. τὸ ἀσθενὲς ὑμῶν δύναμίς ἐστι. **11—18.**] *He excuses his boasting, and is thereby led to speak of the signs of an Apostle wrought among them, and to reassert his disinterestedness in preaching to them, on occasion of his past and intended visits.*

11.] **I am** BECOME (the emphasis on *γέγονα*,—I am verily *become* a fool, viz. by this boasting, which I have now concluded. 'Receptui canit:' Bengel. But it is still ironical, spoken from the situation of his adversaries) **a fool: ye compelled me** (*ὑμεῖς* emphatic). **For I** (*ἐγώ* also emphatic, but more with reference to what has passed: '*ye compelled me*, it was no doing of *mine*, for *I* &c.' The meaning is not, as De W., "*I*, not mine adversaries," who are an element foreign to the present sentence) **ought to have been recommended by you** (emphatic, by *you, not by himself*): **for I was nothing behind** (when I was with you) **these overmuch Apostles** (see on ch. xi. 5: but here even more plainly than there, the expression cannot be applied to the other Apostles, seeing that the aor. would in that case be inconsistent with the fact—the Corinthians never having had an opportunity of comparing him with them), **even though I am nothing** (see similar expressions of humility, 1 Cor. xv. 9—11).

12.] *Confirmation of the* **οὐδὲν ὑστέρησα** .... **The signs indeed** (the *μέν* is elliptical,—see Hartung, Partikellehre, ii. 411, —corresponding to a suppressed *ὅμως δὲ* ....; '*in this case, the signs indeed* &c., *but, notwithstanding, I am not recommended by you.*' So Soph. Œd. Col. 526, *ἤνεγκον κακόταν', ὦ ξένοι, ἤνεγκ', ἀέκων μέν, θεὸς ἴστω.* It always throws out into strong emphasis the noun, pronoun, or verb to which it is attached, as here *σημεῖα*) **of an Apostle** (*τοῦ* generic,—'ejus qui Apostolus sit,' Bengel) **were wrought out among you** ("the Apostle's own personality as the worker is modestly veiled behind the passive." Meyer) **in all** (possible) **patience** (endurance of opposition, which did not cause me to leave off working. **ὑπομονή** is *not one of* the *σημεῖα*, as Chrys., Hom. xxvii. p. 627: *θέα ποῖον πρῶτον τίθησι, τὴν ὑπομονήν. τοῦτο γὰρ ἀποστόλου δεῖγμα, τὸ φέρειν πάντα γενναίως,*—but *the element in which* the *σημεῖα* were wrought out), **by signs and wonders** (*σημ.* not as above, but as constantly found with *τέρασι*, as an intensive synonym) **and mighty works** (see ref. Heb.). **13—15.**] *His disinterestedness, shewn in his past, and resolved in his future dealings with them.*

[a] ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ [b] κατενάρκησα ὑμῶν; [c] χαρίσασθέ μοι τὴν [d] ἀδικίαν ταύτην. 14 ἰδοὺ [e] τρίτον [[e] τοῦτο] [f] ἑτοίμως [f] ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ [b] καταναρκήσω· οὐ γὰρ [g] ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ [h] ὀφείλει τὰ τέκνα τοῖς γονεῦσιν [i] θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις· 15 ἐγὼ δὲ [k] ἥδιστα [l] δαπανήσω καὶ [m] ἐκδαπανηθήσομαι ὑπὲρ τῶν [n] ψυχῶν ὑμῶν, εἰ [o] περισσοτέρως

a plur., Rom. xvi. 16 reff.
b ch. xi. 8 only (reff.).
c — ch. ii. 7, 10 reff.
d — here only. Thuc. iii. 66.
e ch. xiii. 1 reff.
f Acts xxi. 13 reff.
g 1 Cor. x. 24 reff.
h ver. 11.
i 1 Cor. xvi. 2 reff.

k ver. 9. 1 Acts xxi. 24 reff.
n = Heb. xiii. 17. 1 Pet. ii. 11.
m here only †. Polyb. xxv. 8. 4, ἐκδαπανᾶν τὰς προσόδους.
o ch. i. 12 reff.

om οτι K 47. εγω bef αυτος F m latt goth. αμαρτιαν F.

14. rec om τουτο, with KLP rel Thdrt Œc: ins ABFℵ a b c d m o 17. 47 latt syr goth æth arm Chr Damasc Thl Ambrst Pel, and (but bef τριτον) D 93 (Syr^{p}) copt Did. (*see note.*) rec aft καταναρκησω ins υμων (*from above; had υμων been in the text origly, it would never have been ejected, leaving the verb standing alone. This is further shewn by the var υμας*), with D$^{2\cdot3}$KLP rel vss gr-lat-ff^{2}; υμας D^{1}F: om ABℵ 17 æth Damasc. [αλλα(1st), so ABDFLPℵ a d e f k m n 47.] αλλα (2nd) Aℵ 17.

15. aft δαπανησω add και εκδαπανησω D^{1}(and lat) Ambrst. om ει D^{1}(and lat) G-lat Ambrst. rec aft ει ins και (*to give [mistaken] emphasis: see notes*), with D$^{2\cdot3}$KLPℵ^{3} rel syrr arm Chr Thdrt Damasc Pel: om ABD^{1}Fℵ^{1} 17 coptt goth.

The question τί γὰρ κ.τ.λ. is asked in bitter irony. It is an illustration of ἐν πάσῃ ὑπομονῇ, and of the distinction conferred on them by so long manifestation of the signs of an Apostle among them. '*Was this endurance of working which I shewed, marred by the fact that I worked gratuitously among you?*' ἧσσ. **ὑπέρ** does not imply that all churches suffered loss, and that the *loss* of the Corinthians was only not greater than that of other churches: but the comparative, implied in ἧσσ. is carried out by the ὑπέρ,—'*ye suffered loss in comparison with the other Churches.*' **13. εἰ μὴ ὅτι**] except *that one point*, in which of all others they had *least* reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been à preference: '*die tief gekränkte Liebe redet,*' Meyer. On **κατενάρκ.** see ref. **χαρ. μ. τ. ἀδ. ταύτην**] The irony here reaches its height. **14.**] **τρίτον** (the τοῦτο, though so strongly attested, can hardly have been *omitted*, had it ever been in the text, and therefore has probably been inserted from ch. xiii. 1) **ἑτ. ἕχω ἐλθ.**, must, *from the context*, mean, **I am ready to come the third time**;—not, '*I am the third time ready to come,*' i. e. 'this is the third time that I have been *ready to come* to you.' This latter meaning has been adopted by Beza, Grot., Estius, al., Paley, al., and even De Wette, hesitatingly, in order to evade the difficulty of supposing Paul to have been before this twice at Corinth. But on this see Prolegomena to 1 Cor. § v. Here, the context has absolutely nothing to do with his *third preparation* to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and, I am persuaded, only true inference from the words here is, 'I am coming to you a third time,—and I will not burden you this time, any more than I did at *my two previous visits.*' Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adapt our *confessedly uncertain and imperfect history of the Apostle's life*, to the data furnished by the plain honest sense of his Epistles.

οὐ γὰρ ζητῶ . . . .] Wetst. quotes Cicero de Fin. ii. 26: 'Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.'—μείζονα ἐπιζητῶ, ψυχὰς ἀντὶ χρημάτων, σωτηρίαν ἀντὶ χρυσίου, Chrys., p. 629. **οὐ γὰρ ὀφείλει . . .**] Paul was the *spiritual father* of the Corinthian church, 1 Cor. iv. 14, 15: he does not therefore want to be *enriched by them*, his children, but rather to *lay up riches for them*, seeking to have *them* as his treasure and thus to *enrich them*, as a loving father does his children. The θησαυρός is left indefinite: if pressed strictly, it cannot be *earthly* treasure in the *negative* part of the sentence, *heavenly*, in the *positive*;—cf. next verse.

Notice, ὀφείλει is not impersonal, but the common verb to τέκνα and γονεῖς, agreeing by proximity with the former. **15.**] ἐγὼ δὲ τῶν φύσει πατέρων καὶ πλέον τι ποιεῖν ἐπαγγέλλομαι, Theodoret: and similarly Chrys. and Theophyl. They *lay up* treasures: *I* will *spend* them:—καὶ τί λέγω, χρήματα δαπανήσω; αὐτὸς ἐγὼ ἐκδαπανηθήσομαι· τουτέστι, κἂν τὴν σάρκα δέῃ δαπανῆσαι ὑπὲρ τῆς σωτηρίας τῶν ψυχῶν ὑμῶν, οὐ φείσομαι, Theophyl. Cf.

p = here (1 Cor. xi. 17) only. 2 Macc. iv. 40.
q here only †. (-ρύνειν, Mark xiv. 40. 2 Kings xiii. 25.)
r Acts viii. 16 reff.
s here only. = Job v. 12. (good sense, Prov. xiii. 1. xxviii. 2.) (-γία, ch. xi. 3.)
t Acts xiii. 10 reff.
u = ch. xi. 20.
v constr., Luke xxi. 6. Rom. viii. 3. Gal. i. 20.
w ch. ii. 11 reff.
x = 1 Cor. xvi. 12. ch. viii. 6.
y here only. Exod. xxxiii. 2, 12. Esdr. v. 2 only.
z see ch. viii. 18, 22.
a constr. Acts xxi. 21 reff.
b Rom. iv. 12 reff.
c = (see note) Mark xv. 44 (Matt. xi. 21. Luke x. 13. Heb. i. 1. 2 Pet. i. 9. Jude 4) only ‡. (Isa. xxxvii. 26 only.)
d dat., see 1 Cor. ix. 3.
e Acts xix. 33 reff.
f = ch. ii. 17. Rom. iv. 17 only. (Luke xix. 30 al.) Exod. xxxii. 11 A.

ὑμᾶς ἀγαπῶν [p] ἧσσον ἀγαπῶμαι. 16 [x] Ἔστω δέ, ἐγὼ οὐ [q] κατεβάρησα ὑμᾶς. ἀλλὰ [r] ὑπάρχων [s] πανοῦργος [t] δόλῳ ὑμᾶς [u] ἔλαβον. 17 μή [v] τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, [v] δι' αὐτοῦ [w] ἐπλεονέκτησα ὑμᾶς; 18 [x] παρεκάλεσα Τίτον, καὶ [y] συναπέστειλα [z] τὸν ἀδελφόν· μή τι [w] ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ [a] πνεύματι [a] περιεπατήσαμεν; οὐ τοῖς αὐτοῖς [b] ἴχνεσιν; 19 [c] Πάλαι δοκεῖτε ὅτι [d] ὑμῖν [e] ἀπολογούμεθα. [f] κατ- ABDFK LPℵ a b c d e f g h k l m n o 17. 47

for αγαπων, αγαπω ℵ¹ b¹ d 17.
16. aft εγω ins δε F syr Thl. (a) 20-3¹. 39. 57. 78 Chr.
17. om δι αυτου F.
[ησσον, so ABD¹Pℵ¹ 17: ελασσον F.]
ουκ εβαρησα υμας D¹: ου κατεναρκησα υμων Fℵ
[αλλα, so ABD¹FLPℵ a m 47.]
18. ημας L.
19. rec (for παλαι) παλιν, with D-gr KLPℵ³ rel G-lat harl¹ syrr copt goth arm Chr Thdrt: txt ABFℵ¹ 17 vulg D-lat Ambrst-comm Pel Bede. rec (for κατεναντι) κατ-

Hor. Od. i. 12. 38: 'animæque magnæ prodigum Paullum.' εἰ is less strong than εἰ καί, which has been apparently a gloss on it. It assumes the case, but does not bring out the contrast between the course of action and the state of circumstances so strongly. *Here*, it appears as if ἧσσον ἀγαπῶμαι were by the εἰ connected with ἐκδαπανηθήσομαι,—'*and will be spent*, used up, *in the service of your souls, if, the more abundantly I love you, the less I be loved*:' implying, that such a return for his love was leading to, and would in time accomplish, the ἐκδαπανηθήσομαι.

16—18.] *He refutes a possible*, perhaps an actual *calumny,—that though he had acted disinterestedly towards them himself, he had some side-way of profiting by them, through others.* 16.] ἔστω δέ—'but let us suppose the former matter dismissed:' **let the fact be granted, that I myself** (emphatic) **did not burden** (= κατενάρκησα) **you.** Then the sense breaks off, and the force of the concession goes no farther, the following words making a new hypothesis. **Nevertheless, being** (by habit and standing, ὑπάρχ.) **crafty** (unprincipled, and versatile in devices), **I caught you with guile** (with some more subtle way. *Caught* you, in order to practise upon you for my own ends; but ἔλαβον is not ἐπλεονέκτησα, as Chrys., Hom. xxviii. p. 633:—see ref. and note). 17, 18.] *Specifi at on, in refutation, of the ways in which this might be supposed to have taken place.* The construction τινα ὧν . . . δι' αὐτοῦ is an anacoluthon. He sets τινα ὧν ἀπέστ. πρ. ὑμ. forward in the place of emphasis; how intending to govern τινα, is not plain: but drops the construction, and proceeds, δι' αὐτοῦ κ.τ.λ. See examples of the same in reff., and Winer, edn. 6, § 63. i. 2. d. 18.] παρεκάλεσα, scil. '*to go to you*:' see reff. This journey of Titus cannot, of course, be the one spoken of ch. viii. 6, 17, 22, 24; but some previous mission to them before this Epistle was written: probably that from which he returned with the report of their penitence to Paul in Macedonia, ch. vii. 6 ff. We certainly have not elsewhere any hint of ὁ ἀδελφός having accompanied him on this journey: but this is no reason why it should not have been so. τὸν ἀδελφόν—perhaps, one of the two mentioned ch. viii. 18, 22: some other, well known to the Corinthians, but absolutely unknown to us: but not, *a brother*, as in E. V. It is plain from this and from what follows, that this brother was quite subordinate to Titus in the mission. τῷ αὐτῷ πνεύμ.] dat. of the *manner*; see ref. The Spirit in which they walked was *the Holy Spirit*: τῷ αὐτῷ πνευματικῷ χαρίσματι· χάρισμα γὰρ καλεῖ τὸ στενούμενον μὴ λαβεῖν, Theophyl. τοῖς αὐτ. ἴχν.] **in the same footsteps**, viz. each as the other: οὐδὲ μικρόν, φησί, παρεξῆλθον τὴν ἐμὴν ὁδόν, Theophyl. The dative ἴχνεσιν, as in ref. = ἐν ἴχνεσιν: see also Acts xiv. 16; Jude 11. Meyer cites Pind. Pyth. x. 20,—ἐμβέβακεν ἴχνεσιν πατρός, and Nem. vi. 27, ἴχνεσιν ἐν Πραξιδάμαντος ἐὸν πόδα νέμων. Cf. also Philo de Caritate, § 2, vol. ii. p. 385, τοῖς αὐτοῖς ἴχνεσιν ἐπακολουθῆσαι. 19—21.] *He refutes the notion which might arise in the minds of his readers, that he was vindicating himself* BEFORE THEM *as judges*, see 1 Cor. iv. 3; *and assures them that he does all for their*

ἐναντι θεοῦ [g]ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, [h]ἀγαπητοί, [i]ὑπὲρ τῆς [j]ὑμῶν [k]οἰκοδομῆς. 20 [l]φοβοῦμαι γὰρ [l]μή [l]πως ἐλθὼν οὐχ οἵους θέλω [m]εὕρω ὑμᾶς, κἀγὼ [m]εὑρεθῶ [n]ὑμῖν οἷον οὐ θέλετε· [l]μή [l]πως [opq]ἔρεις, [p]ζῆλος, [pqr]θυμοί, [ps]ἐριθεῖαι, [t]καταλαλιαί, [u]ψιθυρισμοί, [v]φυσιώσεις, [w]ἀκαταστασίαι· 21 μὴ πάλιν ἐλθόντος [x]μου [y]ταπεινώσει [x]με ὁ [z]θεός

g Rom. ix. 1. Eph. iv. 17. h ch. vii. 1 reff. i = ch. i. 6. j pers., 1 Cor. ix. 12. ch. i. 6 bis, 24. vii. 7 3ce. viii. 13, 14. xiii. 9. Phil. i. 19, 25. ii. 30. Col. i. 8. 1 Thess. iii. 7 (Rom. xvi. 19. 1 Cor. vii. 35. ch. vii. 15) only. k Rom. xiv. 19 reff. l ch. xi. 3. m = 1 Cor. iv. 2 reff. n dat., Luke xxiv, 35 al. o 1 Cor. i. 11 reff. p Gal. v. 20. q as above (p). Rom. xiii. 13. 1 Cor. iii. 3. Sir. xl. 5. r = Eph. iv. 31 al. plur., Gal. v. 20 only. (Wisd. vii. 20.) s Rom. ii. 8 reff. t 1 Pet. ii. 1 only †. Wisd. i. 11 only. (-λος, Rom. i. 30.) u here only. Eccles. x. 11 only. (-στής, Rom. i. 29.) v here only †. (-σιοῦν, 1 Cor. iv. 6 al.) w 1 Cor. xiv. 33 reff. x constr., Acts xxi. 17 reff. y ch. xi. 7 reff. constr., Col. ii. 8. z Rom. i. 8 reff.

ενωπιον, with DKLP rel Thdrt Thl Œc: txt ABFℵ m 17 Damasc. rec ins του bef θεου, with D$^{2\cdot3}$KLℵ^{3} rel: om ABD^{1}FPℵ^{1} m(θεω) 17. for αγαπ., αδελφοι P.

20. και εγω F. ερις (*itacism?*) Aℵ b d f g h k 17 Syr arm Chr Thl: txt BDFKLP rel latt syr coptt goth Thdrt Damasc Tert Ambrst. rec ζηλοι, with D$^{2\cdot3}$KLPℵ rel latt syr coptt Chr Thdrt Tert: txt ABD^{1}F 17 Syr goth arm Damasc.

21. rec ελθοντα με (*grammatical correction*), with DKLℵ^{3} rel goth: txt ABFPℵ^{1} vss lat-ff(*cum venero*). rec ταπεινωση (*gramml corrn* or *itacism?*), with Aℵ rel gr-lat-ff: txt BDFLP (c?) d f g k n Œc. rec om με, with D^{3}KL rel: ins ABDFℵ d.

good, fearing in what state he might find them on his arrival. **19.**] **πάλαι** was misunderstood, and πάλιν appears to have been a conjectural emendation, from ch. iii. 1; v. 12. **πάλαι** does not suit the *interrogative* form of the sentence, which would throw it out into too strong emphasis. Lachmann, Tischdf. [ed. 7], Meyer, De Wette read it as in text:—**Ye have been some time imagining** (i. e. during this my self-defence) **that it is to you that I am defending myself.** Then the answer follows: the assumption being made, and elliptically answered, as in ver. 16.

κατ. θεοῦ is emphatic, and opposed to ὑμῖν. **ἐν χρ. λαλοῦμεν,** as in ch. ii. 17, which see. **τὰ δὲ πάντα**] supply either λαλοῦμεν, or better understand τὰ πάντα as '*all our things*' (1 Cor. xvi. 14), i. e. our words and deeds, and supply γίνεται, as there. Grot., Griesbach, Scholz, and Olsh., would read τάδε πάντα, and join with λαλοῦμεν. But (1) Paul never uses the pronoun ὅδε; and (2) if he did, it must apply to what follows, not to what has preceded. The insertion of the personal pronoun between the article and the noun, as in **τῆς ὑμ. οἰκοδομῆς,** occurs, as A. Buttmann has correctly remarked (see Moulton's Winer, p. 193, note 4), in Paul only (see reff.), and with no other pronoun than ὑμῶν. **20.**] '*Edification, of which you stand in need, for, &c.*' He there completely and finally throws off the apologist and puts on the Apostle, leaving on their minds a very different impression from that which would have been produced had he concluded with the apology. **Lest, when I arrive, I should find you not such as I wish** (in οὐχ οἵους θέλω is an *indefinite* possibility of aberration from οἵους θέλω, presently *particularized,* μή πως ἔρεις, κ.τ.λ.), **and I should be found by you** (ὑμῖν merely the dative of the agent after the passive verb. Meyer makes it '*in your judgment,*' but I much prefer the other: the passive form is adopted to bring out the ἐγώ into emphatic contrast), **such as ye wish not** (not οὐχ οἷον θέλετε, because there is now no indefiniteness; *his* disposition towards them in such a case could be but of *one* kind, viz. *severity:* τουτέστι, τιμωρὸς κ. κολαστής, Theophyl. Chrys., p. 634, brings out another point,—οὐκ εἶπεν, οἷον οὐ θέλω. ἀλλὰ πληκτικώτερον,—οἷον οὐ βούλεσθε).

What follows, viz. μή πως . . . ἔπραξαν, is an epexegesis of the last sentence, but in it the definiteness is on the side of the οὐχ οἵους θέλω, the indefiniteness on that of οἷον οὐ θέλετε, which latter is only hinted at by the mild expressions of *being humbled, and lamenting the case of the impenitent.* **μή πως,** scil. ἐσται (or εὑρεθῶσιν) ἐν ὑμῖν. "The vehemence of his language has caused him to omit the verb." Stanley. **ἐριθεῖαι, self-seekings,** see note on ref. Rom. **ψιθ. secret malignings,—καταλ. open slanders. ἀκαταστ.,** see reff. and note. **21.**] μή carries on the μή πως . . . μή πως, but with more precision, dropping the indefinite πως. The sentence loses much in force and, indeed, becomes inconsistent with the context, if with Lachmann (and Lücke, Conjectanea exeget. i. De W.) it be made interrogative (which it may be grammatically with either reading, ταπεινώσει or -σῃ), in which case the answer would be *negative.* **πάλιν** here, as Meyer ob-

a (? see note) 1 Cor. xvi. 6 reff. b 1 Cor. v. 2 reff. constr., here only. Gen. xxxvii. 34 al. only. Joel ii. 13. Amos vii. 3. c ch. xiii. 2 only †. f = I Cor. xiv. 16. d epp., here only. Acts ii. 38 reff. g Rom. i. 24 reff. e here

ABL LPN c d k n o 47

μου [a] πρὸς ὑμᾶς, καὶ [b] πενθήσω πολλοὺς τῶν [c] προημαρτηκότων καὶ [d] μετανοησάντων [ef] ἐπὶ τῇ [g] ἀκαθαρσίᾳ καὶ

serves, must belong to the whole ἐλθόντος μου ταπεινώσει με ὁ θ. μ. πρὸς ὑμ., because, ἐλθών having been used without πάλιν just before, the emphatic situation of πάλιν as applying to it would be unmeaning: see also the very different way in which it is connected with ἔλθω, ch. xiii. 2.

ταπεινώσει] 'Nihil erat quo magis exultaret apostolus, quam prospero suæ prædicationis successu (1 Thess. ii. 20): contra nihil erat, unde tristiore et demissiore animo redderetur, quam quum cerneret, se frustra laborasse,' Beza (Meyer). The fut. (ref.) indicates an assumption that the supposed case will really be. That this *humbling*, and *not* that of *being obliged to punish*, is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success.

ὁ θεός μου expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him. πρὸς ὑμᾶς] among you, as the generality of interpreters: '*in regard to you*,' *in my relation to you*, as Meyer. Either may be meant: but if we take the former, we must not join it, as Grot., al., with ἐλθόντος: it belongs at all events to ταπεινώσει.

πενθήσω] Theophyl. explains, μὴ ἐλθὼν κολάσῃ αὐτούς, καὶ πενθήσῃ διὰ τοῦτο· τουτέστι, τὰ ἔσχατα λυπηθῇ: so also al. and Billroth, Rückert, Olsh., and De Wette. But *punishment* seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impenitent,—and then, as he declares ch. xiii. 2, be forced to proceed to discipline; but this point is not yet introduced. I much prefer therefore taking it as Chrys., p. 635, —τοὺς μὴ μετανοοῦντας πενθεῖ, τοὺς τὰ ἀνίατα νοσοῦντας, τοὺς ἐν τῷ τραύματι μένοντας. ἐννόησον τοίνυν ἀποστολικὴν ἀρετήν, ὅταν μηδὲν ἑαυτῷ συνειδὼς πονηρόν, ὑπὲρ ἀλλοτρίων θρηνῇ κακῶν, καὶ ὑπὲρ τῶν ἑτέροις πλημμελημένων ταπεινῶται. τοῦτο γὰρ μάλιστα τοῦ διδασκάλου, τὸ οὕτω συναλγεῖν ταῖς τῶν μαθητῶν συμφοραῖς, τὸ κόπτεσθαι καὶ πενθεῖν ἐπὶ τοῖς τραύμασι τῶν ἀρχομένων. Similarly Calvin: 'veri et germani Pastoris affectum nobis exprimit, quum luctu aliorum peccata se prosequuturum dicit. Et sane ita agendum est, ut suam quisque Pastor Ecclesiam animo inclusam gestet, ejus morbis perinde ac suis afficiatur, miseriis condoleat, peccato lugeat.' So Estius, but perhaps too minutely fixing the meaning of πενθεῖν to mourning them as "Deo mortuos:" and Calovius (Meyer): "non de *pœna* hic Corinthiorum impœnitentium, sed de mœrore suo super impœnitentia:" and so likewise Meyer. πολλ. τ. προημ.] Why πολλούς? Why not *all?* I believe he uses πολλοὺς τῶν προημαρτηκότων as a *mild expression* for τοὺς πολλοὺς τοὺς προημαρτηκότας, and that we must not therefore press too closely the enquiry as to what the genus οἱ προημ. is, of which the πολλοί are the species. Lücke (as above) cited by Meyer, explains—"Cogitavit rem ita, ut primum poneret Christianorum ex ethnicis potissimum τῶν προημ. κ. μὴ μετανοησάντων genus universum, cujus generis homines essent ubique ecclesiarum, deinde vero ex isto hominum genere multos eos qui Corinthi essent, designaret definiretque." But this seems travelling quite out of the way. Meyer explains the *genus* to be all the sinners spoken of in ver. 20, the *species* (πολλούς) those designated by ἀκαθαρσ., πορν., and ἀσελγ. But this again is unnatural; and does not accurately fit ver. 20, in which not so much the προημαρτημένα as the present state at the Apostle's coming, is the subject. The distinction between the two participles, προημ. and μετανοησάντων, should be observed. As Meyer well remarks, the perf. προημαρτηκότων denotes the permanence of the state from the time of the committal of the sin: whereas the aor. μετανοησάντων has the sense of the 'futurum exactum,' —"and who at my coming shall not have repented." *To what does προ- refer?* to the time before their conversion? Hardly so: for the sins, of the incestuous person 1 Cor. v., and of these also, which would give the Apostle such pain, must be conceived to have been committed *in their Christian state:* being in fact those against which we find such repeated cautions in 1 Cor., e.g. ch. v. 11; vi. 15, 18; x. 8; xv. 33, 34. I would therefore understand the προ- *indefinitely*, almost pleonastically—pointing to *the priority of sin implied in the idea of repentance.* μεταν. ἐπί] Meyer would join together πενθήσω . . . ἐπί, and indicates this as the natural connexion of *verb, object*, and *ground*. But to say nothing of the harshness of πενθήσω πολλοὺς ἐπί, and the almost necessarily *reflective* form of μετανοησ. ἐπὶ τῇ ἀκ. . . . ᾗ ἔπραξαν,—I conceive the *aorist* ἔπραξαν to be fatal to this

h πορνείᾳ καὶ i ἀσελγείᾳ k ᾗ ἔπραξαν. XIII. 1 lm Τρίτον
m τοῦτο ἔρχομαι πρὸς ὑμᾶς. n ἐπὶ στόματος δύο μαρτύρων
καὶ τριῶν o σταθήσεται πᾶν ῥῆμα. 2 p προείρηκα καὶ

h 1 Cor. v. 1 reff.
i Mark vii. 22. Rom. xiii. 13. 2 Pet. ii. 2 al.† Wisd. xiv. 26 only.
k attr., Acts i. 1 reff.
l 1 Cor. xii. 28 reff.
m [ch. xii. 14.] John xxi. 14. Num. xxii. 28, 32. Judg. xvi. 15. xiv. 4.
n Matt. xviii. 16. 1 Tim. v. 19. Deut. xix. 15. see Heb. x. 28.
o 1. c. A. Rom.
p Matt. xxiv. 25 || Mk. ch. vii. 3 al.† 2 Macc. iii. 28 al.

Chap. XIII. 1. ins ιδου bef τριτον (*from ch* xii. 14) ℵ³ a b c d f o 17 vulg æth Damasc Thl Pel Aug Bede. for ερχομαι, ετοιμως εχω ελθειν (*from ch* xii. 14) A Syr. ins ινα bef επι ℵ¹ 35 G-lat syrr Pel Bede. for και, η ℵ 32. 46 vulg Dia Ambrst Aug Pel.
2. for 1st και, γαρ D¹ o 4². 113-marg Ambrst Pel Sedul Bede.

arrangement. Thus taken, it would make the Apostle lament over these impenitents, on account of the impurity, &c., which they ἔπραξαν—i. e. once practised, but which is now gone by. The sense would require πεπράχασι. Whereas if connected with μετανοησάντων, the aorist expresses 'and shall not have [repented of the ἀκ., &c., which they practised],' and would thus come rightly after μετανοησ., implying the removal of the former state of sin. μεταν. is usually constructed with ἀπό, Acts viii. 22 (Heb. vi. 1), or ἐκ, Rev. only,—ii. 21 f.; ix. 20 f.; xvi. 11: but as Paul only uses the word this once, and as the construction with ἐπί is perfectly legitimate and highly expressive (see reff. LXX), there can be no objection to it here. Chap. XIII. 1—10.] *He warns them of the severity which on his arrival, if such be the case, he will surely exercise, and prove his apostolic authority. To this proof, however, he exhorts them not to put him.* 1.] **This third time I am coming to you**: i. e. *'this is the third visit, which I am now about to pay you.'* Had not chronological theories intervened, no one would ever have thought of any other rendering. The usual one, 'This is the third time that I have been intending to come to you,' introduces here, as also in ch. xii. 14, an element not only foreign to, but detrimental to, the purpose. The Apostle wishes to impress on them *the certainty* of this coming, and to prepare them for it by solemn self-examination; and in order to this, he (*on this interpretation*) uses an expression which would only remind them of the charge of ἐλαφρία which had been brought against him, and tend to *diminish the solemnity of the warning*. As another chronological refuge, Beza, al., suppose his *two Epistles* to be meant by the two former *'professiones ad illos.'* In answer to *all* attempts to give here any but the obvious sense, we may safely maintain that had any other been meant, we should certainly have had more indication of it, than we have now. On τρίτον τοῦτο, Meyer compares Herod. v. 76, τέταρτον δὴ τοῦτο . . . . ἀπικόμενοι: see also reff.: and on Paul's visits to Corinth, the Prolegomena to 1 Cor. § v. ἐπὶ στόμ.] i. e. 'I will not now, as before, be with you ἐν πάσῃ ὑπομονῇ as regards the offenders: but will come to a regular process, and establish the truth in a legal manner,' see reff. This explanation, however, has not been the usual one: Chrys., Calvin, Estius, al., and recently Neander and Olsh. and Stanley, understanding the two or three witnesses, of Paul's *two or three visits*, as establishing, either (1) the truth of the facts, or (2) the reality of his threats: so Chrys., Hom. xxix. p. 639 f.: ἅπαξ εἶπον κ. δεύτερον, ὅτε παρεγενόμην· λέγω καὶ νῦν διὰ γραμμάτων. καὶ μὴν ἐὰν ἀκούσητέ μου (al. ἐὰν μὲν ἀκούσητε), ὅπερ ἐπεθύμουν γέγονεν. ἐὰν δὲ παρακούσητε, ἀνάγκη λοιπὸν στῆσαι τὰ εἰρημένα, καὶ ἐπαγαγεῖν τὴν τιμωρίαν, —and Theophyl., πᾶν ῥῆμα ἀπειλητικὸν καταστα θήσεται. But it is decisive against the whole interpretation, as Meyer remarks, that thus the sins committed *since the Apostle's last visit* would remain altogether unnoticed. Another view, connected with the rendering of ἔρχομαι *'am intending to come,'* is given by Wetstein: "Spero jam denique mihi successurum, ut vobis demonstrem, serio me desiderasse ad vos venire: sicut ea quæ trium hominum testimonio probantur, in judicio fidem faciunt." Similarly Grotius and Le Clerc. But it is fatal to this, that according to it, the δύο μάρτυρες *had failed* to establish it. καὶ τρ., not for ἢ τρ.,—**two** (where only two can be had), **and three** (where so many can be obtained): *'two and three respectively.'* μαρτύρων, the dual number not occurring in the N. T. 2.] **I have forewarned you, and I now forewarn you, as** (I did, προείρηκα) **when present the second time, so also** (I do) **now** (προλέγω) **when absent.** It certainly seems to me that this is the only natural way of taking the words. Grot., Est., Bengel, al., and De Wette, take ὡς παρὼν τὸ δεύτ. to mean, *'as if I were*

q Gal. v. 21. 1 Thess. iii. 4 only. Isa. xli. 26 only.
r 1 Cor. v. 3 reff.
s Jude 5. (Gen. xxvii. 36.)
t ch. xii. 21 only †.
u here only. see Lidd. and Scott, sub εἰς, ii. 2.
v = 2 Pet. ii. 4, 5. viii. 3.
w Rom. v. 4 reff.
x = 1 Cor. iv. 2.
y = Rom. z Rom. xiv. 4. ch. ix. 8 only †.
a 1 Cor. ii. 3 reff.
b = 1 Cor. iv. 15 reff.

ABDFK LPℵ a b c d e f g h k l m n o 17. 47

[q]προλέγω, ὡς [r]παρὼν [s]τὸ [s]δεύτερον καὶ [r]ἀπὼν νῦν, τοῖς [t]προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω [u]εἰς τὸ [u]πάλιν οὐ [v]φείσομαι· 3 ἐπεὶ [w]δοκιμὴν [x]ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ [y]ἀσθενεῖ, ἀλλὰ [z]δυνατεῖ ἐν ὑμῖν. 4 καὶ γὰρ ἐσταυρώθη ἐξ [a]ἀσθενείας, [b]ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ· καὶ γὰρ ἡμεῖς

om ὡς D¹(and lat) syr arm. rec aft νυν ins γραφω, with D³KLP rel syrr goth arm Chr Thdrt Damasc Ambrst; λεγω copt æth-pl: om ABD¹Fℵ 17 latt æth-rom Aug Sedul Bede. om εις το F arm.

3. for επει, οτι F Ambr$_1$ Aug$_{alic}$: ει Orig$_4$ Mac Thdrt$_1$: ἡ Orig$_2$ Dial Thdrt$_3$: *an* Orig-in lat-ff: *quid* Ambr: *quomodo* Ambrst: for επει δοκιμην, επ οικοδομην 93. λαλουντος bef εν εμοι F.

4. rec aft 1st και γαρ ins ει (*see notes*), with AD^{s}Lℵ^{3} rel vulg(and F-lat) syrr goth Orig$_2$ Chr (και γαρ ημ. ει Chr-ms) Thdrt$_{h.l.}$ Œc Dial Hip Orig-int Ps-Ath-int lat-ff: om BD¹FKℵ¹ l¹ 17 copt æth Eus Thdrt$_1$ Damasc Thl Paulin. om 2nd γαρ F 112 arm. ins και bef ημεις (*appy, as Meyer, the* και γαρ *was taken as merely* = namque, *and thus another* και *added to give the emphasis*), with f g copt Chr: txt ABDFKLℵ rel latt syrr goth Cyr Thdrt Damasc Thl Œc lat-ff.

present the second time,' meaning *this next time.* But is it possible that the Apostle should have written so confusedly, as to have said in the same sentence τρίτον τοῦτο ἔρχομαι, and ὡς παρὼν τὸ δεύτερον, *both,* according to these interpreters, with reference to *the same journey?* And would he not have even on such an hypothesis have said τὸ δεύτερον τοῦτο? But if we render as above, the **προείρηκα** (perf. because the warning yet endured in force) refers to his *second* visit (παρὼν τὸ δεύτ.), and the **προλέγω** to his present condition of absence (ἀπὼν νῦν), **ὡς** being **as** ('*I did*' or '*do,*' for it applies to both clauses), and **καί** the simple copula. **τοῖς προημ.**] the same persons as are thus designated above, ch. xii. 21. It is not necessary to fix the προ- any more accurately. **τοῖς λοιποῖς πᾶσιν**] **all the rest of you,** who may not have actually sinned, but still require warning, on account of your own personal danger, connexion with the προημαρτηκότες, &c. **ἐὰν ἔλθω εἰς τὸ π.**] **at my next coming.** This was what he προείρηκεν when he was last there, and now προλέγει. **3.**] **ἐπεί** gives the reason why he will not spare: they required the exertion of discipline; and they challenged him to the proof of his apostolic authority. **δοκιμὴν . . . χριστοῦ**] The genitive is either objective, **a proof of Christ speaking in me,** i. e. '*that Christ speaks in me,*'—or subjective, **a proof given by Christ speaking in me**—'a token of my authority vouchsafed by Christ speaking in me.' This latter meaning is more suited to what follows, where *Christ* becomes the *subject.* Such proof would be, the immediate execution, by divine power, of some punishment denounced by Paul's word, as in Acts xiii. 11. **ὅς,** i. e. Christ: see above. **δυνατεῖ,** to answer to ἀσθενεῖ, refers both to gifts and miracles, and to the Power of Christ which He would exert in punishment—εἰς ὑμᾶς and ἐν ὑμῖν differ—the εἰς being hypothetical, —the ἐν, matter of fact. The assertion tends to remind them of the danger of provoking Christ, who spoke by Paul.

4.] *Confirmation of the foregoing* οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ. The rec. text, καὶ γὰρ εἰ, would be quite beside the purpose, and would mean, '*For even if He were crucified,*' 'for even putting the case that He was crucified:' καὶ εἰ cannot be = εἰ καί, *though,* as in Vulg. 'etsi,'—and E. V. Hartung, Partikellehre i. 139, shews that in καὶ εἰ, the climax belongs only to the hypothetical particle εἰ, not as in εἰ καί, to the fact presupposed: '*even if,*' not '*if even,*' or '*although.*' Examples of καὶ εἰ are Plato, Sympos. 185, καὶ ἐὰν τοῦτο ποιήσῃς ἅπαξ ἢ δίς, καὶ εἰ πάνυ ἰσχυρά ἐστι, παύσεται. Eur. Androm. 266, καὶ γὰρ εἰ πέριξ σ' ἔχει τηκτὸς μόλυβδος, ἐξαναστήσω σ' ἐγώ. Sappho, καὶ γὰρ αἰ φεύγει, ταχέως διώξει. See more in Hartung, l. c. **For he was even crucified** (that καὶ γάρ always means '*for . . . even*' . . ., or '*for . . . also,*' and never simply '*for,*' see Hartung, i. 137 f., where he has collected many examples, e. g.: Il. α. 63, καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν,—Herod. i. 77, καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη) from (as the source,—the conditional element,—by which His crucifixion became possible)

[c] ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ [d] ζήσομεν σὺν αὐτῷ ἐκ [e] δυνάμεως [e] θεοῦ [εἰς ὑμᾶς]. 5 [f] ἑαυτοὺς [g] πειράζετε εἰ ἐστὲ [h] ἐν τῇ [h] πίστει, [f] ἑαυτοὺς [i] δοκιμάζετε· [k] ἢ οὐκ [l] ἐπιγινώσκετε [f] ἑαυτούς, ὅτι Ἰησοῦς χριστὸς [m] ἐν ὑμῖν [ἐστιν] ; [n] εἰ μή [n] τι [o] ἀδόκιμοί ἐστε. 6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν [o] ἀδόκιμοι. 7 [pq] εὐχόμεθα δὲ [q] πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς [r] δόκι-

c ch. xi. 21, 29.
d = 1 Thess. iii. 8.
e 1 Cor. i. 18 reff.
f 2nd pers., ch. vii. 11 reff.
g = Rev. ii. 2. iii. 10. Ps. xxv. 2. see Heb. xi. 17.
h 1 Cor. xvi. 13.
i = 1 Cor. iii. 13 reff.
k 1 Cor. vi. 2, 9, 16, 19. 1 constr., 1 Cor. xiv. 37 reff.

m 1 Cor. xiv. 25. xxvii. 29 reff.
n Luke ix. 13. 1 Cor. vii. 5 only.
o Rom. i. 28 reff.
p Acts
q here only. Num. xi. 2.
r Rom. xiv. 18 reff.

for εν, συν AFℵ Syr copt goth. rec ζησομεθα, with D³KL rel Chr Thdrt: txt ABD¹Fℵ 17 Damasc.—om αλλα ζησ. συν αυτω P. for συν, εν D¹(and lat) 17 Chr₂ (mss vary). om εκ δυναμεως θεου F: om θεου K. om εις υμας BD³ flor arm Chr Sedul: *in vobis* joined with follg *ipsis* in D-lat (so also D¹-gr): ins AD¹FKLℵ rel (bef εκ δυναμ. θῦ g: ημας c d).

5. om εαυτους δοκιμαζετε A. om ἢ ℵ¹: ει P o. χριστος bef ιησους AFPℵ vulg copt arm Clem Damasc Ambrst Bede: txt BDKL rel syrr goth Chr Thdrt Jer. om εστιν BD¹ 17 æth Clem Chr-comm₃: ins AD²·³FKLPℵ rel latt goth arm Thdrt.

6. for δε, γαρ F. [aft ημεις ε is written but marked for erasure by ℵ¹.]

7. rec ευχομαι (*conformation to* ελπιζω, *ver* 6?), with D³KL rel Syr goth Chr Thdrt Ambrst Cassiod: txt ABD¹FPℵ m 17 latt syr copt æth arm Isid Damasc Aug. for ουχ ινα, ινα μη KL.

weakness, yet He lives by (source) **the Power of God** (which raised Him from the dead, Rom. vi. 4; viii. 11; Eph. i. 20; Phil. ii. 9). **For we also are weak in Him** (i.e. *in Him*, in our communion with and imitation of Christ, we, as He did, lay aside our power and spare you: we partake of His voluntary abnegation of power which we might have used. The context requires this explanation, and refutes that of Chrys., p. 644, τί ἐστιν, ἀσθ. ἐν αὐτῷ; διωκόμεθα, ἐλαυνόμεθα, τὰ ἔσχατα πάσχομεν, so Theodoret, Theophyl., Grot., Estius, al.), **but shall live** (exercise our apostolic authority, in contrast to the ἀσθένεια above) **with Him** (as He now exercises His power in His glorified resurrection life) **from** (source) **the power of God** [**with respect to you** (εἰς ὑμᾶς, if genuine, may belong either to δυνάμεως θεοῦ, = δυνάμ. θεοῦ τῆς εἰς ὑμᾶς, the art. being often omitted in such constructions,—or to ζήσομεν, '*we shall live with respect to you*,' which agrees better with the parallelism, but not so well with the arrangement of the sentence. The sense seems to require the *latter* interpretation, for the δύναμις θεοῦ εἰς ὑμ. would be rather the *result*, than the *source* of the apostolic energy indicated by ζήσομεν)]. I have taken ζήσομεν, as the context plainly requires, figuratively (see ref.): but many Commentators take it literally, of *the resurrection*: e. g. Grot.—'vitam consequemur immortalem.' 5.] "You want to prove *Christ* speaking in me;—if you necessitate this proof, it will be given. But I will tell you *whom rather to prove*. **Prove** YOURSELVES; *there* let your attention be concentrated, if you will apply tests." Notice the prominently emphatic ἑαυτούς: so Chrys., ib.: τί γὰρ λέγω περὶ ἐμοῦ τοῦ διδασκάλου, φησί .... ὑμᾶς γὰρ αὐτοὺς ἐὰν βουλήθητε ἐξετάσαι .... , ὄψεσθε ὅτι καὶ ἐν ὑμῖν ὁ χριστός. **εἰ ἐστὲ ἐν τῇ π.**] 'Whether you maintain your Christian place and standing in Christ, which will be shewn by the power of Christ's Spirit present and energizing among you.' **ἐπιγιν. ἑαυτ., ὅτι**] for the construction see reff. and Winer, edn. 6, § 66. 5. 1. a. **εἰ μή τι**, unless indeed .... see reff. **ἀδόκιμοι**, '*not abiding the proof*,' **worthless**,—i.e. in this case, 'mere pretended Christians.' 6.] **But** (however it may fall out with your proof of *yourselves*) **I hope** (or perhaps better, **expect**) **that ye shall know that we are not worthless** (unable to abide the proof to which you put us. The verse is said, as Theodoret, ἀπειλητικῶς;—and Chrys. remarks, ib., ἐπειδὴ γὰρ ἐντεῦθεν βούλεσθε, φησί, διὰ τῆς εἰς ὑμᾶς κολάσεως τὴν δοκιμὴν λαβεῖν, οὐκ ἀπορήσομεν τοῦ δοῦναι ὑμῖν τὴν ἀπόδειξιν). 7.] Yet he prays God rather that they may require no such demonstration of his apostolic power, even though he lose in reputation by it. **μὴ ποιῆσ. ὑμ. κακ. μηδ.**] Not, as Grot., al., '*that I may not have to inflict on you any evil*' (an extraordinary rendering of κακὸν ποιεῖν), but **that ye may do no evil**, corresponding to **ἵνα**

s = Rom. vii. 18, 21 reff.
t constr., Mark ix. 22. Luke xii. 26.
u ellips., 1 Cor. iii. 1.
v = ch. xi. 21.
w posn., see ch. xii. 19 reff. and note.
x here only †. (-τίζειν, ver. 11. -τισμός, Eph. iv. 12.)
y ver. 2.
z Tit. i. 13 only †. Wisd. v. 22 only. (-μία, Rom. xi. 22.)
a constr., Esth. i. 19. ix. 27. (Acts xxvii. 3.) i. 10 reff. see above (x).
b ch. x. 8 reff.
c 1 Cor. i. 16. iv. 2. 1 Thess. iv. 1. 2 Tim. iv. 8.
d = 1 Cor.
e = ch. i. 4 &c. reff.
f Rom. xii. 16. xv. 5. Phil. ii. 2. iv. 2.
g Rom. viii. 5 reff. only.
h Mark ix. 50.
i here
j Rom. xv. 33.

μοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ [s] καλὸν ποιῆτε, ἡμεῖς δὲ ABDFK LPℵ a b
ὡς [o] ἀδόκιμοι ὦμεν. 8 οὐ γὰρ [t] δυνάμεθά τι κατὰ τῆς c d e f g
ἀληθείας, [u] ἀλλὰ ὑπὲρ τῆς ἀληθείας. 9 χαίρομεν γὰρ h k l m n
ὅταν ἡμεῖς [v] ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο καὶ o 17. 47
[p] εὐχόμεθα, τὴν [w] ὑμῶν [x] κατάρτισιν. 10 διὰ τοῦτο ταῦτα
[r] ἀπὼν γράφω, ἵνα [y] παρὼν μὴ [z] ἀποτόμως [a] χρήσωμαι
κατὰ τὴν [b] ἐξουσίαν ἣν ὁ κύριος [b] ἔδωκέν μοι εἰς [b] οἰκοδο-
μὴν καὶ οὐκ εἰς [b] καθαίρεσιν.
11 [c] Λοιπόν, ἀδελφοί, χαίρετε, [d] καταρτίζεσθε, [e] παρα-
καλεῖσθε, [f] τὸ αὐτὸ [fg] φρονεῖτε, [h] εἰρηνεύετε, καὶ [ij] ὁ θεὸς

for υμ., ημεις ℵ¹(txt ℵ-corr¹[?]³). ποιειτε KLℵ d.

8. om της (twice) F. [αλλα, so D¹Fℵ. (homœotel in d 17.)]

9. om γαρ D²K 46. 108¹-16 arm. οτε F. rec ins δε bef και, with D³KLℵ³ rel Syr Thdrt: om ABD¹FPℵ¹ 17 latt copt æth arm Damasc lat-ff.

10. μη bef παρων DF c 47 latt Œc: μη π. μη m. χρησομαι DFP c d k¹ 47. rec εδωκε μοι bef ὁ κυριος, with KL rel syrr æth arm Chr Thdrt Thl Œc: txt ABDFPℵ a² m 17 latt copt goth Damasc.

11. ins το bef λοιπ. D¹ f: add ουν P. χαιρεσθε P. add και L. om το αυτο φρονειτε A.

ὑμεῖς τὸ καλὸν ποιῆτε below. οὐχ ἵνα . . . .] 'And the purpose of this my prayer is not to gain any repute by your Christian graces, but that you may be highly endowed with them, and (if it so happen) we may be as of no repute ('hominum scilicet judicio,' Beza).' That this is the sense, and that **δόκιμοι** is not in this verse to be applied to *substantiation of power by punishment*, is necessitated by the construction,—it being plainly shewn by the infin. after εὐχόμ., that ἵνα is not here meant to apply, even in part, to the *purport* of the prayer (as in Col. i. 9; 2 Thess. i. 11; see note on 1 Cor. xiv. 13), but to its *purpose*. And that being settled,—**we pray . . . . not in order that we may appear δόκιμοι**,—it follows that the *appearing* **δόκιμοι** would be a result of the *fulfilment of the prayer*, viz. of your *doing no evil*, and this it could only be by their *doing no evil* bringing credit on the Apostle's ministry. It is not *for this end* that we pray that you may do no evil, but *for your own good*, even if that tend to the non-exercise, and so depreciation, of our apostolic power. **8.**] **For we have no power against the truth** (of the Gospel, as Meyer; not *of the facts*, as Chrys., al., and De Wette, which might suit κατὰ τῆς ἀλ., but comes in very lamely with ὑπὲρ τῆς ἀλ.—'If you walk in the truth, we shall be at one with you and so have no opportunity of shewing our power') but (only) **on behalf of** (in furtherance of the cause and spread of) **the truth. 9.**] **For** (*confirmation of ver.* 8 *by the still stronger assertion*, WHEREIN *his joy consists, and for what he prays*) **our joy is, when we are weak** (have no opportunity for shewing our power in punishment) **but ye are mighty** (in Christian graces, and requiring no exercise of our authority): **this** (viz. that the state of the case may be as just mentioned) **we also pray for, viz. your perfection** (generally,—in all good things, see καταρτισμόν, Eph. iv. 12: not, as Bengel, 'ne opus sit quenquam de corpore rescindere;' the reference here being far more general). **10.**] **διὰ τοῦτο**, '*because I wish and pray for your perfection.*' **ταῦτα**, '*this Epistle.*' **ἀποτ.**, **sharply.** **χρήσ.**, scil. ὑμῖν. See in reff. similar omissions of the dative. βούλομαι γὰρ ἐν τοῖς γράμμασι κεῖσθαι τὴν ἀποτομίαν, ἀλλὰ μὴ ἐν τοῖς πράγμασι. Chrys., Hom. xxx. p. 649. **κατὰ τ. ἐξ. ἣν . . . .**] gives the reason why he did not wish to act ἀποτόμως,—*because the power would seem to be exercised in a direction contrary to that intended by Him who gave it.* **11—13.**] CONCLUSION. **11.**] *General exhortations.* "Severius scripserat Paulus in tractatione; nunc benignius, re tamen ipsa non dimissa." Bengel. **χαίρ.**, **rejoice**, scil. *in the Lord*, as Phil. iii. 1; iv. 4. So also 1 Thess. v. 16. **καταρτ.**, τέλειοι γίνεσθε καὶ ἀναπληροῦτε τὰ λείποντα, Chrys., ib.: "amend your-

τῆς [i]ἀγάπης καὶ [j]εἰρήνης ἔσται μεθ' ὑμῶν. 12 [k]ἀσπάσασθε ἀλλήλους [k]ἐν ἁγίῳ [k]φιλήματι. ἀσπάζονται ὑμᾶς οἱ [l]ἅγιοι πάντες.

13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ [m]ἀγάπη τοῦ [m]θεοῦ καὶ ἡ [n]κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

transp ειρηνης and αγαπης DL m vulg(with fuld, agst am tol) goth arm Thdt Ambrst *Pel*: om αγαπης και F 17 æth-rom.—aft last και ins της DL a d f h k m

12. φιληματι bef αγιω AFL e g m n vulg Chr Thl lat-ff, φιληματι αγαπης BDKPℵ rel Thdrt Damasc Œc.

13. om χριστου B k^2. om υμων P. rec at end ins αμην, with DKP vulg syrr copt goth arm-zoh Thdrt Ambrst: om ABFLℵ[1] 17 harl[1] æth Chr-mss.

SUBSCRIPTION. rec προς κορ. δευτερα εγραφη απο φιλιππων της μακεδονιας δια κ. λουκα, with K Syr copt Thdrt-ed Œc, and omg της μακεδ. L a f g n 47: προς β' εγραφη απο φιλιππων B^2 (d), and (adding στιχων φη) P: εγραφη απο φιλιππ τιτου κ. λουκα b k m o: προ. κορ. β. εγρ. απο φιλ. δια τιτου βαρναβα κ. λουκα 106-8-33: om l: προς κορ. β' επληρωθη· αρχεται προ. γαλ. D: ετελεσθη προ. κ αρχεται προς γαλ. F: txt AB^1 17, and (adding στιχων χιβ) ℵ.

selves," Stanley. παρακαλ., take comfort; a recurrence in the end of the Epistle to the spirit with which it began; see ch. i. 6, 7, and, for the need they had of comfort, ch. vii. 8—13. This is better than '*comfort* (or '*exhort*') *one another*,' which would more naturally be expressed by παρακαλεῖτε ἀλλήλους, or ἑαυτούς, see 1 Thess. iv. 18; v. 11; Heb. iii. 13; also Heb. x. 25 and note. τὸ αὐτὸ φρ. belongs to ἀγάπη, εἰρηνεύετε to εἰρήνη. καί, 'and then.' 12.] *Concluding greetings.* ἐν ἁγ. φιλ.] See on Rom. xvi. 16. οἱ ἅγ. πάντες] viz. in the place whence the Epistle was written. 13.] *Concluding benediction;* remarkable for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church in all ages as the final blessing in her Services. The grace of our Lord Jesus Christ is put first; "nam per gratiam Christi venitur ad Patris amorem." Bengel. κοινων. τ. ἁγ. πν.] communion,—fellowship, gen. obj.—not '*communicatio activa*,' gen. subj.—τουτέστι τὴν μετοχὴν αὐτοῦ κ. τὴν λῆψιν, καθ' ἣν ἁγιαζόμεθα, τῇ ἐφ' ἐπιφοιτήσει τοῦ παρακλήτου κοινωνοὶ γενόμενοι, καὶ πνεῦμα καὶ αὐτοί, οὐκ ἀλλὰ μεθέξει, ὄντες, Theophyl., and larly Œcum. Chrys. adds, p. 652, οἱ τῆς τριάδος ἀδιαίρετα· καὶ οὐ τοῦ πνε ἐστιν ἡ κοινωνία, εὑρέθη τοῦ υἱοῦ· τοῦ υἱοῦ ἐστιν ἡ χάρις, καὶ τοῦ πα τοῦ ἁγίου πνεύματος. μετὰ π ὑμῶν] "And this blessing he in not on a few individuals, or on a section of the Corinthian Church, b pressly on every portion and every vidual of those with whom, throu these two Epistles, he had so earnest so variously argued and contended. the first, so in the second Epistle, b more emphatically, as being here hi last words, his prayer was, that this ness might be 'with them all' (μετ των ὑμῶν)." Stanley. Compare, f same emphatic πᾶς, Rom. i. 5, 8; i [xvi. 24,] &c.: and for πᾶς follow substantive and unemphatic, ib v 37; 1 Cor. vii. 17; x. 1, &c.

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